

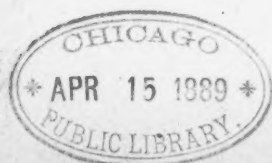
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“Πάντα δοκιμάζετε, τὸ καλὸν πατέχετε.”

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ORDINATION.

I have studied this question very carefully, and have come to definite conclusions; and, then, again and again, I have restudied it, but my conclusions remain the same. What I may herein present is the result of careful and deliberate investigation. I differ from many whose intelligence and loyalty to the Word of God I cheerfully acknowledge. Why do we differ? Surely the trouble is not in God's revelation; it must be in us; but why should we reach different conclusions? Where is the trouble? I believe that the answer can be found in the power that early teaching has over our minds. Since the second or third centuries of the Christian era, the position generally held is, that there are *offices* in the Church, that men are elected or appointed to those offices by a special ceremony called *Ordination*, and that, by virtue of this "ordination," those men are *officers* for life or good behavior, and must be judged by a standard different from the one by which other disciples are to be judged. This position is disclaimed by many who insist upon a special ceremony of ordination, but, nevertheless, such was the theory taken by the Apostacy. It was held then, and also now, by the Greek and Roman churches, as a *sacrament*, and, like baptism, it confers an indelible character, and, hence, the claim, "once a priest, always a priest." The *Council of Trent* declares that the Holy Spirit is given in "ordination," and for that reason imposition of hands was made a part of the ceremony. Does the Bible teach this, or do we not rather read the Bible with this position accepted as true, and then make

our interpretations accordingly? Let us try to throw off this unconscious influence, and engage in the study of this question without bias.

In the first place, let us determine whether there are *offices* in the Church, or whether what we have considered "offices" are not *duties*. Let us try to get this thought clearly before our minds. In human governments an office is created, and he who is placed in that office has authority to do certain things because the law creating the office connects those things with that office. The office of "Judge" is created, and the functions of the office are to hear and decide disputes between citizens according to the laws of that country. The Judge does these things because he occupies the office—he could not do them did he not occupy the office. The office gives him his authority. Other men have the same moral and mental qualifications, frequently much superior, but they can not perform those duties, because they do not occupy the office. Were these better-qualified men, by mutual consent of parties, to perform those duties, they would not be *Judges* in the eye of the law, and their decisions would have no legal force.

It is claimed that the idea of office rests in a necessity for the work connected with the office, that office grows out of necessary service, and, hence, as civil offices come from the necessity of service, service being equally necessary in the Church, therefore, offices must exist in the Church. There is a plausibility in this argument. In the State the necessity for a special service becomes manifest, and an *office* is created; the qualifications of the person to occupy this office are enumerated, and the functions of the office are defined. In the Kingdom of Christ the necessity of a special service occurs, and the command is that those citizens who can render this service must do it, and the work is done. In the Church all are *priests*, but all have not the same talents. As they are gifted, so do they perform service. Paul says, "All the members have not the same office"—*praxin*, work, which implies that every member has some office, some *work* to do; hence, there was no creation of "offices," but the endowing differently of individuals, so that different services might be rendered. Taking the figure

used by Paul, the human body, and we can easily understand the difference. In the Church (not in the congregation) there was a necessity of hearing, seeing, speaking, doing, and walking. Each citizen of this Kingdom possessed one or more of these faculties, and when there was service of *seeing* needed, the persons who had this faculty, rendered the service. In the State, however, when a necessity of *hearing* arises, an ear is created, and a citizen is made the ear to do the hearing. If he is adapted to that duty, the duty is well performed; but if he is not, it is not well done; but whether well or ill done, it is *officially* done. Not so is it in the Kingdom of Christ—if the service is not done correctly, it is not done at all. In that Kingdom the talent for the performance of any service is provided by God, and that giving of the talent makes the person the ear, the eye, the hand, or the foot, and when the service is needed, the one having the required talent does it; in the State there are no eyes, ears, feet, or hands until they are created by the State, but when so created, then they are made effective by the appointment of some one to perform the functions of the official eye, ear, feet, or hands, and this person does this official work *because* he has been appointed, not because he was the eye or ear, the office. The Christian when he does the service of seeing, does it because he is an eye; the citizen sees because he has been appointed to see.

It is claimed that because Paul said, "inasmuch as I am the apostle of the Gentiles, I magnify my office," there must be an idea of office in the Christian economy. The *Revision* renders it: "Inasmuch then as I am an apostle of Gentiles, I glorify my ministry." The Greek word for "office" in this passage is *diakonian*, the meaning of which is "service rendered." It is further urged that as service is inherent in the word "office," "office" should attach to "doing service." If this be correct, then when a Christian ministers to the necessities of widows and orphans, he does it officially, and to do any thing officially, a man must be appointed—*ordained*—by his brethren to that work or office. This will hardly be admitted.

It has been asked: "If it follows that because there is no word in the New Testament expressing office, there is no

such thing as an ecclesiastical office, would it not follow that there was no ecclesiastical officer, and from the same philological process, could not the conclusion be drawn that there is no civil officer?" We can readily see that if there is no *office*, there can be no *officer*. In Paul's figure, the eye is not an officer, and neither is the ear, hand, or foot, but the head is, and no Christian is said to be the head—that is reserved for Christ. I can not see how the same conclusion can be reached concerning civil officers, since in the constitutions and laws of States there are words expressing office, and hence officers.

Has our Lord created certain offices in his Kingdom, attaching certain functions to them, and thus giving certain powers to those holding those offices, because they do hold them? In other words, are the *offices* of Evangelist, Bishop, and Deacon created by our Lord, certain functions attached to them, and those who occupy those offices authorized to do certain things *because* they occupy those offices? Or, is it not, that certain disciples have certain talents, they exercise those talents, and in exercising them they become evangelists, bishops, or deacons? Can any disciple be made either of these three things by selection and ordination, unless he does the service implied by those terms? To make it pointed, Is a man an evangelist unless he preaches? Is he not an evangelist if he preaches, whether or not he has been ordained? These questions answer themselves; but I am asked to substitute the words bishop and deacon for evangelist, and then I am confronted with the question, Can a disciple oversee or act as agent for others until he has been selected, and does not his overseeing depend upon his selection? Bishops and deacons do service for others, and do this service in and for an organization, and, hence, those for whom they are to do the service must decide who have the proper talent, but after this decision, if they do not exercise their talent, or their brethren were mistaken, are they overseers? If they do oversee, are they not overseers because of their overseeing? If a fellow-member has been selected to do some service for his congregation, is he not in doing that service its deacon, even if he had not been ordained? Is he its deacon, even if he had been ordained, if he does not do the service? Is it not the

doing of special work that makes a Christian an evangelist, an overseer, or a deacon? If this be true, then *ordination* does not confer official power, and is not essential to the rightful performance of any special service.

It has been suggested that the statement, "every man who preaches is an evangelist," is not correct, that we can call only those "evangelists" who devote themselves wholly to preaching. This would be a correct criticism if an evangelist were an *officer*—if he were an "evangelist" *because* he had been "ordained" to the office of evangelist; but as evangelizing is not an office, continuance in the work is not an essential element. While a man is evangelizing he is an evangelist, when he is not evangelizing he is not an evangelist. An elder may evangelize: while he is evangelizing, he is not doing the work of an elder; when he is doing the work of an elder, he is not an evangelist. A man may visit a town to evangelize: while there evangelizing the disciples living in that place may seek his counsel and assistance in some congregational matter; while he is assisting them he is not evangelizing, and he is not doing it as an evangelist. A newly-organized congregation, or a company of disciples who are novices, may desire to be taught the way of the Lord more perfectly: they send for a brother who gives most of his time to evangelizing, to come to them to teach them. He does not *teach* them *because* he is an evangelist, and he is not an evangelist while he is teaching them, but a teacher—an Aquila.

It is contended, however, that the Scriptures teach by command and example that men before entering upon certain specified services must be "ordained" in a prescribed manner, and I will now give my attention to the determination of this claim, and in doing so it is necessary to have a clear understanding of the term. In neither Version of the New Testament do we find the word *ordination*, but we find the verb *ordain* frequently. It represents *ten* different Greek words, and, of course, they can not mean the same thing, and we must attach different meanings to "ordain," and those meanings must be determined by the Greek words. These words are:

1 and 2, *tassoo* and *diatassoo*, meaning "to appoint, to arrange." Examples: Acts 13:48. "And as many as were

ordained to eternal life believed." Rom. 13:1. "And the powers that be are ordained by God." In these two passages (the only passages where *tassoo* is translated "ordain"), the meaning evidently is "to appoint, to arrange." No thought of a ceremony of induction into an *office*. 1 Cor. 7:17. "And so ordain I in all the churches." 1 Cor. 9:14. "Even so did the Lord ordain that they which proclaim the gospel should live of the gospel." Gal. 3:19. "And it was ordained through angels by the hand of a mediator." In these three passages (the only places where *diatassoo* is translated "ordain"), the meaning is "to arrange." No thought in it of induction into an *office*; consequently the custom of which we are speaking can not be learned from these words.

3. *Kathisteemi*, meaning "to set, place, put; with *tina*, to appoint or place one in office, or to set one to do a certain work." Examples: Titus 1:5. "And ordain elders in every city." Heb. 5:1. "For every high priest, being taken from among men, is ordained (appointed in *R. V.*) for men in things pertaining to God." Heb. 8:3. "For every high priest is ordained (appointed—*R. V.*) to offer both gifts and sacrifices." In these three passages (the only places where *kathisteemi* is translated *ordain*), the meaning is to set or place some one to do a specified work. No intimation of any ceremony of installation into an office.

4. *Kataskeuazoo*, meaning "to furnish, to equip, to prepare, to make ready." Example: Heb. 9:6. "When these things were thus ordained." In the *R. V.*, "now these things having been thus prepared."

5. *Krino*, meaning "to separate, to select, to choose," having special reference to a decision made by a judicial tribunal. Example: Acts 16:4. "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem."

6. *Orizoo*, meaning "to mark out the boundaries or limits of any place or thing; to determine." Examples: Acts 10:42. "Which was ordained of God to be the Judge of quick and dead." Acts 17:31. "He will judge the world in righteousness by that man whom he hath ordained." In both of

these passages the obvious meaning is the person that God has determined, marked off, to do a special work, to the exclusion of all other persons.

7. *Poieoo*, meaning "to make, to do." Example: Mark 3:14. "And he ordained twelve, that they should be with him." The *R. V.* has "appointed." The thought being that Jesus made the plan or arrangement, and selected twelve men to be with him, but no intimation of any ceremony of induction into an office.

8. *Proorizoo*, meaning "to pre-determine, to decide beforehand." Example: 1 Cor. 2:7. "Which God ordained before the world unto our glory."

9. *Titheemi*, meaning "to set, put, place." Examples: John 15:16. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." *R. V.* has "appointed." 1 Tim. 2:7. "Whereunto I am ordained a preacher and an apostle." *R. V.* has "appointed." The thought being that these persons were set, or placed, so as to do certain service, but not the least intimation of any ceremony of induction into an office. In Acts 20:28, it is said: "Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you overseers." "Hath made" represents the word *etheto*, 3 per. sing. aor. 2, ind. mid. of *titheemi*, and some persons see in this language the idea of induction into office, and argue that, as the Holy Spirit sometimes directed the laying on of hands in setting apart men for special work, so here we may conclude that these men were so set apart. Acts 13:3, is cited in support of the claim that the Holy Spirit directed the laying on of hands as part of the ceremony of setting men apart for special service. The verb *etheto* in Acts 20:28, translated "hath made," could more properly, in harmony with the significance of the word and the context, be translated "hath placed." The Holy Spirit placed them in the service of overseers by having given them the talents for that work. In Acts 13:3, there is no intimation that the laying on of hands was by the direction of the Holy Spirit, or that it was connected with the separation of those men for that special work. In fact, the reasonable supposition is that the command of the

Holy Spirit was communicated to Barnabas and Saul, and that when they were about to start on the journey, these teachers and prophets, in conformity to a then prevalent Oriental custom, laid their hands on them, and fasted and prayed. The fasting, praying, and laying on of hands was limited to those teachers and prophets.

10. *Cheirotoneoo*, meaning, "a. to vote by stretching out the hand; b. to create or appoint by vote." Example: Acts 14:23. "And when they had ordained them elders in every church." The *R. V.* reads: "And when they had appointed for them elders in every church." This word is used in only one other place in the N. T., 2 Cor. 8:19, "But who was also chosen of the churches to travel with us with this gift." Whatever it may mean in the one place, it must mean substantially in the other. Prof. Thayer's translation and revision of the *Grimm's Wilke's Clavis Novi Testamenti* (1887), the latest and probably the highest authority, says: "a. properly, to vote by stretching out the hand; b. to create or appoint by vote 2 Cor. 8:19; c. with the loss of the notion of extending the hand, to elect, appoint, create. Acts 14:23."

I have now quoted every passage in the English New Testament where the word "ordain" is used, and have given the ten Greek words which are represented by it, with their meanings; and this investigation shows that not a single one of them has, or can have, the most remote allusion to a ceremony of induction into an office. It is claimed that in Heb. 5:1:7:28; and 8:3, where *kathisteemi* is used, there is an allusion to ceremonial induction into office. I deny. It can not mean more than appointment; it can not include any ceremony of induction into an office. "Every high priest, being taken from among men, is appointed (to do certain things) for men." "For the law appointeth (designates certain) men high priests." "For every high priest is appointed to offer both gifts and sacrifices." This word stops at the idea of appointment for a special service, and it does not extend to the idea of official induction into the service or office; it merely states that the man was appointed for that service, and not an entering in upon that service. Men were selected or elected to perform certain duties, but these

words give no further information. They stop at the appointment or election.

It is suggested that if a word is used in the *Septuagint* to signify induction into an office, and the same word is used in the New Testament, the presumption is that it must mean the same thing. There would be some force in this suggestion, if such instances could be found, but there are no such examples. *Kathisteemi* is the word suggested. It is found in the *Septuagint*, but never in the sense of induction into an office. In 2 Chron. 11 : 15, we find it, but there is no thought of ceremonial induction—appointment exhausts its meaning ; and so with all other passages.

The following arguments have been presented in support of the generally-received theory of ordination, and I will examine them in detail.

ARGUMENT I. In the sixth chapter of Acts we are told that complaint was made by the Hellenist disciples at Jerusalem, that their widows were neglected in the daily ministration, and that the apostles directed the disciples to select seven men to attend to that business, "whom we may appoint over this business," and the disciples selected the men, "whom they set before the apostles : and when they had prayed, they laid their hands on them." This is an example of ordination, given for our guidance.

ANSWER : In the first place, we have no right to assume that the disciples at that time at that place had any congregational organization, and the presumption is that they had not ; but if they had, the argument is not affected. The apostles were just beginning the work for which they had been selected, and this work of distributing assistance was an incidental to the voluntary and unauthorized community of property. It was not a duty devolving upon the apostles, but being recognized as leaders on account of their special and direct appointment by Jesus, the property was given into their keeping. When this murmuring arose, they directed that men who would be acceptable to all parties should be selected, and they would set them over that work. When the men were selected, the apostles set them over the work by praying and laying their

hands on them. This was a mere transference of work, not the placing of men in a position to do officially certain acts. The apostles were doing this work, because, in the unorganized condition of the disciples no one else could assume the power to do it. It was not done by any authority possessed by the apostles, and when their self-assumed labor failed to give satisfaction, then they suggested a remedy. The plan that they proposed was not a command, for they had no authority in the matter, as it was not embraced in their commission, but it was merely a suggestion, for it is stated that, "the saying pleased the whole multitude." When the suggestion was acted upon, the apostles prayed and laid their hands upon the men chosen to attend to this business. No one prayed except the apostles, and no one laid on their hands except the apostles. The apostles had been doing this service by tacit agreement, one class became dissatisfied, the apostles proposed to turn over the work, and they laid their hands on the men chosen so as to show to all the disciples that they were willing to turn over the work, and also to point out to the whole multitude those men who would thereafter have charge of that business. Laying on of hands was a common custom in that age of blessing or of approval. Those men were never spoken of as *diakonoi*, but as "the seven."

To make this an example for our guidance in setting apart men to do certain duties in our congregations, we must show that there are men who now hold such relations to their brethren, or to the Kingdom of God, that they can *assume* duties not provided for in our Constitution. We can not show this. We must show that such a class of men as the apostles does now exist, before we can act in harmony with this example, since, by this example, this class, and only this class, can in this ceremony pray and lay on their hands.

It will be noticed that the apostles directed the disciples to "look out" the men, and that they would "appoint" them over this business. The Greek word here translated, "look ye out," means "to select with care," so that you will have good men, so that there will be no murmurings. The word translated "appoint," means "to place, to set." The disciples were to select the men, and the apostles promised *to set* them over

the work ; or, in other words, they would turn over this work to them. It will also be noticed that the apostles, in promising to appoint or set these men over this work, do not use the word that is used by Luke when he states that Paul and Barnabas *ordained* for them elders in every city ; and that, in this passage a different expression, a different combination of words, is used to say "they laid their hands on them," from the case just cited. In this the expression is, *epetheekan autois tas cheiras* ; in that, *cheirotoneesantes de autois*. There must be some signification in the words used. I am forced to the conclusion that this incident can not be used for authority to sustain the present custom of *ordination*. It is suggested by the defenders of the present custom, that, in order to a correct application of these facts in the sixth chapter of Acts to this question, we should find some rule which separates the local, temporary, and special, from the universal, ever-present, and general ; that this was to show us how to care for the poor and the weak, and that, as the poor and the weak are ever present, this was an example to the church in all ages, showing how the poor should be cared for. The disciples selected the men, and the apostles laid their hands on them ; therefore, to meet this ever-present duty, the disciples must select the men, and the apostles, or some one, must lay hands on them.

I readily grant that, to care for the poor is an ever-present duty, and that it is not only a personal duty, but also a congregational duty towards its members. I readily grant also that the congregation should select men to do this work, but we can not take this incident as an example for our guidance. An incident can be an example and pattern only so far as the conditions are similar. In that case there were the poor and the apostles. The apostles had assumed this work by reason of being apostles, divinely-appointed men to lead. No one else could have assumed this work ; there was no human power to compel them to give it up. We have the poor, we should have a common fund, but we have no apostles, no persons who, by special divine appointment, can administer this fund without appointment by their brethren. By right of their position the apostles assumed this work, of their own volition they transferred the work to others, and it was eminently proper that, in

some public manner, they should do it. We have no men who can assume this kind of work, or who can transfer it, and, hence, none who can represent the apostles in laying on of hands. In our day the congregation elects the men to do this work as successors of others who have been doing it, and the election transfers the work, and not those who have been superseded.

It is argued that, under the Mosaic dispensation, laying on of hands was ceremonial and for the induction of men into office, and that the practice was continued into the Christian dispensation. That it was a ceremonial act under the Old Covenant can not be denied, but that it was continued into the New, I deny. It may be laid down as a settled rule, that nothing pertaining to the Old was continued into the New, unless specifically re-enacted, and nowhere in the New Testament do we find laying on of hands as a ceremonial induction into office re-enacted. I am prepared to deny that laying on of hands under the Mosaic dispensation was for induction into office. In every case where it is mentioned in Leviticus, it is the laying on of hands upon the offerings. Where Aaron and his sons are ceremonially inducted into office (Lev. 8), they laid their hands upon the offering, but Moses, the installing officer, never laid his hands upon Aaron or upon his sons, but with the blood of the offering he touched their right ears, thumbs, and great-toes. From this ceremony of induction into office the apostles could not have gotten the idea of laying on of hands.

In the account of the setting apart of the Levites (Num. 8), Moses did not lay his hands on them, nor did Aaron, but after Moses had cleansed or separated them for their work, he brought them before the tent of the meeting, and the children of Israel laid their hands upon the Levites who had *previously* been inducted into their office. Moses, by a special ceremony, in which there was no laying on of hands, inducted them into office ; then, after they were in the office, the children of Israel accepted them, as they did the sin-offerings which they presented. The Levites were set apart and received by Aaron and the people as an offering to the Lord, and the laying on of hands by the people was to signify their acceptance of the offering, making the Levites their offering.

In the case of Joshua (Num. 27:18-23), Moses laid his hands upon him in connection with his being set apart to the position of leader of the people. From a careful study of this passage, two things will be observed: (1) There was a *transference* of work. Moses was the leader, but, at his request, God permitted him to transfer a part of his work to Joshua. Now-a-days, men who lay on their hands do not transfer work. (2) "And thou shalt put of thine honor upon him," and "Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." From this it would seem that Moses laid his hands on him to signify that power or honor was transferred from Moses to Joshua, and not to induct him into the office.

In Num. 3:10, we find the command to Moses to appoint Aaron and his sons to be priests; and in Lev. 8, we learn how they were installed, and it was not by hands being laid on them, as I have already shown. In Gen. 41:34, we have the statement, "let Pharaoh appoint officers," and from it we cannot possibly infer that there was an installation by laying on of hands.

In 1 Chron. 9:22, we read that David and Samuel did ordain the porters. There is no intimation in the Hebrew word, or in the context, to show that they were formally installed in their office of porter. The word is translated by "ordain" only twice in the Old Testament, but generally by "appoint, counsel, establish, found, foundation, instructed, lay, set, and sure." In the passage, beside the present one (Ps. 8:2), where it is translated by "ordain," it is not possible to conceive of installation. In the Septuagint the Greek word is *esteese*, and in *Bagster's* edition the English is "established."

From the foregoing presentation, it will be seen that, in the only instance in the Old Testament (Num. 27:18), where laying on of hands could, by any interpretation, be considered a part of installation, there was a *transference* of work or authority from the person laying on hands to the person upon whom the hands were laid. In the New Testament, in the only case where it is clear that there was imposition of hands (Acts 6:6), there was a *transference* of work or authority;

and, hence, we cannot admit that the present custom has come down to us legitimately from those examples.

ARGUMENT II. Paul and Barnabas *ordained* elders in every church, and Barnabas was not one of the twelve apostles; therefore, we should *ordain* elders.

ANSWER: We should *select* elders in every congregation, if there are any members of that congregation who have the requisite qualifications, but this example does not teach that we should *ordain* them by fasting, by prayer, and by the laying on of hands, as is the present custom. It is contended that, "Paul and Barnabas fasted, prayed, and laid on their hands, and we should do as they did." The account states that Paul and Barnabas prayed and fasted, and commended the disciples to the Lord. The disciples did not fast and pray; hence, from this example, none but those ordaining must fast and pray in connection with the ceremony of ordination, and the members of the congregation are mere spectators of the ceremony. It is answered that if the selection of the elders was the action of the disciples, so also must the fasting and the praying be confined to the disciples. To this I reply that the verb translated "had appointed," *can not* mean "had laid on hands," because that thought is not in the word. It means "hands stretched out," *not* "laid on." It is impossible to get the idea of "laying on" out of "stretching out." From the word itself we can not say that Barnabas and Saul did not elect those elders by stretching out their own hands; or, taking a later meaning of the word, that they themselves did not elect by voting (in some manner, for *voting* is in the word, and can not be eliminated), but as this would be an unreasonable supposition, we conclude that it means that these men directed the election. We say, a General fought a certain battle on a certain day. We do not mean that he fought, but that he commanded and directed the fighting. Barnabas and Saul did not do the voting, but commanded and directed the election; they commanded the disciples to have an election for elders, and instructed them as to the kind of men to vote for. While the first expression in this passage may be an example of this figure of speech, it does not necessarily follow that the remainder of the sentence may not be strictly literal. A General fought a battle, and not waiting

to sleep, wrote an account of it. He did not do the fighting, but he did write the account of it. It is impossible, in this incident, to make the disciples fast or pray. Prof. McGarvey, in his *Commentary on Acts*, although he contends for imposition of hands, admits that it is not mentioned in this passage.

From this study of this word in this passage we learn that *election* or *selection* is the meaning of *cheirotoneesantes*; and that there is not, and can not be, any such thought in it as "imposition of hands." The only other place in the New Testament (2 Cor. 8:19) where it is found precludes the idea of imposition of hands. Wherever in the New Testament the thought is "imposition of hands," we find two words, a verb to show the action and the noun *cheir*—the hand. This is the invariable custom of the New Testament writers. See Matt. 19:13, 15; Mark 6:5; 7:32; 8:23; 10:16; 16:18; Luke 4:40; Acts 8:17, 18, 19; 13:3; 19:6; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 6:2.

ARGUMENT III. Paul left Titus in Crete to ordain elders in every city. Being left in that place to do that work, then elders must be ordained, and as we have no ritual of ordination given in the New Testament, unless we find it in Acts 6:6, and 13:3, where hands were laid on certain persons before they engaged in the work for which they had been selected; therefore, ordination is commanded, and is by imposition of hands.

ANSWER: Paul left Titus in Crete to do something, was it to *ordain* elders, as we commonly understand "ordination"? The *R. V.* uses the word "appoint." The word that Paul used is *katasteesees*, number 3, in the list I have examined, and which, as I have shown, means "to set, place, put; and with *tina*, to appoint or place one in office, or to set one to do a certain work." *Thayer*, in the work already mentioned, says, in defining this word: "*b. tina*, to appoint one to administer an office, Titus 1:5." He has no thought of ceremonial induction into an office in the word in this passage. All that we can learn from this passage is that Titus was to appoint or place in position to do a certain work certain men, but how he was to do it, we must learn elsewhere. He was to do it as Paul had instructed him. As elders are not the characters spoken of in Acts 6:6, and 13:3, and as Paul was not the writer of that

book, we can not conclude that they were the passages or incidents to which he referred Titus. It is reasonable to suppose that he had instructed Titus to do as he himself had done under similar circumstances. He did the same work in conjunction with Barnabas, and which account we have just examined. Paul and Barnabas directed the disciples in each congregation to elect or select by voting their fellow-members who had certain talents to be elders or overseers, and so now Paul directs Titus to remain in Crete, and visit the different towns and give the same instructions to the disciples. This view is held and urged by *Lange* and *Barnes*, and is given by nearly all commentators, as being the possibly correct interpretation.

It is argued that, if *cheirotoneoo* was what Barnabas and Saul did, and if it represented what Paul had instructed Titus to do, then he would have used that word when directing him "to ordain" elders in every city; but since he used a different word, then the instruction was not in his example in Acts 14:23. Also, that the word used by Paul in his instruction to Titus is the word found in the *Septuagint*, in Num. 4:19, and in 2 Chron. 11:15, and that, in those places it means induction into office, and, hence, the same meaning in Titus. To this argument I make this answer: In Num. 4:17-20, we have this statement: "And the Lord spake unto Moses and unto Aaron, saying, Cut ye not off the tribe of the families of the Kohathites from among the Levites: but thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: but they shall not go in to see the sanctuary even for a moment, lest they die." Here we have the same word in the *Septuagint*, for "appoint," that we have in Paul's instruction to Titus. The Kohathites were not inducted into any office, there is no intimation of any ceremonial induction, but merely the assigning each person to some duty: as if the proprietor of a factory were to say to his foreman, "Here are a number of workmen needing work; do not send them away lest they starve; but go out to them and assign each man to some work." So Paul said to Titus, "In every city there are men who have talents for overseeing; assign them to that work, set them to doing that work, and do

this as I have instructed you, as I have done it, by having the disciples to select them by election. Overseers are needed, see that this duty is performed, that men properly qualified are put to this work, but do it as I have done it, by directing the disciples composing each congregation to select them."

In 2 Chron. 11, we learn that Jeroboam had refused to permit the priests and the Levites to execute the priest's office, and they presented themselves to Rehoboam, and then Jeroboam *appointed* for himself priests for the high places, for the satyrs, and for the calves that he had made. The same word is here used as in the last quotation from *Numbers*, and, since, certainly there was no ceremonial induction into office, in that case, we have no right to infer it here, especially as there is no necessity for such a supposition. As he had no one to *ordain* them, he could only *set* them to doing the work of priests.

ARGUMENT IV. Paul directs Timothy to "lay hands hastily on no man," in order to make him an elder; therefore, laying on of hands was a part of the ceremony of induction into that office.

ANSWER: The record does not state that the laying on of hands was for this purpose. The command is negative—do not lay hands hastily on any man—and this would imply that he must do it carefully. In the case of "the seven" and of the elders that Barnabas and Saul "ordained for them in all the churches," the carefulness and deliberation were in the selection, and not in the laying on of hands. There could be no necessity for deliberation in ordaining, after the proper care had been exercised in the selecting, and Paul's injunction has no point if he meant ordination. But what does Paul mean? The context, I think, makes it plain. There is no allusion in this immediate connection to the selection, appointment, or ordination of elders, and it would be doing violence to all rules of interpretation to inject this thought into these words. Having spoken of the esteem in which elders should be held, recognizing the fact that having the talent for overseeing did not make a man perfect, and that an elder might do wrong, he says: "Against an elder receive not an accusation, except upon the testimony of two or three witnesses." Then he dismisses the consideration of elders and gives directions concerning unruly

disciples in general. "Them" (including all disciples) "that sin reprove in the sight of all, that the rest also may be in fear. I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things" (receiving accusations against elders and reproofing all unruly disciples) "without prejudice, doing nothing by partiality. Lay hands hastily on no man" (to receive an accusation or to reprove); "neither be partaker of other men's sins: keep thyself pure." What reason or occasion is there for going back to the third chapter to find something with which to connect this? This is a reasonable and legitimate, and it seems to me, the only proper, interpretation of this passage. The word "hand," and its equivalent Greek word *cheir*, figuratively used, means power, authority, and here, doubtless, it is so used. Timothy was not to punish hastily or with partiality; nor, on the other hand, to neglect to punish when necessary, and so become a partaker of the evil doing.

Dr. Dagg, late president of Mercer University (Baptist), in his *Manual of Theology*, says: "The meaning of the injunction to Timothy, 'Lay hands suddenly on no man,' is not perfectly clear. It is not probable that it refers to literal force." No, the Greek words do not contain that idea, and Paul did not teach corporal punishment in congregational discipline. "As directing the use of a significant form, its most probable reference is to ministerial 'ordination.'" There is no "significant form" directed to be used—it is only a figurative expression. If commentators did not have *ordination* so inwrought into their mental natures, they would never have seen it in this passage, and it would have been perfectly clear, but having *ordination* between them and this language, its "meaning is not perfectly clear."

But I will approach this declaration from another direction. The "laying on of hands" in this passage must refer to one of four things: (1) The impartation of gifts by miraculous endowment; (2) The laying on of hands to inflict corporal punishment; (3) Figuratively signifying discipline; (4) Induction into office. We have no reason to believe that Timothy had power to impart gifts miraculously, so the first may be set aside. No one believes that discipline in the congregation was

ever corporal, hence the second may be discarded. We have left, "induction into office," and "exercise of discipline." The third requires a figurative meaning to attach to the phrase, and the fourth requires a literal meaning, but an assumed application. The fourth makes the passage cloudy, the third relieves all difficulty. The fourth throws all the responsibility upon the person ordaining, and none upon those selecting. In our day the congregation selects the men to be its elders, and then sends for a stranger, perhaps, to come and ordain them. All the responsibility is on him, and he can not in justice be held responsible when he had nothing to do with the selection. If the fourth is correct, we must give the appointing power to the ordaining officer. Are we willing to do that? According to the third, by being hasty in acting upon groundless charges preferred by persons against the elders, he would be partaker of their sin of bringing a false accusation. By being hasty in reproving any disciple, it is implied that the person was blameless of the charge for which he was reprov'd, and then Timothy would be a partaker of the offence with those who informed him; or, if he reprov'd on his own observation, without prudence, even if the party were guilty, his reproof might work more mischief than the sin that he was reprov'g.

ARGUMENT V. The practice of the congregation to select the men to perform certain duties is based upon the fitness of things; therefore, ordination may have the same foundation.

ANSWER: The practice of selection by the congregation is not based upon the "fitness of things," but upon divine appointment. The "seven" were selected by their fellow-disciples, and the "elders in every city" were selected by their respective congregations. If the manner of selection was by divine direction, surely, if there be a formal induction into the work, the manner of induction should be prescribed by the same authority.

To sum up the arguments for the common theory and ceremony of *ordination*, we have: In Acts 6:6, the apostles prayed and laid hands on the "seven" to ordain them to the work of the daily distribution; in Acts 13:3, the prophets and teachers at Antioch prayed and laid their hands upon Barnabas and Saul to ordain them as missionaries, as evangelists; in Acts 14:23, Barnabas and Saul ordained elders in every church by

laying on their hands with prayer and fasting ; Paul commanded Titus to remain in Crete to ordain elders in every city ; and commanded Timothy to lay hands hastily on no man. Therefore, evangelists, elders, and deacons were to be ordained, and the ordination was to consist of prayer, fasting, and laying on of hands ; because evangelists, elders, and deacons are mentioned in these Scriptures, some one of them in one or the other of the passages, and fasting, prayer, and imposition of hands are mentioned, some one of them in one or the other passage ; and to get the whole counsel of God we must combine and fit together the Scriptures. I think that this is a correct statement of the arguments for ceremonial ordination, and I will now summarize my answers.

In Acts 6 : 6, the apostles were acting in a special emergency, an emergency that has never since occurred, and they were acting as divinely-chosen and inspired men, and acted in this matter because they were the chosen ambassadors of Jesus. Until such an emergency arises, we can not appoint seven men to do that work, and in such an emergency, there must be inspired men to meet it. That example can not warrant us in *ordaining* our present deacons. That was a transference of work, and those who transferred the work laid their hands upon those to whom they transferred it. Our deacons do not transfer their work, and to follow this example deacons must ordain deacons.

In Acts 13 : 3, Saul and Barnabas were chosen by the Holy Spirit, and certain named persons were commanded to separate them to the work to which the Holy Spirit had called them. Whenever the Holy Spirit selects certain designated men for a special work, and directs certain named men to fast, pray, and lay their hands on those men, then they can *ordain* them in that way, but we can not use it as an example to give authority to elders or evangelists to *ordain* other men to be elders and evangelists. But I deny that those named prophets and teachers laid hands on Barnabas and Saul to ordain them to be evangelists, for they had already been evangelizing. If ordination is for the purpose of installing a man in an office, these men being already in the office, of necessity, they could not be re-installed ; then, either the theory of installation is incorrect,

or this was not an ordination. It was merely an Oriental custom of benediction. The fasting was a lingering result of Jewish training, and not enjoined in the Christian dispensation.

In Acts 14 : 23, Barnabas and Saul directed an election to be held for the selection of men to be elders. They did not lay their hands on the men selected, and neither did they fast and pray in connection with the selection.

The purpose of leaving Titus in Crete could not have been to *ordain* elders, in the common acceptation of the term, for there is no thought of induction into a place or office in the Greek word used.

If ordination is by the imposition of hands, fasting, and prayer, we have no example in the New Testament of the congregation's fasting, praying, or laying on of hands. In every instance given, only those who laid on their hands, fasted and prayed. If ceremonial ordination was intended to be a perpetual obligation in the congregations, is it not remarkable that there is not a command, nor a single example recorded where a congregation ordained any one by fasting, prayer, and imposition of hands? Is not this silence absolute proof that the congregations did not do it? It is impossible to find a single example in any history of the Church up to the middle of the second century, where any one was *ordained* by the imposition of hands to be a bishop, deacon, or evangelist. Is not this silence significant? Is it not so significant that it may be taken as absolute proof that it was not practiced? In connection with this statement I invite attention to an extract from Hatch's *Organization of the Early Christian Churches*. The author is an Episcopalian, and naturally biased in favor of ceremonial ordination, and when his testimony is against it, the facts must be decidedly against it. He says :

"Two points have to be considered : first the existence of the rite" (imposition of hands in ordination), "and secondly its significance. In regard to the first of these points, there is the remarkable fact that the passage of the Apostolical Constitutions, which describes with elaborate minuteness the other ceremonies with which a bishop was admitted to office, says nothing of this. It is mentioned that during a prayer after the election the deacons hold the open Gospels over the newly-appointed bishop's head : but of imposition of hands the passage makes no mention whatever. Nor is the rite mentioned in

the enumeration which Cyprian gives of the elements which had combined to make the election of Cornelius valid : it was of importance to show that no essential particular had been omitted, but he enumerates only the votes of the people, the testimony of the clergy, the consent of the bishops. In entire harmony with this is the account which Jerome gives of the admission to office of the bishop of Alexandria : after the election the presbyters conduct the elected bishop to his chair : he is thereupon bishop *de facto*. It follows from this that the rite was not universal : it is impossible that if it was not universal, it can have been regarded as essential."

If I am correct in my conclusions in regard to ordination, the question naturally arises : Why did such a custom come into such general observance ? Church history is very explicit on this point. A very early theory was that each organized community of disciples was a perfect reflex of the whole Church of God ; that when Jesus was upon the earth he was the visible head of that Church, and that his twelve apostles were his *ministers*—the twelve heads and patriarchs of the tribes of the new Israel—the rest of the disciples, the new people of God ; that the bishop sat in the Lord's place, the presbyters were what the apostles had been, and it was for the rest of the disciples to listen and obey. This theory soon led to another conclusion, that if the bishops and presbyters represented Jesus and his apostles, they must of necessity have the power of determining questions of faith, practice, and discipline. If they had such power, then they must certainly be endowed with superior spiritual gifts. Imposition of hands was a Jewish rite, used by the Jews on various occasions, and from them adopted by Christians, by whom it was claimed that special and exclusive spiritual powers were conferred by this ceremony. These bishops and presbyters claiming superior spiritual gifts would necessarily invent some theory to account for the possession of that gift, and as such gifts had been imparted by the imposition of the hands of the apostles, they logically argued that, as they stood in the place of Jesus, they could confer and receive such gifts by the imposition of proper hands. Whether or not they believed this is unimportant ; it was a plausible theory by which to account for the superior spiritual gifts which they claimed, and on which they exercised authority and demanded obedience. Tertullian and Irenæus combatted this theory, but circum-

stances favored it. In all ages nearly all the better educated are ambitious ; so many who were intellectually superior desired to have pre-eminence, and sought positions of power. Those who were holding these positions wished to magnify their office, and hence, accepted this theory ; those who hoped to attain to the position defended the theory so that should they obtain the position, the honors would be assured ; and, thus, the majority of the more intelligent disciples favored the theory. This condition of things is still in existence ; the men who occupy any position desire to make it as honorable and profitable as possible, and those who hope to occupy the position lend to them willing assistance. The few who might expect to occupy those positions, but hold their ambition in subjection to their devotion to truth, are in a hopeless minority, and are forced into the background, until the assumptions of the ambitious become unendurable, and then a popular uprising sweeps them away, and truth once more asserts itself.

Another circumstance contributed to the adoption of this theory : Infant baptism was introduced, and in a short time a majority of Christians were so only in name. Those who had been baptized in infancy, on reaching manhood, found themselves members of a brotherhood, of the spirit of which they were entirely ignorant. They found themselves involuntarily affiliated with a movement with which they had but little sympathy, and, hence, they were insubordinate, and anxious to modify its teachings and its spirit, so as to conform them to the spirit of the people of that age. To meet this negative condition of spirituality and tendency to innovations, it seemed necessary to have, and it was necessary, a class of officials in the Church that could authoritatively defend the faith and enforce discipline. The bishops were the persons to whom most eyes were directed in this emergency, and their assumption of the possession of superior and special spiritual gifts was submitted to and defended, so that their influence might be commensurate to the work of saving the Church from apostasy. With the disintegrating practice of infant baptism accepted, it was absolutely necessary that there should be an order of officers that could demand obedience upon a basis which it would be heretical

to dispute. Men who did deny these claims were branded as heretics.

Still another condition of circumstances favored this practice. At the beginning of the fourth century, the disciples of Jesus were a persecuted sect. In a few years it was tolerated and favored ; its adherents held high places in the civil government, and its churches rivaled in splendor the temples of the pagan gods. At the beginning of that century, in spite of the development of the episcopate, the primitive pattern still survived, the government of the congregations was, in the main, democratic ; at the end of the century the primitive type had almost disappeared, and the clergy were a separate and governing class. The civil government gave to the officers of the Christian Church the same immunities that were enjoyed by the heathen priesthood and by some of the learned professions. When the officers of the Christian congregations were granted these immunities, many persons sought and obtained these positions. This exemption led to abuses in claiming the occupancy of such possessions, and a public and imposing induction into ecclesiastical offices was insisted upon. Those in office demanded it in order to prevent the abuses from working a withdrawal of their immunities. They claimed that they were the only ones who could *ordain*, and those desiring the positions, who were generally the wealthier disciples, upheld these claims so as to gain the favor of those in office, and thereby secure admission themselves.

I sum up my conclusions thus : Bishops, deacons, and evangelists are not *officers* in the congregations, but workers in special directions on account of talents given ; bishops and deacons are selected by their brethren, or, to speak accurately, their brethren decide which brethren have the talents necessary for these services.

Evangelists, men who have the talent to preach, preach because they have the talent and the spirit to do it. Their work is not with believers, but with unbelievers.

There is no command or example in the New Testament for inducting men into the *offices* or work of bishop, or evangelist, by the imposition of hands. There is no such command

or example in reference to deacons, as the incident of the *seven* at Jerusalem can not be made applicable to the deacons of the present day, either in the work done or in the persons installing.

There is not a single allusion in the New Testament to an evangelist, and elder, or the disciples in a congregation imposing hands upon any one in connection with a ceremony of induction into any office.

We have an account of two divinely-commissioned men directing and supervising the election of elders, in several congregations, but no mention of imposition of hands upon those elected, either by them or by the members of the congregation.

From the examples in the New Testament, election or selection seems to have been the whole of ordination.

In the New Testament we find many examples of disciples going out to preach, who after having preached were commended for having done so, by apostles; which persons had never been appointed, selected, or ordained by any one, and we have no example of any man having been ordained, appointed, or selected by his brethren, his congregation, the elders of his congregation, or by other evangelists, either prior or subsequent to his preaching.

I have found that imposition of hands was based upon Jewish custom, and upon an erroneous conception of the nature and functions of the congregations; that it was continued for the purpose of increasing and perpetuating clerical aggrandisement; that by it the clerical hierarchy has been enabled to perpetuate itself and create offices unknown to the New Testament, and that as long as it is practiced we are doing something without divine warrant, that we are assuming powers for our elders and evangelists not given to them by divine authority, and that we are laying within our reformatory movement an unscriptural basis for a clerical power, that will ultimately destroy all of our labors for the upbuilding of primitive Christianity.

E. W. HERNDON.

ELECTION : FROM A BIBLICAL, NON-THEOLOGICAL
STANDPOINT.

THIRD ARTICLE.

"THE ELECTION OF GRACE."

All true Christians are elect of God. This has been placed beyond all dispute, as it is expressly affirmed in many passages that are too plain to be mistaken, and too pointed to be overlooked. Peter, in his first Epistle, characterizes those to whom he writes as "elect according to the foreknowledge of God the Father." "To the saints and faithful brethren at Colossæ," Paul says, "Put on therefore, as God's elect, holy and beloved, a heart of compassion," etc. "Unto the church of the Thessalonians," he writes, "Knowing brethren beloved of God, your election." The second Epistle of John is addressed to a sister, who is styled "the elect lady," or "the elect Cyria." In the epistle to the Romans, after throwing on the canvas a vivid picture of the grand procession of the saints of all ages through this earthly wilderness to their heavenly inheritance, the rapt apostle exclaims in triumph, "Who shall lay anything to the charge of God's elect?" The saints, the faithful, the servants of God, of all preceding ages, were, therefore, elect of God, as well as all Christians during the Gospel age. And when the countless hosts of the redeemed are congregated around the throne of God, filling heaven itself with their acclamations of joy and glory, that grand assembly will consist only of the elect of God, gathered out of every nation, kindred, tribe, and tongue of men.

This is the election to which the thoughtful and prayerful attention of the reader is now invited.

It will be seen at a glance that this election differs widely in all respects, save one—*that of the elector*—from all the other cases of election that have been previously considered. It is also fraught with a deep and peculiar interest, inasmuch as it involves our own personal responsibility, personal relationship to God, and personal destiny in the life to come.

Passing by those elect scourges whose mission it was to chastise God's erring people and destroy His incorrigible enemies, I wish again to emphasize the fact that in the election of prophets and apostles, of Abraham and John the Baptizer, of Moses and Melchizedek, to their respective missions, the main object was not to bless and honor the persons thus elected, but through their ministry to bless others on a large scale, they themselves enjoying the same blessings in common with others, and on the same conditions. And, although the election of the Israelites as a race and as a nation bestowed upon them such gracious privileges and exalted honors as were enjoyed by no other race or nation; yet the main object in all this was through their mission as a religious people to bless the entire human family throughout all coming ages.

But in "the election of grace," the main object is the happiness, present and future, of the elect themselves; although others may be, and often are, greatly blessed by their example and influence. In this case, however, the non-elect, as long as they remain such, can have no participation, whatever, in the gracious privileges, blessings, helps, hopes, and comforts of the elect.

In regard to its end, or object, "the election of grace" is two-fold, having reference both to the life that now is and to that which is to come. It involves in this life the enjoyment of all the gracious blessings which God bestows on men through Christ, and in the life to come everlasting happiness, honor, and glory. In the first of these, we find that present salvation, which all the children of God are permitted to enjoy on earth, consisting in the forgiveness of sins, the comfort of the Holy Spirit, and the hope of heaven. In the second, we will find that eternal salvation, which will be revealed at the final coming of our Lord and Savior, consisting in "the redemption of

our body," and the possession of "an inheritance incorruptible, and undefiled, and that fadeth not away."

Now, with reference to these present, future, and eternal enjoyments, *who are the elect of God?* This thrilling question I shall endeavor to answer according to the teachings of the Holy Scriptures. *Personally*, I cannot name them; but *by character*, I can describe them. *Personally*, they are not named in the Bible with a few exceptions; but *by character*, they are all fully described. Their names, it is true, are written in "the Lamb's Book of Life;" but we have no transcript on earth of that record in heaven. This statement of the apocalyptic seer does not look back to an arbitrary act of the great Jehovah before time began, by which he selected personally the heirs of salvation, but forward to that record of human character and conduct that will be unfolded in the day of judgment.

Here we find another remarkable contrast between this *election of grace* and all other cases of election. I can name Pharaoh, and Sennacherib, and Nebuchadnezzar, and Cyrus, and the Roman army, as elect scourges visiting swift punishment on those who had incurred the wrath of God. I can name Abraham and John the Baptizer, as elect servants of the Most High; the one to be the father of the faithful, the other to be the harbinger of the Messiah. I can name Melchizedek, and Moses, and Aaron, and Joshua, and David, as elect types of that greater Prophet, Priest, and King that was to come. I can name Isaiah, and Jeremiah, and Ezekiel, and Daniel, and others, on down to Malachi, as elect prophets of the Old Covenant, speaking for Jehovah, instructing and warning the people to whom they were sent, and pointing forward to the coming of the great Deliverer. I can name Paul, and Peter, and James, and John, and the rest of the Twelve, as the elect apostles of the New Covenant, speaking for Christ to the conversion of sinners and the edification of saints. I can name Jesus of Nazareth, the son of Mary, as pre-eminently *the elect* of the Father, to be the Christ, the Son of the living God, the Lamb for sinners slain, the Lord of all, and the Judge of both living and dead. I can point to every descendant of Israel, as belonging to an elect race—a race that has had a peculiar mission and a won-

derful history. But when I am asked to name those who are *the elect of God* to the enjoyment of divine favor here and endless happiness hereafter, I can only reply, "*The Lord knoweth them that are His.*"

I can name many whom I sincerely regard as elect of God and of Christ; and I humbly trust that I am one of the elect myself. But why do I regard them, or consider myself as one of the elect? Simply and solely because of the *character* manifested by them, and possessed, I trust, by myself. The character of God's elect, including their conduct, relationship, and destiny, is clearly set forth in the inspired Scriptures. Examining myself in the light of divine truth, I humbly, yet confidently, think that I possess this character; therefore, I humbly trust that I am one of God's elect. Hearing others avow their faith in Jesus and trust in God, and comparing their lives with the description given in the Scriptures of the character and conduct of the children of God, I conclude that they also are among the elect.

THE PRINCIPLE OF THIS ELECTION OF GRACE.

This election was, and is election of *character*, and not of *persons*. When Peter entered the house of Cornelius, saw the Gentile audience there assembled, and was informed of their readiness to hear all things commanded of God, the full import of that wonderful noonday vision at Joppa flashed upon his mind, and he exclaimed, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness, is acceptable to him." This covers the whole ground. It expressly asserts that God is *not* a respecter of *persons*, and then describes the character that God does respect, in whatever person it may be found. Whether then any one is acceptable to God or not, depends on his own personal character and conduct. This has always been true; for it is the immutable principle on which our great loving Father deals with all men in their personal relation and responsibility to him.

The same unchangeable principle, both of divine justice and divine mercy, is stated with great clearness and force by Paul in Romans 10:11-13. "For the Scripture saith, whosoever be-

lieveth on Him shall not be put to shame. For there is no distinction between Jew and Greek : for the same Lord is Lord of all, and is rich unto all that call upon him : for, whosoever shall call upon the name of the Lord shall be saved." This salvation, which is the gift of God, is not bestowed on the Jew *as a Jew*, nor on the Gentile *as a Gentile*, but on both alike *as believers in Jesus*, fearing God and working righteousness. This salvation, which is by grace through faith, is not enjoyed by *A* because he is *A*, nor by *B* because he is *B* ; but by both because they are *obedient believers* walking humbly in the fear of the Lord.

This divine principle was clearly enunciated when God by revelation made known to the apostles that great *mystery* "which hath been kept in silence through times eternal," as Paul says, "but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto *obedience of faith*" or "to the faith." Rom. 16 : 25, 26. This is that "mystery of Christ, which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit ; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel," etc.—thus fulfilling the vision granted to the prophet Joel some eight hundred years before. Of this mystery, or *secret purpose* of God, Paul was made a minister, and grace was given him "to preach unto the Gentiles the unsearchable riches of Christ ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things ; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the *eternal purpose which He purposed in Christ Jesus our Lord* : in whom we have boldness and access in confidence through our faith in Him." See Eph. 3 : 3-12.

THIS ETERNAL PURPOSE, WHAT ?

In this "eternal purpose of God" we reach the prime source of human salvation ; and from this lofty standpoint we

will endeavor to ascertain the divine method of saving the sinful and lost. As the whole scheme of redemption had its origin in this eternal purpose, all who ever find a home in heaven will reach that blissful place and happy state in consequence of this eternal and beneficent purpose of the Heavenly Father. This eternal purpose, let it be noted, was "in Christ Jesus our Lord"; and embraced all the agencies and means which God in his wisdom and mercy has seen fit to use in order to the accomplishment of this purpose. It also included, as one of its most prominent features, the character of all whom God would save in and through Christ. There is not the slightest intimation in all the Bible that God ever purposed to save any one in and through Christ without regard to that one's character and conduct. The *purpose to save* included the *character to be saved*, and the *means by which* that character is to be formed.

Now, if we can ascertain certainly and clearly what this eternal purpose was "which God purposed in Christ Jesus our Lord", we will have the key to the proper solution of this problem which has been made so intricate by the speculative philosophies of men. It seems to me that there is one single declaration of Jesus which sets forth the whole matter in the clear light of eternal truth. It is found in His discourse with Nicodemus, and reads as follows: "For God so loved the world, that he gave his only begotten Son, that *whosoever believeth on him* should not perish, but have eternal life." Here we have "the eternal purpose which God purposed in Christ Jesus our Lord," plainly and authoritatively stated by the Savior himself; and this eternal purpose was, and is, *to save all who believe on Jesus as God's Son and their own Savior*. This eternal and unchangeable purpose of God in Christ settles forever the *character*, but not the *person*, of the elect or saved. Men do not possess this character because they are personally the elect of God; but, on the contrary, they are the elect of God because they personally possess this character. It is character that determines relationship, and not relationship that determines character.

John says of the manifestation of the Word by whom all things were made that "He came unto His own, and they that

were His own received Him not. But *as many as received Him, to them gave He the right to become the children of God, even to them that believe on His name*; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Though of an elect race, and enjoying all the privileges of this race election, this of itself did not make them the children of God and heirs of heaven. But to as many individuals of this elect race as received Jesus in His true character by believing on His name, was graciously given the right or privilege of becoming, what they were not before, children and heirs of God in a spiritual sense.

In coming to His own, Christ was simply carrying out that eternal purpose which the Father made in Him; and the right given to all who received Him to become children and heirs of God, was also in exact accordance with the same eternal purpose. This purpose determined the character that men must have in order to be saved. It did not determine that certain persons should have this character, and thus of necessity be saved; nor that certain other persons should not have this character, and thus of necessity be lost. This purpose was not a respecter of persons, but it was a respecter of character. It was a gracious purpose, a just purpose, and an impartial purpose. When God purposed to save men, He provided the remedy which is adequate to all the religious wants of the entire human family, selected the means and agencies best adapted to the accomplishment of the end in view, and sent forth the call of mercy to the ends of the earth, inviting and urging all to come and live forever. This call brings within the reach of all who hear it, the means and opportunity of forming that character which God has predestined to salvation; but at the same time it leaves all men personally free to accept or reject the overtures of mercy. The expression of this purpose is the manifestation of God's will with reference to the salvation of men. This predetermined character embraces all whom the Father gave to the Son. "All that which the Father giveth me", says Jesus, "shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of Him that sent me. And this is the will of Him that sent me, that of all that

which he hath given me I should lose nothing, but should raise it up at the last day." All that the Father gives to the Son shall come to Him; and of all that are given it is the will or purpose of the Father that nothing should be lost. These are strong expressions, it is admitted; but they are heartily accepted by the writer in their full import. In order, however, to make a proper application of these sweeping declarations of Jesus, we must learn who it is that the Father gives to the Son. To say that He gives one person to Jesus and does not give another, utterly regardless of the character of either, would be to make Him a respecter of persons in the most arbitrary manner, thus flatly contradicting the express statement of an inspired apostle. Now to get this much-needed information, we have only to read the next verse, for therein the Savior Himself explains the whole matter. "For this is the will of my Father, *that every one that beholdeth the Son, and believeth on Him, should have eternal life*; and I will raise him up at the last day." Here we have the will of the Father briefly, yet clearly expressed; but this will is not an arbitrary selection of persons, but a just and merciful discrimination of character.

Again the Savior says in the same discourse, "No man can come to me, except the Father who sent me draw him: and I will raise him up in the last day." Let as much emphasis as possible be placed on the clause expressing man's inability to come to the Savior unless drawn by the Father, and I will still heartily accept its teaching. No man *can* come—has the *power* to come, the *right* to come, or the *desire* to come unless drawn by the Father; but it does not by any means follow from this that men are mere machines, moving only as they are moved by some physical and irresistible power. To every thoughtful mind this question at once presents itself, *How does the Father draw men to the Son?* Does He directly apply an irresistible drawing power to one man, thus bringing him to the Savior, while He leaves the man by the side of this one to perish for the want of this drawing power? Were those who came to Jesus personally elected to come from the foundation of the world, and then drawn by the Father because they were thus elected? And were those who did not come personally doomed from the beginning to stay away, and not drawn because they were thus

reprobated? To answer these questions affirmatively, is to ascribe an arbitrary partiality, or respect of persons, to God, and at the same time to utterly destroy all human responsibility.

Happily we are not left to conjecture as to the means by which God draws men, and the manner in which they come to Christ. In the verse immediately following the last one quoted, is found the Savior's explanation both of the drawing on the part of the Father and the coming on the part of man. "It is written in the prophets, *And they shall all be taught of God.*" God's drawing power, therefore, is brought to bear on the minds and hearts of men through the means of teaching. Thus God's saving power is adapted to man as a rational and responsible being. It is a moral and spiritual power which necessarily involves responsibility on the part of man. The conclusion of the Savior is thus expressed, "*Every one that hath heard from the Father, and hath learned, cometh unto me.*" It is then by means of hearing and learning of the Father that men are enabled to come, and persuaded to come, to Jesus, and be saved. When they thus hear, learn, and come, they are numbered among the elect in character, conduct, and relationship. Those who refuse to hear, fail to learn, and will not come, are reprobate simply and solely because of their own character and conduct. See John 6:37-45.

THE ENJOYMENT OF GOSPEL BLESSINGS CONDITIONED ON CHARACTER.

This principle is embodied in the world-wide and age-lasting commission given by Jesus to the apostles after He arose from the dead. "And He said unto them, Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." This is an irrevocable decree of the Lord Jesus Christ, to whom has been committed all authority in heaven and on earth, but this decree of Jesus, like the eternal purpose of God, relates to character and not to person. Every one who in faith and obedience accepts Jesus as the Son of God and his own Savior, in response to the offer of salvation, is, by character and conduct, elect to the enjoyment of all the gracious blessings provided for men on earth; and every

one who rejects Jesus and the offer of salvation through Him, is, by character and conduct, reprobate, so long as he may remain in this state of unbelief, impenitence, and disobedience.

The grace of God which has been manifested in the gift of His Son, brings a present salvation to all men who have the opportunity of hearing the Gospel, and urges them to accept it "without money and without price." If they accept it, they are saved; if they reject it, they are lost. In the one case, they are of the elect; in the other, they are of the non-elect. The acceptance by men of this offer of salvation does not depend on their previous personal election to the enjoyment of God's favor. On the contrary, their personal election to the enjoyment of God's favor depends on their personal acceptance of the offer of salvation. In this "election of grace", all the elect are in a saved state, and all the non-elect are in an unsaved state. The elect are all in Christ; the non-elect are all out of Christ. All who are in Christ are saved; all who are out of Christ are unsaved. Inasmuch, then, as all who are out of Christ are personally in a state of condemnation, they can not be at the same time personally elect in Him. A man can not be elect and reprobate, justified and condemned, at the same time. The elect of whom we are now treating are all justified. "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?" It will not meet this to say that some who are out of Christ, and, therefore, in a state of condemnation, are personally elected to come to Him and be saved, while all others are left to perish for the want of this personal election; for this would make the offer of salvation, which is freely addressed to all, the most cruel mockery.

But does not Jesus say that, "many are called, but few chosen?" True; but why are only a few chosen? Is it because they only were personally elect, and that from the very beginning, while all others were personally reprobate? If this be the reason, then the calling of the many was a wanton deception. By turning to Matt. 22:14, and reading the context preceding, it will be seen that the declaration of Jesus is applied to all who, like the ejected guest, *have not on a wedding garment*. When this guest was asked by the king why he came in "not

having a wedding garment", he was speechless, because he had no excuse for his contemptuous conduct. He knew that wedding garments were always provided for those who were not able to furnish themselves. It was wholly his own fault that he had none; and the affront thus offered to the king and the guests was an aggravated one. He had been called or invited in good faith, and was cast out solely because of his own wilful disregard of the customs pertaining to such feasts. So it was with reference to the great feast to which the Savior was then inviting the multitudes who were waiting on His ministry. The many were called, or invited as the word imports, in good faith, but a few only were chosen, or elected, because they only had a wedding garment, that is, the required character. The others were rejected simply and solely because they did not have a wedding garment which they knew had been provided for them, and which they could have had by simply asking for it in the right way. So it will be in the great day of judgment.

The same principle is forcibly presented in the Savior's sorrowful and tender reproof of those who were rejecting all His overtures of mercy. "And ye will not come to me, that ye may have life." If this means anything at all, it means that it was their privilege to come, that they had power to come, that He was anxious for them to come, and that the only reason why they were not saved was that they would not come. Again, in His last wail over Jerusalem as He was about to retire from the temple, never to enter it again as a teacher, the same lesson is most touchingly given. "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" He was willing, but they were stubborn. He earnestly besought them to come to Him and live as long as there was any hope of their repentance; but when He saw they were determined at all hazards to put Him to death, He turned away in sorrow, and left them to that fearful doom which they thus brought on themselves. But if they had been personally reprobate from the beginning, how could He have been so anxious to gather them together, and bestow life upon them?

It would be in order here to take up the history of conversions, as detailed in the Acts of Apostles, and show that in every case all who heard were sincerely invited to come, under the assurance that the door of mercy was open to them, and the stream of life flowing for them. One example, however, must suffice. Peter, in discoursing to the Gentiles concerning the Christ, makes this declaration,—“To Him bear all the prophets witness, that through his name *every one that believeth on Him* shall receive remission of sins.” This covers the whole ground. It gives the sum and substance of all prophetic and apostolic teaching on this point, and shows, beyond all question, that the enjoyment in this life of that salvation which is in Christ, is conditioned on character. “Every one that believeth on Him,” according to both prophets and apostles, is elect of God to receive remission of sins through the name of Jesus. To believe on Him is to receive Him as our Lord and Savior, turning away from all sin, and submitting to His supreme authority.

The offer of salvation is made in good faith to all alike. It brings alike to all who hear it the same divine agencies and means, the same gracious privilege, the same joyful opportunity, the same character-forming influence, and, in a word, the same regenerating power. It throws wide open the gate of mercy. It invites all to enter in thereat, and live forever. It excludes none but those who will not come. Yet this golden opportunity may be neglected, this loving invitation may be spurned, this gracious drawing of the Father and this wooing influence of the Holy Spirit may be resisted, this life-restoring power may be rejected; and thus men are lost—thus men destroy themselves. If any man is a reprobate from that favor of God which is in Christ Jesus our Lord, it is because, and only because, he deliberately and persistently chooses to be a reprobate in spite of all the urgent calls of divine mercy. He is, therefore, left to perish in his own obstinacy.

THE ENJOYMENT OF FUTURE HAPPINESS ALSO CONDITIONED ON
CHARACTER.

In Hebrews 5:9, it is said of Jesus that “He became unto *all them that obey Him* the author of eternal salva-

tion." This states clearly the *elect character* of all the heirs of eternal salvation. The obedience here required is, as a matter of course, obedience from the heart ; for, unless the heart is in the service, it is not obedience at all, but a mere hollow pretence which is in itself the most defiant disobedience. It is also an obedience that continues throughout life ; for the Savior's dictum is, "*He that endures to the end shall be saved.*"

To those who had "obtained a like precious faith" with the apostles, who had been cleansed from their old sins", and who were in full possession of "all things that pertain unto life and godliness", Peter addresses the following admonition : "Wherefore, brethren, give the more diligence to make your calling and election sure ; for if ye do these things, ye shall never stumble." The apostle is not here speaking of their calling and election to the enjoyment of spiritual blessings in this life, but of their calling and election to a life of endless happiness beyond the grave. They were already in the actual enjoyment of peace, and pardon, and hope ; but they were not yet in the actual enjoyment of eternal life at God's right hand. They were already saved in Christ from all past sins ; but they were not yet saved in heaven from death and hades.

That the apostle is speaking of that salvation which is to be revealed when the Lord comes, and not till then, is evident, from the next verse :—"For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." By cultivating the graces of moral courage, and knowledge, and self-control, of endurance and godliness, of brotherly kindness and love, they would form that character which has been elected to "the abundant entrance" into "the everlasting kingdom." Without this character, no responsible being can ever enter that kingdom of glory. One of the great practical objects of the Christian life is to form and develop within the children of God this elect character, in order to their enjoyment of this eternal salvation.

The Savior says,—"*The hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done ill, unto the resurrection of judgment.*" John 5:28, 29. In this authoritative declaration, Jesus, as the appointed Judge

of the living and the dead, divides the whole human family into two classes, not on the basis of a previous personal election and reprobation, but on the basis of their own personal character and conduct; and this, too, with special reference to their future destiny.

Paul says with reference to the "revelation of the righteous judgment of God" that He will render *to every man according to his works*: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon *every soul of man that worketh evil*, of the Jew first, and also of the Greek; but glory and honor and peace to *every man that worketh good*, to the Jew first, and also to the Greek: *for there is no respect of persons with God.*" Rom. 2: 6—11. Comment on this is unnecessary, for "none by comment could it plainer make." It is also needless to cite additional passages to prove that the enjoyment of future happiness is conditioned on the personal character and conduct of men in this life; and not on an arbitrary, partial, and personal election. The passages already cited are so plain, so pointed, so comprehensive in their import, and so universal in their application that this position is regarded as settled beyond the power of successful controversy.

II.

Having ascertained from the express teaching of the Holy Spirit that "the election of grace" is *an election of character without respect of person*, it is now in order to examine some of those positive averments of Paul which are regarded by many devout persons as in direct conflict with this position. The strongest passages of this class will be selected; and if it can be shown that they are in perfect accord with the many plain passages already cited in support of the position taken, then all other passages bearing on the subject can be easily harmonized in the same way.

It is a well-established and universally-received principle of Biblical interpretation, that difficult or obscure passages must

be construed in harmony with those that are plain and easily understood. On the other hand, no principle of interpretation could be more vicious than that of making plain passages bend to the forced and fanciful constructions that are often placed on obscure and otherwise difficult passages. Instead, then, of using the few passages that are of difficult interpretation to mystify, darken, and nullify the many that are so plain that they can not be easily mistaken, it is here proposed to use the plain and easy passages to elucidate those that are obscure and difficult.

It will not be a difficult task, however, to show that Paul is always consistent with himself, that when he treats of the foreknowledge and purpose of God, he does not contradict what he says when he treats of the character and conduct of men. When he declares that God "will render to every man according to his works", whether Jew or Gentile, and this because "there is no respect of persons with God", he lays down with inspired authority the immutable principle on which God deals with all men in their personal relations to Him. Now whatever the apostle may say elsewhere concerning the purpose of God, it must be in harmony with this universal principle of the divine government; for certainly God deals with men according to His own purpose, and not contrary to that purpose. Inasmuch, then, as God deals with all men according to their personal character and conduct without respect of persons, as is plainly and expressly asserted, it follows irresistibly that His purpose to save had reference to the character and conduct of men without any respect of persons.

The same must be true of the foreknowledge of God. His foreknowledge certainly could not have been contrary to His actual treatment of men; and as His actual treatment of men always has been, and always will be in accordance with their own character and conduct, as Paul and Peter both expressly affirm, so His foreknowledge of all the results of the plan of salvation must have embraced the character and conduct of men without respect of persons. When God is said to know certain persons, or a certain class of persons, in contrast with others whom He does not know, it does not and can not mean that He is acquainted simply with the one class and not acquainted with the other; for in this sense of the term, God is

acquainted fully and equally with all. The meaning is that He approves or acknowledges the one, but does not approve or acknowledge the other.

The Psalmist declares, "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish." In one sense of the term, the Lord has as perfect a knowledge of the way of the ungodly as He has of the way of the righteous; but He does not look upon both of these ways with the same favor. He approves the one, but condemns the other. His blessing rests on the one, but His curse rests on the other. Jesus declares that in the day of judgment He will say to certain characters, "I never knew you: depart from me, ye that work iniquity." This fearful sentence, which will be pronounced against these workers of iniquity, shows conclusively that the Savior had a perfect knowledge of their character and conduct, as well as of their personal existence; yet He never knew them in the sense of approving their course of life. He never recognized them as His disciples, never authorized them to work in his name. Their doom is in accordance with their own character and conduct.

To foreknow is simply to know beforehand; and there may be some passages in which the term is used in this simple sense with reference to the Lord. But as, in the passages cited above, know means to approve, so in similar passages foreknow means to approve beforehand. In all those passages in which the foreknowledge of God is represented as embracing a certain class of persons to the exclusion of all others, it can not mean only that God was acquainted beforehand with that class of persons; for this would imply that with the rest, embracing a large portion of His creatures, He was not acquainted, than which nothing could be more absurd. In this simple, literal sense of the term, God's foreknowledge of the character, conduct, and destiny of the wicked is as complete as His foreknowledge of the character, conduct, and destiny of the righteous; yet only the righteous are embraced in the foreknowledge of God, as the term is used in all those passages that have any reference to the election of grace. Hence the foreknowledge of God, as presented by Paul in his development of the grand scheme of human redemption, necessarily conveys the

idea, or involves the fact, of God's approval of those embraced in that foreknowledge. This approval is based on character and conduct without respect of persons, as has been so fully and so clearly shown.

Two passages, the one from Paul, the other from Peter, will sufficiently fortify this position. "But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth : whereunto He called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours." 2 Thess. 2 : 13-15. Peter writing to the "sojourners of the dispersion" in different countries, represents them as "elect according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1 : 2. From both these statements it is clear that the choosing or election of all these disciples of Jesus was in accordance with the purpose and foreknowledge of God. From both it is equally clear that the purpose and foreknowledge of God in this respect embraced the character of the saved and the means of forming this character. Both the character and the means of forming it were unalterably determined in the mind of God when He devised the plan of salvation through the gift of His own Son ; but this determination to give His Son, in order to save men of a certain character, was absolutely without respect of persons, as the prophets and the apostles so abundantly teach.

But were not the parties addressed by Paul and Peter elect as persons ? Certainly they were *at the time at which these letters were addressed to them* ; but this was in virtue of that elect character which they at this time possessed "in sanctification of the spirit and belief of the truth", in "obedience and sprinkling of the blood of Jesus Christ." Before they possessed this character they were not elect as persons, but reprobate ; not children of God, but children of the wicked one ; not saved, but lost. The character that men must have in order to be saved was determined once for all when God resolved in His own mind to give "His only-begotten Son, that whosoever

believeth on Him should not perish, but have eternal life"; but men and women become elect as persons only when they, through their own faith and obedience, come into the possession and enjoyment of this predetermined and elect character.

When and how, then, did the Thessalonians and the dispersed Jewish believers attain that elect character that constituted them elect persons in the sight of God? Let Paul and Peter answer. Paul answers as follows: "Knowing, brethren beloved of God, your election, how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit." When they thus received the word and became imitators or followers of the apostles and of the Lord, then and by this means they became elect as persons, and not before. In commending their faith and zeal in sounding forth the word in all directions, Paul adds, "For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols to serve a living and true God." See 1 Thess. 1:4-9. They certainly were not elect as persons, enjoying the favor of God and the hope of heaven, while serving idols in blindness and sin. But as "God is no respecter of persons", and as "in every nation he that feareth Him, and worketh righteousness, is acceptable to Him", it follows that whenever they turned to Him from their former idol-service, they became elect as persons, and entered on that spiritual service that leads to heaven and endless happiness.

And thus Peter answers: "And if ye call on Him as Father who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, *who*

through Him are believers in God who raised Him from the dead and gave Him glory ; so that your faith and hope might be in God." In all this we have the divine means and agencies of their redemption ; but now the apostle tells when and how they became children of God, and elect personally as heirs of salvation. "Seeing ye have purified your souls *in your obedience to the truth* unto unfeigned love of the brethren, love one another from the heart fervently ; *having been begotten again*, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth." 1 Pet. 1:17-23.

It was as believers in God through Christ that they were elect as persons. They had not always been believers, but became believers when they willingly received into honest and understanding hearts the life-giving and incorruptible seed by which they were begotten again to a new life, and enabled to purify their souls in obedience to the truth. So long as they were unbelieving and disobedient, they were destitute of that elect character which is so essential to the enjoyment of God's favor, and per consequence were not elect as persons ; but whenever they believed and obeyed the truth from the heart they possessed this elect or required character, and were consequently recognized as elect persons. If they were elect as persons before they heard the word, belived on Jesus, and obeyed the truth, then they were both elect and reprobate at the same time, children of God before they were begotten and born again, and saved while they were lost, for all unbelievers are unregenerate, reprobate, and lost.

Bearing all these things in mind, let us now turn to Rom. 9:14-16. "What shall we say then ? Is there unrighteousness with God ? God forbid. For He saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy." The conclusion which Paul here deduces from the premises previously laid down first demands our attention. What is it, that is not of him that willeth nor of him that runneth, but of God who hath mercy ? Evidently that favor, blessing, or privilege, whatever it may be, of which Paul was treating in the context immediately preceding. But what is that ? Is it

the personal enjoyment of salvation both present and future? And if so, are we to understand that God arbitrarily saves some who neither desire nor seek to be saved, and refuses to save others who may desire their own salvation ever so earnestly and seek it ever so diligently? This is too shocking for belief: for if this be true, the invitations of the Gospel are a cruel mockery, and its promises a fatal delusion. But this can not be true, because it is directly contrary to the teaching of Jesus and the apostles. What then is the subject of the apostle's affirmation? To what does "it" refer? Plainly and simply to the election of Jacob rather than Esau to be the progenitor of that peculiar people whose mission was considered in the preceding article of this series. The election of Jacob then to be father of the Jewish race is the subject of Paul's dictum in this case.

Contrary to the custom of the age and country, against the will or purpose of Isaac, regardless of the desire of Esau who eagerly ran to obtain the coveted blessing although he had profanely bartered it away, God bestowed it, when the proper time came, on Jacob; and thus placed him in the chosen line instead of Esau. While the blessing was pronounced by Isaac, the choice was of God. This choice was made before the children were born—was revealed at the same time to their travailing and inquiring mother, and the history of the two races that were to proceed from them briefly outlined. It was to the fact that Jacob was chosen instead of Esau that Paul alludes when he asks, "What shall we say then? Is there unrighteousness with God?" Instead of being a manifestation of unrighteousness on the part of God, it was a manifestation of mercy, not only to Jacob and his posterity, but also to the whole human family, including Esau and his posterity; for all the nations of the earth were to be blessed through this chosen line.

For aught we know to the contrary, it may have been a matter of mercy to Esau personally, that he was set aside and his brother chosen. This was a case of special election for special purposes, that did not involve the enjoyment either of pardon here or of happiness hereafter. It did not decide the destiny of either Jacob or Esau, or of any of their descendants. The

favor of God in this life, and happiness in the life to come, were both still accessible to Esau and his posterity, while Jacob and his posterity were still liable to be lost, if they refused to love and serve the Lord.

Not only in this case, but in all other cases of personal election for special purposes, the *act of choosing* was not of him that willed, nor of him that ran, but of God, who showeth mercy in all things that He doeth. The choosing of Abraham to be the natural progenitor of a race, and the spiritual father of the faithful, was wholly of God, and as much a matter of mercy towards those who were not chosen in this respect as it was to Abraham himself; for not a single soul of any race was ever excluded from the enjoyment of God's favor here, or doomed to endless woe hereafter, because of this personal election of Abraham. Indeed, Abraham was chosen for the express purpose that in him all the nations might be blessed. The choosing of Saul of Tarsus to be the apostle of the Gentiles was wholly of God, and as much a matter of mercy toward the whole Gentile world as it was to Saul himself. Nor was it any disfavor to the Jews; for surely not one of them has ever been lost because Saul was chosen to be an apostle. And in "the election of grace", which does involve both present and future happiness, the choosing is of God, and not of man; but in this case the choice or election embraces the character of the saved without respect of persons. In the case of Jacob and Esau, however, the choice was of a person without respect of character; for the one was chosen and the other rejected before they were born, before they had done either good or evil; and, therefore, before they possessed any character at all. No two things could be more unlike than these two kinds of election; yet each had its place in the gracious purposes of God concerning men.

As to what the Lord said to Moses, by turning to Exodus 33:19, from which Paul quotes, and reading the context, it will be seen that God was speaking of Israel as His chosen people, and of Moses as their chosen leader. The entire passage, from the twelfth verse to the close of the chapter, has reference to the relation of Moses to that people, and to the mission that God had given them among the nations of the earth. So far,

however, as the subject of this article is concerned, the writer is willing to give the fact announced through Moses and repeated by Paul a universal application. At all times and under all circumstances, God is gracious to whom He will be gracious, has mercy on whom He will have mercy, and, on the other hand, whom He will He hardens. But when we come to consider the personal enjoyment of the divine favor, two questions at once arise, To whom will God be gracious? and, Whom does He will to harden? These questions being answered according to scriptural teaching, the whole matter is clearly and finally settled.

The case of Pharaoh is cited by Paul in illustration of this principle of the divine government. For a full investigation of this case, the reader is referred to the first article of this series. Several passages are there cited which declare plainly on whom, that is on what character of persons, God has mercy; and also whom, or what character of persons, He hardens. This matter was settled definitely in the law given to Moses; for therein Jehovah declares that He visits the iniquity of the fathers upon the children unto the third and fourth generation of *them that hate Him*; and that He shows mercy unto *them that love Him and keep His commandments*. This principle, which was embodied in the Jewish law, shows beyond a doubt that God always deals with men personally in accordance with their character and conduct, especially their conduct towards Himself. Moses, in his farewell address to the people whom he had led so long, and through so many trials, reiterates this principle of the divine government, and solemnly impresses it on their minds and hearts. See Deut. 7: 9, 10, and parallel passages.

In accordance with this teaching of the law, David sings of the mercy of the Lord that is "from everlasting to everlasting upon *them that fear Him*"; and of "His righteousness unto children's children; to *such as keep His covenant*, and to *those that remember His commandments to do them*." Ezekiel, also, by the inspiration of the Almighty, gives us a discourse on this subject that should silence every objecting tongue, and fill every heart with awe profound. Read attentively and prayerfully the entire eighteenth chapter of his prophesy, from which only a brief passage will be quoted. "The soul that sinneth, it shall

die : the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son ; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him : in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked ? saith the Lord God ; and not rather that he should return from his way and live ?” Much more of the same import may be found, not only in this chapter, but also in many other places, both in the Old Testament and in the New ; but this must suffice on this point.

We are now fully prepared, I trust, to consider Rom. 8 : 28-30. “ And we know that to them that love God all things work together for good, even to them that are called according to His purpose. For whom He foreknew, he also foreordained to be conformed to the image of His Son, that he might be the first-born among many brethren : and whom he foreordained, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.”

This with its context is the most sublime, and, all things considered, the most important, passage in all the Bible that has any bearing on this momentous theme. The apostle, by the Spirit of inspiration seeing things past, present, and future in their relation to each other, here sets before us in one grand view, the whole scheme of human redemption in its origin, progress, and consummation. He takes his stand, as it were, beyond the day of judgment on some lofty mountain peak in the Heavenly Canaan ; and with the countless hosts of the redeemed spread out before and around him, he looks back through all time to the eternal purpose of God in Christ Jesus our Lord, and then points out the way by which these happy souls were led out of sin and condemnation, through trial and tribulation, up into eternal rest and glory. In this grand panorama, the whole scene is laid in the past ; all the purposes of God with reference to men have been accomplished ; the

harvest of the world has been reaped ; and the fadeless glories of eternity have burst in all their splendor on the ransomed of all ages and of all peoples. As a matter of fact, however, much of this was then in the future ; and much has even yet to be accomplished. None of the redeemed have yet entered into their final and eternal state of glory. Many who will find a place amid that happy throng have not yet been born ; are yet to be called and justified, as well as glorified ; yet from the standpoint of this sublime passage, all things were already consummated.

Now taking the same standpoint, and looking back over the way by which the saints were led through this vale of sin and sorrow up to the realms of endless light and glory, let us examine every step in the divine procedure, and see if we can find the clue to the proper understanding of the whole matter.

Whom did God glorify ? Those whom He justified.

Whom did He justify ? Those whom He called.

Whom did He call ? Those whom He foreordained to be conformed to the image of His Son.

Whom did He thus foreordain ? Those whom He foreknew.

And whom did He foreknow ? Those who love God, those who are the called according to His purpose.

Here we reach the *pivotal point on which the whole matter hinges*, so far as the personal enjoyment of salvation is concerned ; and this pivotal point embraces *character without respect of persons*. "All things work together for good" to a certain class of persons ; and this class is composed of "them that love God, even them that are the called according to His purpose." Those *who love God*, and those only, are the *called according to His purpose*. It is of this class or character of persons, that the apostle is speaking throughout the entire passage, and of none other. All who possess this character without any respect of persons were foreknown of God, or approved beforehand, and foreordained to be conformed to the image of His Son. All such are called and justified in this life, and will be glorified in the life to come. The means of forming this character, as has been abundantly shown, are alike accessible to all men wherever the Gospel of Christ is preached ; and hence all are without excuse.

Having placed before us this grand outline of the whole scheme of redemption from its origin in the eternal purpose of God up to its full and final consummation in the ultimate glorification of all the redeemed, the apostle comes down from the lofty summit to which he had transported himself and his readers, and gives us a practical application of these glorious truths and sublime facts for the encouragement of all the saints who are now struggling on through this wilderness of sin and temptation towards the Heavenly Canaan.

“What then shall we say to these things? If God is for us, who is against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay anything to the charge of God’s elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us,” Rom. 8 : 31-34.

Here we place our confidence; here we ground our hope. As it is God who justifies, no one can lay anything to the charge of his elect. As it is Christ, risen again and at the right hand of God, who maketh intercession for us, no one can condemn. We stand secure in our Father’s love. This is the Father who “so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.” With and through the Son, He “has given unto us all things that pertain unto life and godliness.” We have “exceeding great and precious promises”, by which we may become “partakers of the divine nature, having escaped the corruption that is in the world through lust”, and by which we are sustained and comforted under all the toils and trials and afflictions of life.

In view of all these helps, and hopes, and comforts, the apostle triumphantly exclaims,—“Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For

I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

All this we accept with all our heart; and in it we do rejoice, and will rejoice. No outside power, seen or unseen, in the heavens, or on the earth, or under the earth, can ever separate the faithful servant of God, the loving disciple of Jesus, from the love of God, or cast him out of the personal enjoyment of God's abiding favor.

But there is another agent who stands in contrast with all these agencies and powers of the seen and the unseen world—an agent invested with a fearful responsibility—an agent who, if faithful, can, with the promised help of God, resist all the powers of darkness; and this agent is none other than the Christian himself in his personal responsibility to God. Now can the Christian separate himself from the love of God, and forfeit the enjoyment of the divine favor? Let God Himself answer; and then let all the earth be silent. "When the righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in the sin that he hath sinned, in them shall he die." This is Jehovah's reply to the charge of rebellious Israel that His ways were not equal. He declares that His ways were equal, but that their ways were unequal. That He was not speaking of the providential judgments that overtake men in this life as a consequence of their sins is evident from the next statement. "When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done *shall he die*." Here is a death to be inflicted on a man after he has already died in his sins; and for the sole reason that he is dead in his sins, and will not return from them and live. Hence, Jehovah says,—"Therefore, I will judge you, O house of Israel, every one according to his ways, saith the Lord God.

Return ye, and turn yourselves from all your transgressions ; so iniquity shall not be your ruin." Ezek. 18:24, 26, 30. The house of Israel constituted an elect race, or people ; yet every one was to be judged according to his own ways, and was solemnly warned lest his own iniquity should be his final, irretrievable, and eternal ruin.

The Savior Himself, while on earth, said to His disciples, "He that endureth to the end shall be saved." In this we have character and conduct without respect of persons. The Holy Spirit, in the last invitation found in the New Testament, says, "He that will, let him take the water of life freely." Here again, as all through the Bible, it is character and conduct without respect of persons. In the eternal purpose of God, it was character and conduct without respect of persons. In all the teaching of the prophets, and in all the preaching of the apostles, it was character and conduct without respect of persons. And when God's elect are gathered together out of all the nations and peoples of all the ages, that countless throng will consist of all those, and those only, whose character and conduct God has approved without respect of persons—those who, by coming to Jesus, have "washed their robes and made them white in the blood of the Lamb."

Having said so much concerning the *elect*, a few words may be necessary in conclusion concerning the *reprobate*. In all cases where moral character and conduct are concerned, *election* necessarily implies *reprobation*. In such cases as the election of Moses to be the leader and lawgiver of Israel, Aaron to be their high priest, and David to be their king, we have simply the elect on the one hand and the non-elect on the other, no displeasure being manifested against the latter, and no personal enjoyment withheld from them. But where moral character and conduct are involved, as in the "election of grace", and not mere official duty, the *non-elect* are all *reprobates* from the personal enjoyment of God's favor, and exposed to endless ruin.

In the last of those visions which were granted to John on the isle of Patmos, we find a graphic description, both of the *elect* and the *reprobate* in their final relation to the Lord of

glory. To the rapt seer, "He that sitteth on the throne" said : "I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. *He that overcometh* shall inherit these things ; and I will be his God, and he shall be my son." Here we have the elect of all the ages in their character and conduct, and in their blissful enjoyment of eternal life. "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone ; which is the second death." Here we have the reprobate ; and all these are reprobate only because of their own character and conduct. They rejected all the messages of divine love and mercy, they stubbornly persisted in their rebellion against the Lord and His anointed ; and, therefore, they perished through their own folly and iniquity. See Rev. 21 : 6-8.

By means of faith and conduct, the character of every man is formed, firmly established, and finally fixed in this life ; and can not be reversed after death. Many passages might be quoted to sustain this position, but one must suffice. "And He saith unto me, Seal not up the words of the prophecy of this book ; for the time is at hand. He that is unrighteous, let him do unrighteousness still : and he that is filthy, let him be made filthy still : and he that is righteous, let him do righteousness still : and he that is holy, let him be made holy still. Behold I come quickly, and my reward is with me, *to render to each man according as his work is*. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are *they that wash their robes*, that they may have the right to the tree of life, and may enter in by the gates into the city. Without are the *dogs*, and the *sorcerers*, and the *fornicators*, and the *murderers*, and the *idolators*, and *every one that loveth and maketh a lie*." Rev. 22 : 10-15. Here again we have the *elect* on the one hand, and the *reprobate* on the other ; and both described, as in every other case, *according to their character and conduct* in this life *without any respect of persons*.

This final vision closes the scene, and fixes the destiny of the righteous and of the wicked throughout the ages of eternity. Happy is it for many, that the world has not yet reached that final act in the great drama of human redemption. The portals of mercy yet stand invitingly open; and WHOSOEVER WILL MAY ENTER THEREIN, AND LIVE FOREVER.

B. F. MANIRE.

IS IT "OF FAITH"?

Whatever influence the disciples of Christ, of the present century, have exerted upon those around them, has been through the soundness of their speech rather than the soberness, righteousness, or godliness of their walk. We would not wilfully detract one jot from the merits of the disciples; but we are much mistaken if their lives manifest more piety, or "love of God shed abroad in the heart", than the denominations with which the world compares them, and which they (disciples) are trying to "reform." While this sad reflection, that those things, by which individual salvation is "worked out", and by which the disciples of Jesus truly become the "light of the world", have been largely and culpably "left undone", perhaps, grounds of extenuation *may* be found in the fierce, unmitigated conflict into which they have been drawn as defenders of the faith delivered to the Saints, against the adversary, in his subtle efforts to supplant the truth of Jesus by the doctrines and traditions of men. But while this defending *must* be done, there should be no omission of "weightier matters."

As above indicated, it has been the plausible cry for "pure speech" and "sound doctrine", which has rent the air wherever the advocates of "our plea" have gone, that has won a favorable hearing and paved the way for joyful results among the masses. Telling the creed-bound captive, and those deluded into and meandering in the mazy intricacies and sentimentalisms of "orthodoxy," that the way to Christ is plain and

simple, and that his "yoke is easy", and separate from all human creeds and speculations, thirty-nine articles, and all other *faiths*, but the "one delivered to the Saints" has followed hundreds of thousands of hearts for the reception of the incorruptible seed of the Kingdom of God.

At the very threshold of "our plea" lies this principle: "Where the Bible speaks we will speak, and where it is silent we will not speak." No well-informed disciple will deny that this is the very heart of "our plea"; nor that it is the only bond of union that can satisfy faithful hearts, and insure loyalty to the Heavenly King. It uproots all plants not planted by our Heavenly Father, and leaves no room for the intermeddlings of worldly-wise and self-willed theologians. But, seriously, brethren, have we adhered to this principle? Are we not now in such a state of internal commotion as is consuming the very vitals of our common cause? And is not this unhappy, mortifying state of affairs, due to the violation of this fundamental principle of "our plea"? Whence cometh these interminable controversies through which "brotherly love" is so rapidly wasting over the "Missionary Society", Instrumental music and the one "man power"—the modern pastor? Have the brethren, who are introducing and contending for these things, been speaking upon these matters where the Bible speaks? Have they not been speaking, teaching, and practicing things upon which the Bible is as silent as the tomb of Moses? There is no end to what might be said upon these distracting innovations. May the arms that have been so valiantly and irresistibly wielding the sword of the Spirit against these things be held up nobly, and may they never grow weary in this contest for the way ordained of God, and against these subversive ways of men that are so rapidly and surely rending the body of Christ!

But now we come to a question that we have never seen mentioned in the columns of this periodical; hence, we shall ask the indulgence of more space upon it than those mentioned above. We refer to the very popular practice of receiving into the congregations those immersed under denominational and false teaching, without "immersing in the name of the Lord

Jesus." This, if an error (and we verily believe it is), is fraught with more mischief, if possible, than any we have mentioned. We will give two reasons why this is so: (1) It is more popular than either of these other disturbing questions; and it will be readily conceded that the more popular an error is the more dangerous it is. Nearly all advocates of the Missionary Society, instrumental music in the worship, and the hydra-headed modern "pastor" system are advocates, too, of this practice. Then a large majority of those opposing the other innovations are in favor of this one. This shows how popular it is. (2) Then its great danger lies in deceiving persons who are unscripturally immersed, causing them to rest in a condition for which there is not a promise in the Scriptures from beginning to end. If their immersion is not authorized by the Scriptures, of course, it is no better than sprinkling or pouring.

But, *is it authorized?* This question resolves itself into the following: *Do the Scriptures authorize the immersion of persons who do not know for what they are being immersed?* Yea, it involves more than this: it also embraces this question: *May persons be immersed by Christ's authority, who have not made "the good confession"?* But, in order that we may bring this question to the serious attention of the many thoughtful minds who read the CHRISTIAN QUARTERLY REVIEW we shall, in this investigation, reduce it to this simple form: *Do the Scriptures authorize the immersion of persons who have not been taught Christ's law for the remission of sins that are past?* Many answer affirmatively; but we deny. Now, if the Scriptures do authorize this practice, then it is of the faith, and must be contended for, and practiced, notwithstanding all of the opposition that may be raised against it. But if it "is not of faith" it "is a sin" against the great head of the church, and against high heaven, to teach or practice it longer. If it is of faith, it is of the word of God, because the word of God is the only means of faith. Whatsoever we do in word or deed must be done by the authority of Christ. The writer, and others who deny that this practice is of faith, have been, for three years, calling for and imploring our brethren, who hold the opposite view, to show where such authority may be found; and, we hereby beseech our brethren, who claim to "speak where the

Bible speaks, and to be silent where it is silent", to give us the *speaking* of the Bible that justifies them in their teaching on this matter. We will now examine the only grounds that have been submitted to substantiate this custom, to see if they are sufficient unto that end: (1) We are told that "this question was settled forty years ago"; that "it was more ably discussed then than now." Now, if this, means anything, it means that uninspired men of one age may *settle* and bind matters pertaining to the kingdom of God, for succeeding ages. Brethren who are resolved to stand by the time-honored maxim, and heaven-bound principle of speaking where the Bible speaks and remaining silent where it does not speak, need not be reminded that this idea is subversive of that principle; therefore, it is not worthy of further notice. Upon that class of brethren who have so far forgotten God as to tolerate the fraternizing overtures of W. T. Moore and Mr. Darsie, to the "pious unimmersed", we have no time to waste. We appeal to those only who cry, "to the law, and to the testimony," and who retain some show of fidelity to and consistency with this cry; for upon this class alone depends the hope of an absolute return to apostolic doctrine.

But what about the ability with which this question was discussed "forty years ago?" Just this: Let the proofs, authorities, and arguments, by which the affirmative side of this question was sustained and *settled* then, be reproduced now; and if conclusive, they will settle the question with us, too, but not necessarily with those who may succeed us. By all means let these forty-year-old arguments be brought forward, for this is the very time for them, as there is a mighty tide rising up against the practice, though clamoring for a "thus saith the Lord" for it if it exists. They will readily retrace their steps of opposition whenever the way back is paved with the solid rock of God's truth; but they will not tread the quick-sands of uninspired men. It might, with much more propriety, be said, that the question of baptism for the remission of sins, and many other questions that are being discussed now, with more warmth than ever before, were settled "forty", or fifty years ago. But does their settlement then, answer for all time? To ask this question is but to answer it.

(2) But then, it is said, that a renunciation of all baptisms that are not preceded by an understanding of the law of Christ for the remission of sins, involves consequences of such fearful magnitude, that we can not afford to stand upon such extreme grounds—that it would invalidate Bro. Campbell's baptism, as well as that of many of our pioneer preachers. To this we have only to respond, that we are to follow the guidance of the Holy Spirit, as delivered through the Apostles, let consequences be what they may. If this principle of our opponents should control, then those philanthropic motions in the direction of the unimmersed, by Mr. Moore and Mr. Darsie, should be hailed by us with joy. In dismissing this often relied-upon ground of support for this doctrine, we will submit some teaching from the pen of Bro. Campbell, which will bear as heavily against the validity of unintelligent baptisms, whether by immersion or otherwise, as anything that has, or ever will be, expressed by the pen or mouth of man. We do not desire to be understood as holding that Bro. Campbell directly advocated the grounds we occupy, for we know he did not; but, that the only legitimate conclusion that can possibly follow from his clearly-stated premises, is the very conclusion we have reached, and are now urging upon our brethren. Bro. Campbell was so hotly assailed on all sides, when he began to divest the truth of hindering, human excrescences, that he did not reach the ultimate grounds pointed to by his premises. Think you, brethren, that that godly man desired his brethren to crystallize around any positions of his, without thoroughly trying them by the Word of God? A thousand times, no! He knew too well the danger that lies here to desire such an unwise course. But if our position invalidates Bro. Campbell's baptism, the Word of God does it, and so does Bro. Campbell himself! In taking the Word of God as the "man of our counsel", looking neither to the right nor left for the consequences, we find ourselves holding to the same truths Bro. Campbell held to, without copying his mistakes, as those do who seek to modify the truth to meet the supposed demands of individual cases. It is not our province to "say in our heart, who shall ascend into heaven (that is, to bring Christ down from above); or, who shall descend into the deep (that is, to bring up Christ again from the dead.)" But

we have the faith, preached by the Apostles, and we must contend for it leaving all consequences to God.

Now hear Bro. Campbell (on page 521, "Christian Baptist") in answer to questions about baptism, Bro. Campbell says: "I had thought that in my essays on immersion this point was fully settled. Every single blessing, and all blessings collectively, appertaining to salvation, flow to us from the sacrifice of Jesus the Son of God. The value and efficacy of his sacrifice is the very document itself which constitutes the burthen of the testimony. Belief of this testimony is what impels us into the water. Knowing that the efficacy of this blood is to be communicated to our consciences in the way which God has pleased to appoint, we stagger not at the promise of God, but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there, but the kernel is wanting." Again Bro. Campbell says, in "Christian System", page 63: "Faith in God's appointments, and repentance for past transgressions, are now, always were, and evermore shall be, necessary to forgiveness." This shows his views about the necessity of understanding the design of the ordinance of baptism before submitting to it.

Now, in reference to the necessity of "the good confession", which we shall not argue except in general, as being a part of Christ's law for the remission of sins, we quote from "Campbell On Baptism", pages 18 and 19: "The Christian confession into which we are baptized, and on which we are admitted into the Church of God, has been rendered superlatively conspicuous by the emphasis laid on it by the Lord Jesus Christ in person, when he first elicited it at Cæsarea Philippi, from that apostle whose name was Simon Rock, or, in Greek, *Simon Peter*. The question propounded to the apostles was, 'Whom do you say that I, the Son of Man, am? Cephas responded, 'THOU ART THE CHRIST, THE SON OF THE LIVING GOD.' On this the Savior responded, 'Thou art called rock, and ON THIS ROCK I WILL BUILD MY CHURCH, and the gates of hades shall not prevail against it.' This confession must be

made by every applicant for Christian baptism in order to his being constitutionally builded upon the divine foundation, or, as we usually say, admitted into the Christian Kingdom or church. No minister or church of Jesus Christ has any divine right or authority to ask for more or accept of less than this."

There is no uncertain sound in these sage words. If they are true they sound the death-knell of the practice of receiving any one upon any immersion, except such as is preceded by a knowledge of the design of the ordinance, and, also, such as have not been preceded by "the good confession." This language of Brother Campbells needs no further comment from us. We believe it to be true, yea, we know it is true as the gospel is true. Let those who are ever ready to appeal to Bro. Campbell's teaching say, if they feel disposed, whose baptism these words of his condemns. But let it not be said again, that our "extreme" position condemns Bro. Campbell's baptism; first, because even if it should, that would not prove it false; and, second, because, when this is said against our position, it is, in the same breath, virtually saying that "Bro. Campbell invalidated his own baptism"; for his words which we have given were expressed before the writer was born, that is, most of them. Besides, it is supremely undevotional and ungodly to suppose that God's will is determinable, or triable by such standards as that.

But now, in conclusion, where in that volume that is acknowledged (by all to whom this is directed) to be a sufficient rule of faith and practice, may we find the *rule* for baptizing persons who have not heard, understood, and believed Christ's law, the Word of the Lord which went "forth from Jerusalem", into all the world, and which, as it fell from the inspired tongue of Peter and the rest of the apostles was "bound in heaven"? We are sometimes pointed to Christ's commission under which he sent the apostles to preach, and under which they did preach, for this *rule*. Lets us fairly examine that commission to see if such authority is vested in it. Reader, remember we are to seek for authority from the Lord Jesus Christ, for immersing persons who do not know the doctrine preached by the apostles of Christ, and recorded on earth, and

bound in heaven and earth eighteen hundred years ago—if the writer felt *bound* to produce authority for this, or for a "Missionary Society", while he is confident there is none for either, he would a hundred-fold rather have to undertake to produce it for the latter. If this authority does not exist, then we do wrong in receiving persons immersed by the denominations, for they *do not* teach the doctrine of the apostles, and no candid, well-informed disciple will say they do; then the principle is the same with those who endorse such immersions as if they had taught that false doctrine and done the illegal baptizing themselves.

Now, here are the words of Jesus in which that *rule*, or authority must be, if it exists: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Or, as Matthew gives it: "Go ye, therefore, and teach all nations baptizing them," etc., etc. Now the true course, and the only course that an eye single to the will of God will pursue, to ascertain what this commission authorized and required these apostles to preach, and what they, in turn, have delivered to other faithful men to preach, is to follow these apostles with an unblenching eye of faith and see what they preached. What they preached is the true interpretation of this commission, a true definition of the gospel of Christ. For they preached what the Spirit guided them to preach, which was what Christ authorized them in this commission to preach, and it is "the power of God, and the wisdom of God." If it is foolishness to men, it is God's foolishness, which is wiser than men; and if it is weakness, it is God's weakness, which is "stronger than men." So there is no plausible ground for controversy about what constitutes the gospel of Christ, as some men are trying to inaugurate. Christ sent them to preach *the gospel*, and they went and preached it, and it has been handed down to us as a matter of record—preached by the guidance of the Holy Spirit and then recorded by the guidance of the Holy Spirit, yet many men seem not to know what it is. So, then, let it be understood that, what the apostles preached is the gospel, and the gospel is what they preached. There is no justification for limiting the gospel to

the three facts of Christ's death, burial, and resurrection. Paul is not defining the gospel of Christ in the fifteenth chapter of 1 Corinthians, whither these *three-fact* gospel brethren resort for its definition. We have not the space here to devote to this point that we would like to have; for this is a very common mistake. But suffice it to say, the gospel is something to be obeyed, and facts *can not* be obeyed. Would Paul define the gospel to be these three facts, which can no more be obeyed than Napoleon Bonaparte's defeat at Waterloo, and then threaten them with the "flaming fire" and "vengeance and everlasting destruction from the presence of God", if they did "not obey the gospel of the Lord Jesus Christ"? If he did, it would look like pointing out their helplessness and mocking them in it. Brethren, the gospel of Christ, and the doctrine of Christ, and the faith once delivered to the saints—which we must contend for—is one and the same thing, the preaching of the apostles as recorded in Acts and the Epistles written to the Christians. But that recorded in Acts relates, specially, to this question.

So, then, the man who preaches the doctrine delivered us in "Acts" and immerses those who embrace that doctrine in the hearts, acts by the authority of Christ; for he preaches what Christ sent the apostles to preach, and what they did preach, and what is bound in heaven and earth, and what Christ has promised to be with to the end of the world. But the man or men who do not preach the doctrine found in "Acts", but another gospel, do not preach what Christ authorized to be preached, do not preach what the apostles preached, do not preach what has been bound in heaven, do not preach the truth as it is in Jesus; and do not preach that gospel which Christ has promised to be with to the end of the world. This is the character of preaching the denominations do, and as is the preaching, so is the faith, and as is the faith, so is the baptism: "one Lord, one faith, and one baptism." It does seem to us that this question is too plain to need argument. If the apostles ever baptized any who had not first heard and received their doctrine or gospel, where may we find an account of it? And if they did not baptize *one* such, whence cometh the authority to baptize them or to endorse their *baptism* after

others have baptized them? We deny that the apostles ever baptized such, and call for the proof from those who hold to the affirmative side. If they did not baptize such, nor authorized us to do so, (all of which we deny they did), then to continue to receive into the congregations those immersed under false teaching, is *presumptuous* sin—the very worst of sin. The way into Christ lies through immersion in water; but that immersion must be approached from the apostolic angle—it must be a “washing” superinduced “by the word”, the Word of God delivered by the Spirit, through the apostles, or it will not be a birth of “water and the Spirit.” There is a peculiarity about the “one baptism” that admits not of this looseness we find in denominational immersions. The twelve Paul found at Ephesus had not known the heaven-bound truth, hence they were taught it and immersed into the Lord Jesus. Their former immersion was no better than if they had been sprinkled when babies. Now, this case must have been recorded to teach some lesson. The Holy Spirit guided Luke as he recorded it. What lesson can there be in it, if it is not to show us the illegality of any baptism but that preceded by the teaching of the apostles? We are aware that the *very same* defect of their former immersion is not to be found in the denominational, and “orthodox”(?) immersions of our day; but it need not be. The principle in it is the lesson; and that principle is the same—their former immersion was not authorized, neither are those of which we complain. Our Lord said: “Come unto me all ye that labor and are heavy laden”, etc; but then, he said: “No man *can* come unto me, except the Father who hath sent me draw him.” But how does the Father draw? “Every man, therefore, that hath heard and hath learned of the Father cometh unto me.” Then those who do not *hear* and *learn of the Father*, do not come to him. Do the denominations teach, and do their converts learn from the Father, how to come to Christ? Where is the brother who will say they do? Nowhere; for none of our brethren will be so reckless as to so say. The book of “Acts” teaches of the Father; and he who hears that teaching and *learns* it may come, for it is the very teaching of the Father, by which sinful man is drawn to Christ. In order that sinners might be drawn, the apostles were sent to “teach.”

This is God's only "drawing" process. God begets sinners of His own will, by the word of truth — the incorruptible seed of the Kingdom, which is the Word of God, which is the gospel, the commission of Christ authorized to be preached, which is the gospel the apostles did preach, which is recorded in "Acts," and bound in heaven. We now appeal to our brethren who are opposing the other innovations mentioned in this, because those things are contrary to the gospel of Christ, but who are contending for this practice that we are opposing, and ask them to candidly survey their position on this question and see if there is any more authority for it than there is for those they oppose. If you will, brethren, you will find that you are inexcusable; "for wherein thou judgest another, thou condemnest thyself; for thou that judgeth dost the same things," in condemning others for transcending the authority of Christ, while you do it yourselves. God grant that you may see this matter in its true light, and that the day may be near, when those who love truth may abandon all unscriptural grounds. Then, and not till then, will we "all speak the same thing and have no divisions among us." This will correct the tension of the cord of brotherly love. Then we may march against the enemies of truth in solid phalanx, armed with the sharp sword of the Spirit; and we will be "as terrible as an army with banners."

Yours for the whole truth,

A. MCGARY.

FORT MCKAVETT, TEX.

THE BLOOD OF CHRIST.

It is generally accepted by professed Christians, that man is freed from sin by the blood of Christ. We doubt, if many who use this expression, have any definite idea of what is meant by the expression, or on what conditions the blood of Christ cleanses from sin. The Bible clearly teaches the truth, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 Jno. 1:6, 7). "And he is the propitiation for our sins: and not for our's only, but also for *the sins* of the whole world." (1 Jno. 2:2). These, when conformed to English idioms, mean that no man is or can be cleansed from sin, save as he is cleansed by the blood of Christ, and that the propitiation made was not only for our (the Christian's) sins, but for the sins of the whole world. Jesus, when instituting the memorial Supper, said: "For this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:28). Paul exhorts the elders of Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28). "He shed his blood for us", "redeemed us by his blood", "purchased us by his blood", are doubtless equivalent to "he gave his life for our life." "The blood is the life." The shedding of his blood is the giving up his life. He gave his life for our lives. Many persons think that, when the sentence, "In the day thou eatest thereof thou shalt surely die", was about to be executed, Christ interposed his blood, or life, in lieu of man's, forfeited his life, stayed the sentence, and secured for man a continuance of physical life, that through it he might have opportunity to regain eternal life or immortality, which he had forfeited through sin. We had forfeited our lives with God.

God created the world and all that pertains to it for his glory and honor ; he then created man in his own image as his representative to rule the world. Man was to rule the world under God's directions, in harmony with his laws, and for his glory and the exaltation of his authority. The good of the universe would be promoted by the exaltation and glory of the Creator and Ruler of the worlds. But man betrayed the trust committed to him, and turned from God as his counselor, guide, and ruler, and chose to follow and obey the Devil instead of God. In doing so he transferred the allegiance and rule of the world from God to the Evil One. The Devil, by virtue of this transfer, became the ruler of this world - "the god of this world." Man chose the Devil to be his god, and the god of his kingdom, instead of the Lord God, the Creator of the heavens and the earth. The Devil, in his parley with Jesus on the Mount, concerning the kingdoms of this world, said : "All this power will I give thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will I give it." (Luke 4 : 6). God had entrusted this earth to man ; man betrayed the trust and delivered it to the Devil. As the result, death entered, briars, thistles, and thorns grew in the material, moral, and spiritual world. Sin, sorrow, sickness, care, anxiety, desolation, ruin, and death enveloped the world in a pall of darkness. The world, the realm entrusted to man, was betrayed into the hands of the Evil One. The earth was changed from a paradise of God, a garden of God's own planting, into a charnel-house of death and ruin ; from an outer court of heaven to an antechamber of hell. For treason so heinous, which brought ruin so wide-spread and so fearful, God must make an example of man the traitor. For God not to punish rebellion like this, or to permit man to be happy when guilty of treason so heinous, would be to invite rebellion and offer a premium for treason in other realms of his infinite domain. Necessity is laid upon God, in defence of his own throne, and of the peace and harmony of the universe, that he punish sin and "render treason odious." Not to do this, would be to change the universe of order and harmony, dispensing life and joy by its workings, into a hell of disorder, confusion, and eternal despair. Treason so wanton of a trust so sacred demanded the death of the traitor. But

death can not enter a realm of God, an atmosphere impregnated with the Spirit of God ; so man is outlawed in the court of heaven, and driven from the presence of God. The Spirit of God withdraws from the earth ; the Spirit of the Evil One takes up his abode on the earth, and so infests the whole realm of earth with the poison of sin and death, that the gentlest breeze from it bears the taint of death to every being on earth. The world is given over to the rule of the Devil, and ruin dark and impenetrable covers the earth.

To rescue man, and with him the earth, from this reign of death, Christ interposed his blood ; gave his life for the life of man ; purchased a respite for man from under the sentence of death ; and secured to him the right to live as the servant of Christ. In the work of rescuing man, the offended majesty of heaven must be propitiated ; the universe must see and know that God's laws can not be trifled with ; and in bringing man back into union and harmony with the laws of the universe and with God, that he may be saved, the sanctity and majesty of Divine authority must not be compromised. God's law must, in some sense and measure, be satisfied, his honor vindicated ere man can be received by God. This work of satisfying the Divine Law, of propitiating the offended majesty of heaven, and so secure Divine favor, that man as a servant of Christ might return to God, was accomplished by the blood of Christ, "as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifested in these last days for you, who by him do believe on him." If this be true it explains why the sentence was not literally executed on man at once. It shows, too, that man is indebted to Christ for both the life that now is, and for that which is to come. Having been redeemed by Christ when his life was forfeited, that life is Christ's, and all approach to God must be made through Christ, in his name, as his servant.

But these Scriptures, heretofore quoted, teach that, while Christ by the shedding of his blood enabled God to look with kindness to man, and opened the way for the salvation of all men, the benefits of that blood can be appropriated by none, save by those who obey him, or by the Church of Christ. It

takes two parties to complete a purchase. God, through Christ, made the provision for salvation and offered it to all men; but those who accepted the offer, alone became the purchased of the Lord. It takes two parties to complete a gift; one provides and offers the gift; the other accepts. It is not a gift until it has been both offered and accepted. So the purchase is not completed until the price has been provided, offered, and accepted. The price has been provided, and the offer made through Christ to all. The purchase is only completed when accepted by those to whom the offer was made. Those who accept the offer enter into and constitute his Church; hence, the Church alone is purchased, is redeemed, is ransomed, is cleansed by the blood of Christ, while the propitiation was for the whole world; hence, Paul (Rom. 5:9-11) says: "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13). "In whom we have redemption through his blood, the forgiveness of sins." (Eph. 1:7). These Scriptures, with the eighth and tenth chapters of Hebrews, (which will hereafter be examined), teach that only those who have accepted the offer are the redeemed, and that we can escape from sin only through the provisions made by the blood of the Son of God. "Without the shedding of blood there is no remission." That is, Christ purchased us with his blood, and as his servants we approach God and enjoy privileges in his name, that we could not enjoy in our own names, or otherwise than as his servants. "He is a propitiation for our sins, but not for ours only, but for the sins of the whole world"; that is, he did for man what man is unable to do for himself, to satisfy the demands of a broken law, and so propitiated the Divine favor, so satisfied the Divine law that God "might be just and the justifier of him that believeth in Jesus." Only, then, through the shedding of the blood of Jesus Christ could a way

for our return to the favor of God be opened. It has been found difficult to define the office performed by the shedding of the blood of Christ in the process of redemption, save as it has been expressed in the language of the Holy Spirit.

One class of theologians teach that the blood was shed only as an example to impress on man the love God had for him, and so draw him to God. It was not intended to affect God, but only man; in other words, it was not intended to satisfy the demands of God or of Law, but served only as an evidence or example of the love God had for man, and so draw man to God. That it served, and was intended, to manifest God's love to man, and so draw him back to God, the Scriptures clearly teach. But to make this the only object of his death is to make worse than nonsense of a large number of passages of Scripture that speak of his dying "the just for the unjust"; "he is a propitiation for our sins, and for the sins of the whole world"; "my blood shed for the remission of sins"; "ye were redeemed by the precious blood of the Son of God"; "the Son of Man came to give his life a ransom for many"; with many others of like import.

Another class of theologians define the office performed by the shedding of his blood, to be, "He died in the law, room, and stead of the sinner"; that is, he took the sinner's place under the law, paid the penalty due the law, suffered in the room and stead of the sinner, so paid the penalty due the law and freed man. If this were true, the sinner owes no debt; Christ has paid it. The sinner needs no forgiveness; his debt is paid. The Scriptures do not teach this. We know no language that so clearly expresses the office of the death of Christ as that used by the Holy Spirit. "All have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare at this time, I say, his righteousness, that he might be just and the justifier of him that believeth in Jesus." (Rom. 3:23-25). This shows plainly that the offended law of God demanded a satisfaction that man

could not give. Christ stepped in, and so far satisfied that law, that God could be just and the justifier of him who believes in Jesus, that is, of one who becomes a servant of Jesus, or that enough was done by Christ to enable God to justify one believing in Christ. Believing in Christ enables one to enter Christ and become his servant. The believer in Christ needs the justification which the blood of Christ interposed in his behalf. The blood of Christ shed in man's behalf, so propitiated Divine favor, so far satisfied the law of God, that God could look with favor on man, and could justify every sinner who comes to him through believing in Christ Jesus. This means what we have before said, that the blood of Christ provided for the salvation of all, but only for those, who, led by faith in God, accept the salvation provided, who can appropriate that salvation; or, God is, by the shedding of that blood, enabled to be just while justifying him who believes in Jesus. This justification, and the benefits flowing through it, are conveyed to the sinner through the exercise of faith in Christ Jesus; or, through walking in the ways and by complying with the conditions sealed by the blood of Jesus Christ, into which man is led by faith in Christ Jesus.

But, if man's life is saved to him through the blood of Christ, then Christ is entitled to that life, and man can approach God only through and by virtue of the blood with which he is purchased. He must come to God as the servant of Christ who has redeemed him. In the days of the Patriarchs and of the Mosaic law, God was approached through the blood of bulls and of goats; but that was typical of the blood of Christ, and received whatever of efficacy it possessed through its relationship to the blood of the Savior. It being only typical blood, no life that was precious in the sight of God, being surrendered in the shedding of the blood of animals, it could not thoroughly and finally cleanse from sin. It could only point forward to the precious blood of Christ. The blood being typical, the remission is only typical and partial. The blood being shed every year there must be remembrance of the same sin every year. "It is not possible that the blood of bulls and of goats should take away sin." It could not make the comers thereunto perfect as pertained

to the conscience. A final and complete pardon of the sins and transgressions under the first covenant was reached only when the blood of the Son of God was reached. "For this cause he is the mediator of a new testament, that a death having taken place for the redemption of the transgressions that were under the first testament, they that have been called may receive the promise of the eternal inheritance." (Heb. 9:15). Through the coming of Christ, a final and perfect forgiveness was secured to all who had been called under the Jewish and Patriarchal dispensations. Then it is clear that no man can be freed from sin, save as "the blood of Jesus Christ, his Son, cleanseth us from all sin." Without this cleansing from sin no man can see God in peace. It becomes a question of eternal import to man, How may man approach the blood of Christ and secure to himself the cleansing efficacy and the purifying power of that blood? We have not the material blood; if we had it, we could not apply it to our immaterial souls, our spirits, our consciences, our hearts. It is the soul that needs to be cleansed from sin and pollution.

HOW CAN THE SOUL SECURE THIS CLEANSING?

John tells us that, "if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." "To walk in the light, as he is in the light" is to walk as he walked, and by the same rule by which he walked. He is the only teacher that ever fully lived up to his own teaching. It is then our duty to accept his teachings and precepts as the only light, and him as the source of all light, to regard all other teachings as darkness, and to walk in his teaching as he himself walked in it. His walk and his teaching were a perfect presentation of the will of God which he came to this world to do. So, to "walk in the light as he is in the light" is to fully and completely submit ourselves to the will of God as revealed through Christ to man. It is to accept his teaching as the fulness and perfection of Divine wisdom and truth, and as the only light to guide men. Accepting this, we must commit ourselves to his guidance, obey his commands, follow his teachings, and daily strive to mould our lives according to the will of

Christ, as delivered to us through the teaching of himself and his apostles.

The first result of this walking in the light is, that it brings us into fellowship one with another. All who walk in this light, walk by the same rule, mind the same things, are guided through the same paths to seek the same end, and so are brought into likeness of character and harmony of being, into a fellowship, a partnership of work, with God and with his Son Jesus Christ, and with every being in the universe that is in harmony and fellowship with God. The only path to union, harmony, and fellowship among the children of God, is found not in seeking to adjust ourselves into harmonious relations one with another, but in each one seeking to walk in the light as Christ is the light; that is, by each one walking humbly and faithfully in the commands of the Lord. All those so walking will walk by the same rule, and will be brought into fellowship, partnership, union, and into full co-operation with all the true saints of earth, the redeemed of heaven, and the unfallen intelligences of the universe. "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel." (Heb. 12:22-24). These are the associations, this the fellowship, into which "walking in the light as he is in the light" brings us, and we come to the blood only as we come to his kingdom and its associations. This is the Divine pointer to the only pathway that leads to union in Christ Jesus.

But the special point of this passage before us is, "if we walk in the light, as he is in the light, the blood of Jesus Christ his Son cleanseth us from all sin." We can not come to the blood that cleanses from sin, save by coming to the light, that is, by coming to the will of God as revealed through Christ Jesus. Walking in this light is the condition on which the cleansing of the blood is suspended. Every one who refuses to walk in the light, or to do the will of God, refuses to come to

the blood that cleanses from sin. In refusing this, he rejects the blood of the Son of God. The whole connection most fully declares and substantiates this truth. The apostle says : "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ." (1 Jno. 1 : 3). The will of God revealed to the apostles, and through them to the world, was the means of bringing those who accepted it into fellowship first with themselves, and then that will had brought them into fellowship with God and his Son Jesus Christ ; so it brings all who accept it into the same fellowship. "And these things write we unto you that your joy may be full." In fellowship with the Father and the Son is the fulness of joy, these words bringing them into the fellowship, bring them into the fulness of perfect joy. "If we say we have fellowship with him, and walk in darkness [not in his will], we lie and do not the truth." To claim fellowship with God while refusing to do his commands, is to make one's self a liar, and to do not the truth.

Then comes the clear enunciation of the central truth already communicated, in "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." He adds, "If we say we have no sin [and so do not need the cleansing of his blood] we deceive ourselves and the truth is not in us." "If we confess our sins [and so seek the cleansing of his blood] he is just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned [so do not need the cleansing blood], we make him a liar, and his word is not in us." God has so emphasized it, that we were sinners as to give his Son to die to redeem us, and for us to deny it is to make him a liar, and to cast his word from us. In 1 Jno. 2 : 1, the apostle adds : "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The first chapter is a statement of man's condition, and the relationship of the blood to his cleansing from sin. In the second chapter, the shedding of the blood for the cleansing from sin, being the manifestation of love divine, is presented as a strong

motive to lead Christians to avoid sin. But the assurance is given, if he fall into sin, "We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for our's only, but for the sins of the whole world." The encouragement is, that this Advocate at the throne stands ready to plead our cause; this Priest in the Holy of Holies is ready with his own blood, shed without the gate, to make atonement for the sins of an erring child that comes through him seeking forgiveness. That Advocate is one who has already propitiated the favor of God to the whole world through the sacrifice of himself in its behalf. If he found a joy in enduring the cross and despising the shame for us, when we were yet sinners, how much more ready must he be to offer that, blood, shed as an atonement for the errors of his children. "And if while we were yet sinners Christ died for us, much more being justified by his blood we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." (Rom. 5:8). The assurance is here given of Christ's greater anxiety (were it possible) to save from sin those already his children through their continuing to come to the atonement, than he was to save while yet sinners. But the encouragement is given: if we were moved to accept justification by his death, much more now ought the children, when they sin, to seek reconciliation through his life, his life as our Priest at the right-hand of God. We were, as sinners dead in trespasses and sins, saved from death by the death of Christ; being justified we are saved through his life as our Priest at the right-hand of God. These are the grounds on which he encourages the sinning child to come back to the Father's house and favor.

"And hereby we do know that we know him, if we keep his commandments." To know God is to know and be known of him, in accepting and being accepted through the cleansing blood of Christ. The ground of the assurance that we are cleansed by the blood of Christ is, that we keep the commandments of God. The assurance that we have, certain and infallible, that we have been cleansed by the blood of his Son, is that we find ourselves from a pure heart doing the commandments

of God. The apostle to emphasize this, gave the antithesis, "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him. But whoso keepeth his word, verily in him is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him ought himself so to walk even as he walked." This is but carrying out the truth presented. A man claiming to know God in the cleansing of sins, who does not keep his commandments, is a liar, and the truth of God is not in him. God never cleanses us unless we obey his commandments. He has utterly failed of the truth of God, if he imagines he knows God in the cleansing of his sins, while not doing his commandments; he is a liar and never appreciated the truth of God in this vital matter. He who keepeth (continues in) his commandments, in him the love of God is perfected by the full and complete purging from all sin; and whoso claims to abide in Christ is under the necessity of walking as Christ walked. The leading characteristic of Christ's walk is, that he came not to do his own will, but his Father's will. "I keep my Father's commandments, and so abide in his love."

The whole connection plainly teaches that no man can come to the blood of Christ and receive its cleansing efficacy, save as he comes to the word of God and walks in the commandments of the Lord. In this way he comes to the blood of Christ, is cleansed by it, enjoys the love of God, and by a faithful continuance in his word, the love of God is perfected in him. So he grows in character into the likeness of God, becomes partaker of the Divine nature, and enters into a complete union with God, a union cemented by the blood of Christ. The same power that binds us to God binds us in fellowship with all that are in harmony and fellowship with God.

This office of the blood of Christ is presented to us from a different standpoint in Hebrews 9 and 10. Here the necessity of the blood of Christ as a means of approaching God, and its superiority to the typical blood of the Jewish law, are presented. The means through which that blood can be reached for the cleansing from sin, is also illustrated by the types of Judaism. "The priests went always [continually] into the first tabernacle,

accomplishing [performing] the service of God. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." (Heb. 9:6-7). No offering could be made without blood. "Almost all things are by the law purged with blood; and without shedding of blood is no remission." (Heb. 9:22). "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood." (Heb. 9:17-18). No covenant of God with man is in force until it is sealed with blood. The first testament was sealed with the blood of bulls and of goats; the second with the blood of the Son of God, as of a lamb slain from the foundation of the world.

The typical blood of the first covenant was necessary to the partial and temporary cleansing from sin under the Mosaic law. It did not make the comers thereunto perfect as pertaining to the conscience, and there was a remembrance of sin every year, to be finally and fully purged away from the soul, only when the blood of Christ which sealed the everlasting covenant was shed. "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14). These Scriptures show plainly that from the first sin there was no remission without the shedding of blood; life was forfeited, it could be redeemed only by life. These Scriptures furthermore teach that the blood of bulls and of goats, under the Patriarchal and Mosaic dispensations, possessed efficacy only as pointing to and connected with the "blood of Jesus Christ his Son that cleanseth from all sin", and that the partial and temporary forgiveness or postponement of sins, requiring a sacrificial remembrance every year, became final and complete only when "Christ came as the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which have been called, might receive the promise of the eternal inheritance." (Heb. 9:15). Those called under the old

testament come into the full possession of the promise of eternal life, when the blood of Christ, through the eternal Spirit, was offered; for, only then was the full and final forgiveness of sins secured.

This shows not only the absolute superiority of Christ as a sacrifice, and the cleansing efficacy of his blood over the sacrifices of the former dispensations, but it shows that those sacrifices were without efficacy or virtue, save as they received it from connection with his blood, and the only efficacy they possessed was to stay the penalty of sins until the blood of Christ was shed, which alone could cleanse from sin. "It is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:4). The forgiveness of the sins of the whole world, of all ages and dispensations from Adam until the last child of Adam shall be redeemed and freed from the thralldom of sin, and the consequent bondage to death, centers in the blood of Jesus Christ his Son that cleanses from all sin. Without that blood no human being has been, nor ever can be, freed from sin. His life was given for the life of the world. "He is the propitiation for our sins, and not only for ours, but for the sins of the whole world." To that blood must every one come who would escape the ruin that inexorably follows sin.

How may the sinner approach that blood? is a question of great moment. "Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should

offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:18-26). It is here declared that as the book, the precepts (the law), the tabernacle, and all the vessels of service in that tabernacle, were shadows of the spiritual or heavenly temple, and all needed to be sealed with this typical blood of animals, so in the Church of God all the antitypes must be sealed with better sacrifices, the blood of the Son of God. The new tabernacle, or temple, the laws or precepts of that new testament, all the ordinances of ministry or service in this new testament; the subjects who enter this temple, must all be sealed by this better blood, the blood of the lamb of God. Christ was first, the sacrifice for our sins, "the lamb slain from the foundation of the world", "manifested in these last days." As the high priest entered the holy place every year with blood not his own, so Christ as our high priest has entered heaven once for all, with his own blood as a sacrifice for sin. As the tabernacle was sealed by the blood of animals, this temple not made with hands, was sealed and cemented by the blood of Christ. The blood of Christ constitutes the only cement that can bind into one brotherhood, undivided and indivisible, the different families, factions, and fragments of Adam's sinning, discordant, and belligerent race. Jesus Christ proposes by his blood to unite all who come to it into a harmonious and comely temple "built upon the foundation of apostles and prophets, Jesus Christ himself the chief corner-stone, builded together for an habitation of God through the Spirit." Not only was the tabernacle itself purified by this blood, but all the vessels of the service in that sanctuary were purified by it. No vessel, no instrument, no utensil or element could be used in that service unless it was first purified by blood. To use a vessel or instrument, not previously purged with blood, was to profane the temple of God; to count the blood of sacrifice unclean, to contemptuously appear before God in our own names, relying upon our own worth or merit for acceptance. The sin of Nadab and Abihu was, that they offered strange, unpurged fire before the Lord. They were consumed with the

fire for this sin. It is supposed that they did it while drunk, inasmuch as immediately after this, the order was given that "no priest shall use wine or strong drink when serving in the sanctuary." Now thousands, not under the influence of wine, set aside the ordinances sealed by the blood of Christ, for ordinances that have not his blood-seal upon them.

These types as shadows pointed forward to the ordinances of the Spiritual Temple that must be purified by better things than these, and clearly teach that every ordinance, instrumentality, agency, or service in the spiritual institution must be sealed with the blood of Jesus Christ. To engage in a service, or use an institution or an agency, not sealed or purged by the blood of Christ, is to be guilty of deeper sacrilege than that of which the Jew was guilty when he offered unclean sacrifices on an unsanctified altar. It was in view of this that the Savior, in reference to so simple a matter as the washing of hands as a religious service before eating, said: "Every plant that my Heavenly Father hath not planted shall be rooted up." That all service not ordained by God is offensive to him, and every act of service not commanded by him shall be rooted up. He declares that those who, in so small a matter as this washing of the hands before eating, teach the observance of things not ordained by God, but made sacred by the traditions of the elders, "blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch." There is certainly no harm in washing the hands before eating, simply as an act of cleanliness. God doubtless condemned this act as service to him, simple and harmless, nay, commendable as an act of cleanliness, and doubtless growing out of the system of cleanliness imposed by God upon the Jewish nation, to teach for all time and to all people that all religious service, however harmless or even commendable the acts may be, is sin before God unless it had been ordained by him, or, which is the same thing, had been sealed by the blood of Christ Jesus. This act, harmless and even commendable as a means of cleanliness, became a sin so soon as it was done as a religious service, without the blood-seals of the Son of God stamped upon it; because every precept of the book of the law; and all the vessels of the ministry must be sealed by the blood of sacrifice. From this standpoint we may

see the difference between the offerings of Cain and Abel ; Cain brought an offering with no blood-seals upon it ; God spurns this, the first offering ever brought by man, so far as the record shows. This should teach those who imagine that God accepts every offering brought him, and all service done in every way, that to bring an offering or perform an act of religious service not sealed by the blood of Christ, not offered in and through that blood, is a sin, a presumptuous sin before God, and that it at once vitiates the service and calls down the severest wrath of God upon him who brings the unclean offering. "A man is not crowned except he strive lawfully." Then, an offering to be acceptable to God, must be brought by one purged with the blood of sacrifice, must be offered in the temple that is sealed by the blood, in accordance with the law that was sealed with the blood, and the offering itself must be approved by the divine law. The tabernacle, the book of the law, the vessels of the ministry, and he for whom the offering was made, must all be sealed or purged with the blood of atonement. For a man to make an offering with any of these conditions disregarded or absent, was to presumptuously come in his own name, and the offering he brought would be sin and rebellion, instead of service to God. Men frequently, in these things, "rush in where angels fear to tread."

The Church of the Lord Jesus Christ, sealed and cemented by his own blood, is the Spiritual Temple of God. The New Testament is the Book of the Law sealed by that blood. All the ordinances, appointments, and agencies of service instituted by Christ in person, or through his holy apostles as recorded in the New Testament, are the blood-sealed vessels of the ministry in this new covenant ; and they are as much more sacred in the eyes of God than the vessels of the earthly sanctuary, as the blood of Christ is more sacred than the blood of bulls and goats.

We have not the material blood of Christ here on earth ; if we had it, we could not apply it to our immaterial souls. It is the soul that needs cleansing. "Ye have purified your souls in obeying the truth." A man, then, can come to the blood of Christ only by taking into his heart the great truths of the Bible sealed by the blood of the Son, by coming into con-

formity with his death and rising to a new life, by entering into the blood-sealed institution, conforming his life to the blood-sealed laws and examples, and by doing service only through the blood-sealed appointments and institutions of the Almighty. In this way he is gradually cleansed, and purified, and washed. "The blood of Jesus Christ his Son cleanseth us from all sin." Walking in the precepts and commandments of the Lord, and doing service in his appointed ways and agencies, we bring our offerings and services continually to God, through his blood. In this way man is washed in the blood of Jesus Christ his Son, and his garments made clean and white, and himself fitted for everlasting companionship with the unfallen spirits of the eternal world. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us through the veil, that is to say, his flesh, and having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed in pure water." The way in which we shall walk was consecrated through his walk in the flesh, and we are given confidence to enter it through the blood of Christ which secured the Divine favor for us, and in walking in it our hearts are sprinkled from an evil conscience and our bodies are washed in pure water. The sprinkling of the heart from an evil conscience refers directly to the sprinkling of the blood in the typical cleansing under the Jewish law, and indicates that in walking in this way our hearts are cleansed by the blood, and our bodies are washed in the pure water.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Peter 1 : 2) It is clear that the coming to obedience brings us to the blood of Christ, which means that the requirements made by God, to which obedience is rendered, are so sealed with the blood of Christ, that in coming to these acts, we come to his blood. Also, the statement in Heb. 12 : 22, declaring the holy associations and glorious privileges to which one comes in the Church of Christ : "Ye are come to Jesus the mediator of the new covenant, and to the blood of Christ that speaketh better things than the blood of

Abel." Then the blood of Christ is not reached until we come to this Church, and to the ordinances, services, and associations of the Church of God; and we can come to this blood only in coming to obedience to the commandments of the Lord. To refuse to walk in this way that is sealed by the blood of Christ, is to reject and turn from that blood. "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:28-29). The despising or rejecting of Moses' law is made to correspond with doing these things under the Christian law; hence, to despise or reject the law of Christ that is sealed with his blood, is to trample under foot Christ himself, to count his blood unclean or unholy, devoid of cleansing or sanctifying power, and is "to do despite unto the Spirit of grace." To such, the Holy Spirit gives the fearful warning, "Vengeance is mine, I will repay, saith the Lord"; and, again, "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." To fall into his hands in our own names, out of Christ, is to do so as rebels against God and against his Son, Jesus Christ; without the seal of the blood of the Son, without the shield and covering of the name of Jesus Christ, is to challenge the fierce wrath of God upon us. Once the avenging angel went forth to destroy the enemies of God and to deliver his people, the blood then was the protection to those sealed with it. The order to his people was: "Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side posts with the blood that *is* in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth *'the* blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*." This was typical and instructive. There will be another time when the angel of destruction will go forth to take vengeance on all who

obey not the gospel of God's Son. Then, as in the days of the destruction of the Egyptians, the destroying angel will pass over the blood-sealed sanctuary, and all who have entered and have *remained therein* will be spared, while the final and unending destruction from God will be visited upon those not within the blood-sealed sanctuary. Those cleansed by the blood will find an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus the Christ.

These Scriptures clearly teach that no one can come to the blood of Christ to appropriate its cleansing efficacy and purifying power, save by coming to the truths of the New Testament, by taking them into the heart, entering into the Spiritual Temple of God, drinking into the Spirit of Christ, walking in the ordinances, using the instrumentalities, and doing the service ordained of God, all of which have been sealed by the blood of the Son of God. In doing this he brings the cleansing efficacy of that blood into his heart, into contact with his soul. It purifies the soul, makes clean the life, and fits the child of mortality for the home of the immortals. Peter says, "you have purified your souls in obeying the truth." Obedience to the truth brings us to the blood that cleanses, and so we are said to be cleansed by that which brings us to the cleansing power.

The Church of Christ, its laws, institutions, and services, are revealed in the New Testament, and so are all sealed by the blood of Christ. The man that turns from, and refuses these, rejects the blood of the Son of God. He who accepts these and enters into the service, and then turns from the ordinances and services revealed in the Scriptures, and substitutes other devices or inventions of men for those appointments that are sealed by the blood of Christ, turns back from the blood of Christ to the weak and beggarly elements of the world, tramples under foot the Son of God, counts the blood of the covenant an unclean thing, and does despite unto the Spirit of grace. Cain did this in substituting an offering without blood for the bleeding sacrifice. Nadab and Abihu did it when they offered strange fire. Saul when he forced himself and made the offering which was lawful only to the priest, and when he changed the law of God and saved Agag, the king, and

the fatlings of the oxen and the sheep to sacrifice to the Lord in Gilgal.

Those who despised or rejected the law of Moses, rejected the typical blood and "died without mercy under two or three witnesses." Of how much sorer punishment shall he be thought worthy who turns from the laws and appointments sealed by the blood of Christ. "For if the word spoken by angels was steadfast, and every transgression and disobedience met with its just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him." This shows how much more sacred are the laws and institutions sealed by the blood of Christ than those sealed by the typical blood of animals. These are as much more sacred than those as the blood of Christ was more sacred, and had greater efficacy to save than had the blood of bulls and goats. The condemnation is, by the same measure, greater to him who turns from or perverts and changes the ordinances that are sealed by the blood of Christ. As we are so often guilty of turning from and rejecting the blood of Christ and doing despite unto the Spirit of grace, when not conscious of the fearful results, we should be very cautious how we trifle and tinker with Divine laws and institutions. Christ gave his life for our lives, rescued us from destruction, redeemed us, ransomed, purchased us with his own blood. We are his servants, justly and rightly his. What we do is done for him as his servants. The labor is his. He does it through his servants, who have been bought, redeemed, and ransomed by his blood. The court of heaven understands this well, and no human being can possibly have any standing in that court, save as he appears there as the ransomed, redeemed servant of the Christ. In his own name, man is an outlaw at the court of heaven. All the service of mortals that comes before the throne of God for reconsideration, must go there as the work of Christ, done for him, in his name, by his servants. We approach the Father, the judge of all through him. To approach a throne through another is for that other one to appear for us in person and present us or our cause at the court. Our worship and service must be presented at the throne of God by Jesus Christ. He, as our great high priest, presents all our

offerings of prayer, praise, and service as his own at the court. Unless it comes to the judgment-seat as his, in his name, performed by his servants, sealed with his blood, he will not present it. Unless sealed with his blood and presented by him, it could not come before the court. Our work, then, must be such as he approves and be accepted by him. Christ, then, gave his life for our lives; he died, shed his blood that we might live. The life we live is his, not rightly or justly our own, and so should be devoted to the doing of his will, to the reproduction of his life in our lives. Christ's commandments are the exact counterpart of his life. Christ is the one only teacher of earth that practiced fully and perfectly what he taught; and his teachings to man are the principles that at once moulded and grew out of his life. He having purchased man, demands that his servants, so far as is compatible with human infirmity, shall reproduce the life of Christ in their lives. He took upon himself our life, inherited our weaknesses, infirmities, forfeitures, and penalties, submitted unto our death, that man might enter into his life, enjoy his rights, inherit his privileges and immunities, and share life immortal at the throne of God with him; hence, every act of service must go before the Father as his service, as the act of Christ Jesus performed by and through his servants, purchased with his blood. "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure."

THE BLOOD WASHED AT THE JUDGMENT.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb! And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence

came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:9-17.)

In that throng from every nation, and tribe, and kindred of earth, that no man can number, that stands before the throne of God, not one is found save those whose garments have been washed and made white in the blood of the Lamb. "The linen clean and white", made so in the blood of the Lamb, "is the righteousness of the saints", acquired through obedience to the commandments of the Lord. The same result attributed to keeping the commandments of the Lord, is affirmed of the washing of the blood of Christ. "If we walk in the light, as he is in the light * * * the blood of Jesus Christ his Son cleanseth from all sin." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city", or, as *The Revision* gives it, "Blessed are they that wash their robes, that they may have right to come to the tree of life, and may enter in through the gates into the city", whichever be correct, the meaning is the same. All of which points unerringly to the following

CONCLUSIONS:

1. No sinner can be saved in his sins.
2. No sinner can be saved from sin save as he is washed and cleansed in the blood of the Son of God.
3. We have not the material blood, and could not apply it to our souls if we had it. Christ Jesus has sealed the New Testament, with all its facts, laws, ordinances, institutions, and instrumentalities for work and worship, with his blood.

4. No man can come to that blood save by coming to the laws, institutions, ordinances, and appointments sealed by this blood.

5. In coming to these and taking them into his heart and conferring his life on them, man is cleansed, purified, washed in heart and life by the blood of Christ; and in continuing to walk in the pathway sealed by that blood, the whole life is made white and clean, the man is clothed in robes of righteousness, and fitted for a dwelling with the sinless beings of the universe forever.

6. When man rejects, turns from, changes, or modifies, or substitutes other ways, institutions, and devices for those laws and appointments that are sealed by the blood of the Son of God, he turns from and rejects the blood of Christ, "tramples under foot the Son of God, counts the blood of the covenant unholy, and does despite unto the Spirit of grace."

7. He who goes to the judgment seat of God without the blood of Christ, not clothed with his name, will have no Advocate at court, will be an outlaw in the court of heaven, and be doomed to everlasting destruction from the presence of the Lord.

8. It then behooves every mortal being to humbly accept the provisions God has made for the salvation of man; in them humbly and faithfully to walk; to walk only in the ways marked out by Jesus Christ and the Holy Spirit, and to use only those appointments and institutions of service that have been sealed with the blood of Jesus Christ his Son that cleanseth from all sin.

9. To do this is to cast our burdens upon the Lord, to free ourselves from perplexities, cares, and anxieties, and with childlike faith to rest in Jesus the Christ.

10. To walk in this way through life is to be led by God, is to make him our God, that he may dwell with us and be our God, and that we may walk with him and be his children, is to enjoy his presence and comfort in this world, and to be led safely through the dark valley and shadow of death so as to

come to the Father's throne in the name of Jesus Christ ; washed and cleansed by his blood, and to enter in through the gates into the city, and drink of the waters of life, and dwell with God forever.

DAVID LIPSCOMB.

INFANT CHURCH MEMBERSHIP.

Mark 10 : 13-15, and other Scriptures, notably Matt. 18 : 6, and Luke 18 : 15-17, are the reliance of Paidobaptists to prove Infant Church Membership, and, therefore, Infant Baptism. As to the size of the child, or children, referred to in Mark 10 : 13-15, there can be but little doubt. The Greek word used is the diminutive of *παῖς*. They brought to Jesus *παῖδια*, that is, small children. So, also, in Matt. 18 : 2, we have the same word, *παιδίον*, a little child ; but in Luke we have a stronger term used. The evangelist, Luke 18 : 15, is recording the same circumstance that is detailed in Mark 10 : 13. The word used by Luke is *βρέφη*, which means *infants*, and this is the word used by Peter in his first general epistle (2 : 2), and rendered "babes." It is also said in Mark 10 : 16, "He took them (the *παῖδια*) in his arms, and blessed them, laying his hands upon them." Not only does the word used indicate the size of the children, but the context supports the view already taken, that they were small. But do the circumstances, one or all of them, show that Jesus was teaching his disciples that either "little children" or "infants" were subjects of his kingdom on earth, [or members of his Church? This is the main question to decide.

It was a custom sometimes indulged in by the Jews, to take young children to the priests to have them lay their hands upon the children and bless them. In Mark 10, we learn that Jesus was teaching the people, who had resorted to him. He had great fame, and was held in high estimation. "And they brought children to *him*" (instead of to the priests, or in

common with them), "that he might touch them; but the disciples rebuked those who brought them." The conduct of the disciples did not please Jesus, and seizing upon this circumstance, which showed their bigotry and self-importance, he used the opportunity to teach his disciples a much-needed lesson, especially with reference to the principles of his kingdom, and the character of those who could enter it. The Savior would teach that no self-righteous, self-important individual who relies upon his own power, goodness, or wisdom, can enter the kingdom of heaven. So far as anything man himself was able to do, Jesus would teach that man was as helpless as a child, which never, in any age of the world, has been able to help itself; that he must receive the kingdom of God *as* a little child. Now, does the Savior mean by this expression to say that "infants" receive the kingdom, and consequently enter it? If so, at what time do they thus receive and enter? If, while unconscious of the fact, does the Savior mean to teach that men must become unconscious, and so remain of the fact of their receiving the kingdom, and also unconscious of their entrance into it? Such a conclusion is preposterous in view of all the teachings upon the subject of entering the kingdom, or Church. No; the Savior would teach that the kingdom must be received in the spirit of humility, meekness, and fear, in the spirit of a child-infant—in its utter dependence upon some one to take care of it; of little children in their felt dependence and willingness to learn; and of both, more particularly the first; their innocence and purity, their entire harmlessness. The Savior would teach his disciples *their wants* and *needs* necessary to qualify *them* for an entrance into the kingdom which he had promised to establish.

The language of Matt. 18:1-4, is used by the Savior to impress upon his disciples the lesson of humility. They had been disputing about their individual importance, as to which one should be greatest in the kingdom. Jesus calling a little child to him, placed it in their midst, and said: "Indeed, I say to you, unless you be changed and become" (not children, but childlike) "*as* children you shall never enter the kingdom of heaven." He, then, who would be great in the kingdom, must become *as* a little child; must be of great humility. The

Savior throws much light upon this subject, when, as recorded by Luke 22:24, he said to his disciples: "He that is *greatest* among you, let him" (become) "*be as the younger*" (that is, the *least*, a little child). It seems quite plain that the Savior was not trying to teach his disciples that infants, without the power of thought, composed the subjects of his kingdom; that they then belonged to the Church, or that afterwards little children, infants, were to belong to it. He was teaching the disciples the changes necessary to be wrought in them to fit *them* for an entrance into it. Jesus certainly does not mean to say, that serpents and doves form any part or parcel of the membership of his Church, though he exhorts his disciples to become *as* serpents and *as* doves. "Be ye *as* (wise as) serpents and *as* (harmless as) doves." No; but here, as in other places, he would teach them the great value of that meekness and humility in their characters which would enable them to become wise; that would enable them to be as little children. So understood, Peter, who at one time had very exalted notions of his power and importance, when afterwards his faith failed him, and he had recovered himself, that is, had "been converted", or changed, (see Luke 22:32), he taught the early Christians (see 1 Peter 2:2), as the "born again", as "new-born babes"—*βρέφη*—to desire the sincere spiritual milk, that they might grow. You Christians, said he, have not only become the children—*παιδιά*, but even *babes*, *infants*—*βρέφη*. You must exhibit, as he taught us to exhibit, the characteristics of children. You must be led by the Master; you must have no *will* of your own. The mind of Christ must be in you; his will must be your will; your life is hid in him.

The idea of Infant Church Membership was invented for the purpose of saving children who were supposed to be lost. The judgment is to determine who are the lost. "All that are in their graves shall *hear* his voice, and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." Infants who never have done evil, and are neither capable of knowing good from evil, nor, if knowing, capable of doing it, can not be condemned for doing evil. Jesus in using the infant as an illustration teaches not only that his disciples must become like

them, but as clearly teaches the sinless condition of the infants. Whatever may be said with reference to the position of children, *παῖδια*, (for children may be subjects of the Church or Kingdom), infants, *βρέφη*, can not be; they can not take up the cross and follow Jesus. (Luke 14:27).

The Kingdom, or Church of Jesus Christ was established for a specific purpose. Christ himself states emphatically his mission: "I come to save that which is lost." So in Matt. 1:21, we read: "And she shall bring forth a son and you shall call his name JESUS, for he shall *save* his people from their sins." "I came not to call the righteous, but *sinner*s to repentance." Now, infants are pure and sinless, so far as sin may depend upon anything done by them; hence, at the judgment they will not meet the denunciations of God that may be hurled against sinners, nor will they be ordered to depart, as "Ye cursed into everlasting fire prepared for the devil and his angels." That infants will be at the judgment we have ample evidence. "And I saw, the dead, *small* and great, *stand* before God: and the books were opened: and another book was opened, which is the book of life, and the dead" (small and great) "were judged out of those things which were written in the books, according to *their* works." (Rev. 20:12). It is written that infants are pure enough for heaven, and so will they be judged. But, infants never having sinned after the similitude of Adam's transgression, need no salvation from sin. They need not in their infancy the teachings of the gospel; they need not the faith, nor the repentance, nor the baptism, of the gospel, for the very reason which the Savior recognizes when he says: "Of such is the kingdom of heaven." Having, however, the effects of Adam's sin, mortality, and death resting upon them, (Rom. 5:12), they need a resurrection from the dead: they need immortality to enjoy that eternal life which is the inheritance of all the pure and sinless of God's earthly children. These are assured by the resurrection of Jesus, their dear friend; for he has regained for all of Adam's race that which Adam lost by sin. As death in consequence of Adam's sin passed upon all the race, in other words, "As in (by) Adam all die, even so in (by) Christ shall all be made alive." (1 Cor. 15:22).

It matters not how a man may have lived, whether righteously or wickedly, Christ restores to him that which he lost by Adam's life. If he have lost anything by his own actions, then Christ and God hold him responsible for his own acts. Jesus would save that which he himself may have lost, dependent only upon the condition of his becoming righteous, the very thing that the infant does not want or need. Sin is a transgression of law; infants are incapable of transgressing a law; hence, are not sinners. "He that doeth righteousness is righteous." (1 Jno. 3 : 7).

If infants are incapable of transgressing law, they are also incapable of obeying law, or becoming righteous; consequently, they are neither sinners nor righteous, but innocently pure and spotless, and are saved by the blood, the death and resurrection of Jesus, from death, hell and the grave. The Church or Kingdom of Christ upon earth was not established to save infants, idiots, and the unconscious and irresponsible of any nature, age or clime, but to *save* sinners from *their* (not Adam's) sins. Hence, that men might enter that Church, and find rest to their already burdened souls. When all power had been given him, Jesus commissioned his disciples to preach to a sin-sick world *repentance* and *remission* of *sins*; not to infants who had done nothing of which to repent, and could not repent, nor to any who could not believe. The commission was: "Go teach all nations." You can not teach an infant; if you could, and it repented, you might feel authorized to baptize it. Children, *παιδιά*, can at certain ages and stages of growth and development, be taught, they then, therefore, can believe and may be baptized; but *βρέφη*, infants, *never*.

To all the world, then, of the conscious sin-sick race of Adam, the gospel is preached, and "whosoever believes and is baptized", is saved or pardoned of past sins. The gospel is God's power to salvation to every one that believes; but the converse of the proposition is equally true—it is no power to him who either *cannot* or *will not* believe it.

We, therefore, conclude that children dying in infancy need none of the *Sacraments*, so-called, of the Church to cleanse them of sin, for they have no sin; that they need only immortality, which Jesus has prepared for them. That persons who

enter the Church or Kingdom, and live in faithful discharge of their duties, and dying, die pure and spotless and sinless in that Christ takes away their sin, they need only immortality, and at the resurrection they shall come forth from their graves unto everlasting life. The idea that the church was instituted for the purpose of carrying, as it were, persons to eternal life, whether responsible or irresponsible, has been the cause of fastening more than one foolish dogma upon the Church of God.

JAMES E. SCOBEY.

THE RESURRECTION.

The resurrection of the dead—all the dead—has been accepted by all orthodox believers in every age as a scriptural doctrine, and it is a matter of surprise that any one who professes to believe the Bible, should attempt to explain it away. That the Infidel should say it is an unreasonable doctrine is to be expected, but no Christian can say, "It is an incredible thing that God should raise the dead."

We shall first examine the fact implied in the doctrine of the resurrection as to its possibility. To describe his own return from the grave to life, Christ and the apostles used the Greek word *ἀνάστασις*. It occurs more than forty times in the New Testament Scriptures, and is applied to the resurrection of the just and the unjust, as well as to the resurrection of Christ. Donnegan defines it, "The act of rising from a sitting or reclining posture, from a seat or the ground." This is his first meaning. Then, in general, "a rising up, a starting up from an ambush", etc. Sophocles, in his great work, specially intended to bring out the Greek usage of the Byzantine period, defines it simply and only by the word *resurrection*, thus making the two exactly equivalents. The English word resurrection is from the Latin *resurrectus*, and this is compounded of *re*,

again, and *surgo*, to rise. Hence, Mr. Webster defines the word, "A rising again; chiefly the revival of the dead of the human race, or their return from the grave."

It is clear, then, from the definition of the terms, that there can be no literal resurrection, no real resurrection, without a "rising from the ground", or from a "reclining posture" to an upright position. And, in harmony with this fact, the term resurrection is never applied to the ascent of angels, or of spirits, when returning from earth to heaven.

We call attention also, to the fact that, in the Scriptures, the word resurrection is never applied to any one *who is out of his body*. Bodies are said to be raised, spirits never. The saints at Rome and Colosse are said to have been raised up together with Christ, alluding to their baptism; *but no man was ever said to have been resurrected who had not been literally buried, either in baptism or the grave*, and in all cases the rising up of the body, if not the primary idea, which it usually is, is included. Here we defy criticism. Every saint of the gospel age had been bodily buried and raised again by the authority of Christ, and all allusions to their past resurrection refer to that, while all passages which speak of a future resurrection refer to the coming forth of the dead from the grave. Again, the doctrine of the new birth and the resurrection with Christ to newness of life refer to the same thing. That which is called a birth in one passage is called a resurrection in another passage; and as no man can enter the kingdom of God except he be born of water and the spirit (John 3 : 5), neither is any one ever affirmed to have been raised with Christ, who had not first been brought up bodily from the waters of baptism, which, as a womb, gave them birth, and as a grave gave them resurrection. There is *no resurrection where the body is not included*.

To appreciate this fact, it is necessary to keep in mind the clear distinction between the resurrection and the revival; between the raising up of the dead, and the infusion of life into the dead. Some have blundered here by confounding the reception of life with the resurrection, while, in truth, they are as distinct as any two facts in the same process can be.

Here it may be well to notice that the word revive, from the Latin "*vi*" and "*vivo*", to live, necessarily means, to live

again. A man might be resurrected, raised from among the dead ones, as in the Greek, *ἐκ νεκρῶν*, and yet not receive life. To raise the dead is one thing, to quicken or give them life is another and a different thing. Hence, the Savior says: "As the Father raises and quickens the dead, even so the Son quickens whom he will." (John 5:21). The reader will please to remember that this distinction is recognized by Christ. To raise a dead body is one thing; to quicken it with the pulses of life is another and a different act; and to confer immortality is a still further exercise of divine power; while to raise the believer, "with Christ", from a death in trespasses and sins, is a figurative application of the term to baptized believers, and is to be clearly distinguished from the subject of this paper.

The body is said to be resurrected from the grave, and the believers of the New Testament age are said to have been resurrected with Christ, while yet in the body; but resurrection is never predicated of the spirit alone, whether in the body or out of the body. This theory of a resurrection for the soul of man, while yet in the body, is a mystical delusion. No Scripture asserts that the resurrection of a man takes place inside of himself. The only idea equal to this in absurdity, is the new-fangled notion that at death the man is resurrected because his spirit leaves his body. The first of these notions is a perversion of Scripture, the second is raw material—assertion.

The resurrection is a fact—a reality—not a figure. Christ is called the resurrection and the life, just as he is called the Savior, because he is their author. Because he is the author of salvation he is called Jesus, that is, Savior; and because he is the author of the resurrection and the life he is, by a metonymy of speech, called "the resurrection" and "the life", the cause being put for the effect.

The resurrection is an act, a personal act to be performed by God upon man. And as we have seen, it involves the raising up of the man. Where there is no personal raising up of the man, there can be no resurrection, except in a figurative sense. And to deny the resurrection of a man literally, is to deny any resurrection at all; for we are not disputing about figures, but about a gospel fact. Wherever the resurrection of

Christ is spoken of, we have the phrase "*ἐκ ἀναστάσεως*",—literally, from among the dead; this "*ἐκ*," out of, requires; but where the general resurrection is referred to it is simply *ἀνάστασιν νεκρῶν*, resurrection of the dead, as in Acts 17:32, and 1 Cor. 15:21, "For since by man came death, by man came also the resurrection of the dead"—"*καὶ δι' ἀνθρώπων ἀνάστασις νεκρῶν*." As Christ rose from among the dead ones, there shall be a resurrection of the dead—all the dead. Jesus slept among the warriors on life's battle-field, but he rose, "*ἐκ νεκρῶν*", from among the dead. The heroes left sleeping will also rise to glorious victory, not from the dead, but "all that are in their graves shall come forth," because it is the resurrection of the dead!

This resurrection of the human family, when revealed to man by the gospel, becomes to us a reasonable doctrine; and it ought to stagger no man's faith. When we reflect that God made man out of the earth—that he was literally called from the ground to receive his spirit in the beginning—where is the improbability that we shall be called from the earth to receive our spirits again? When we see all men being formed out of the ground now, by law, where is the impossibility that they may be again formed out of the ground, by a miracle? I see none, I confess.

But the fact that the resurrection is a miracle, to some minds, surrounds it with an air of mystery and of doubt. To such I would say, it requires no greater power to give eye-sight to the blind by miracle than to give the eye itself by natural law. In a word, the power underlying and upholding nature through law is the same power that wrought in creation, the only difference being the mode of its application.

As the resurrection clearly belongs to what we denominate the extraordinary and miraculous phenomena of the universe, it will not be amiss to drop a word or two as to the nature of miracles in general. A miracle is simply the putting forth *at will* of a power *equivalent* to creative energy. This power is usually displayed instantaneously. Sodom and Gomorrah were destroyed by a miracle; Lazarus was raised from the dead by a miracle. But the power necessary to give Lazarus life from the

grave, was no greater than the power that gave him life from his mother's womb. It was only the life-giving power of God, exercised in a different way, or by a different law. In fact, all miracles are but resultants from the instantaneous exercise of God's power; and no miracle accomplishes more or greater things than have been accomplished through law.

The resurrection of the dead is but a stupendous miracle, and to be accomplished, like all other miracles, by the immediate application of a divine energy equivalent to creative power. All miracles are the putting forth of a power in a manner differing from, and yet only equal to, creative energy. To the thoughtful mind, the process of creation, production through natural law, and change of organism by a miracle, are only so many different modes of applying the same power and manifesting the same superior will. God created the eye, but he gave, to the man born blind, sight by a miracle. In creation, God breathed life into man; in a miracle, Christ touched the bier and the widow's son was restored to life. Of these, so far as mortal man can see, the power in the one case is equal to the power in the other. In nature the embryo is quickened, and the child born into the world breathes by what we call natural law. Nothing can be clearer than that the works of creative power, the results of the processes of natural law and the instantaneous accomplishments of miraculous force are the products of the same divine energy, applied in different forms. Did you never see different mechanical industries driven by the same engine? or varied callings assumed by one man? *There is really no more power or mystery in the resurrection of a dead man than in the birth of a living child.*

The apostle Paul calls the body the tabernacle of the soul, or spirit of man, and says we do not desire to be unclothed, but clothed upon, that mortality may be swallowed up by life. The doctrine of the Bible, therefore, is that, in its disembodied state, the spirit of man is unclothed—is without its personal tent or tabernacle to dwell in; and in this condition its highest enjoyments can not be reached; hence the spirit's desire to be "clothed upon" with its "*own body*", under the promise of immortality and eternal life. To be perfect, man must be

restored to the image of God, as he was in the beginning ; and to fully enjoy this restoration, he must be placed where the slime of the serpent has never been trailed upon the flowers, and where the tree of life, without any tree of knowledge of good and *evil*, shall be forever within his reach !

It is true that the spirit of man is to be called from *hades*, or the intermediate state, to unite with the body in the resurrection. But naked spirits are never said to be resurrected. It is only of the bodies of men, and of men in the body, that a resurrection is ever in any sense affirmed. This is because the resurrection is necessarily a personal act, or, in the language of the law, an act upon his person. The spirit of man is not the man, but in Scripture is clearly recognized as a part of the man. Hence the folly of the theory of the resurrection inside of a man's body, and upon a part only of the man ; note, as well, the folly of those who assert a resurrection at death, leaving a part of the man behind and forever lost. *Resurrection is defined to be as personal as birth ; consequently, that a child could be born without its body*, would be a proposition as reasonable as any advocated by the opponents of the resurrection of the body.

Illustrations are abundant on every hand. It is a well-established fact that the human body is constantly dying and being reproduced by law. So certainly is this constant waste and renewal of the system established that many physiologists affirm an entire change of the matter of the human body once in every seven or eight years. Whether correct or not in this, it is certain that the old and worn-out matter of the system is constantly disappearing, while new particles take their place in the wondrous mechanism of man. Thus by law nature renews the body of man, so that his youth is "like the eagle's !" (Ps. 103 : 5.)

It may be an interesting question, Why does not man himself change, so as to lose his bodily identity ? The answer is, because the spirit is the most essential life element in man, around which the body, the clothing, to use a Scripture figure, is fashioned. And though my body dies and is renewed by the laws of nature, I lose no characteristic of my identity. The

superior element in man's organism is the indwelling spirit, which as an intellectual entity is capable of resisting all changes, even death itself. Around this "inner man", as Paul calls the spirit, the body, the clothing, is constantly forming. And nature gives a better "fit" than any New York tailor or Parisian mantua-maker. It is just as true now as it will be in the resurrection, that God gives to each seed (and to each individual of that seed or stock) "*his own body.*" So wondrously is God's power displayed, even now, that to each soul his own body is renewed day by day. The resurrection displays NO OTHER mystery and requires no greater power than is being exercised at this moment upon every one of us! Out of the earth to-day, by law, God is furnishing that young man his strength, and that young lady her beauty. Can not he who gives you teeth of pearl and lip of coral from the ground now, by law, give you again from that same mother earth, by a miracle, your body and its powers?

As God preserves the house of this tabernacle, my body, through all its transformations from youth to age, and yet my identity among the sons of men is retained, so, in the wondrous renewing of the body in the resurrection, each individual in that miraculous transformation, which shall transpire in a moment, "in the twinkling of an eye", will be given his "new body"; and yet it shall be identified with the body of the past by oneness in substance and conformity to the indwelling spirit which it clothes. To the honest and intelligent reader, it is scarcely necessary to remark that in the resurrection and its accompanying processes of revivification—certainly with the conferment of immortality—all imperfections will be done away. There will be none that are halt, or maimed, or blind. God will wipe all tears from their eyes, and the inhabitants of that country will never say, "I am sick"!

The spirit of man, by virtue of intelligence, is the responsible part of man's being. The will, judgment, and conscience are attributes of the mind or spirit. The body without the spirit is dead. The body, then, is simply the medium of the spirit's power, the instrument of the spirit's purposes and will. From these facts it is clear that the body is not raised to be

judged for itself; but it appears simply as the complement of man's nature—the clothing of the spirit here and hereafter. If a lady adorned with jewels and costly attire were captive in a heathen land, and her husband should redeem her, specifying her raiment in the redemption price, her captors would have no right to keep it back. So Christ has specified, "I will redeem them from the grave"; "them that sleep in Jesus will God bring with him" (it is the *body* that "*sleeps*"); and we are waiting, says Paul, "for the *redemption* of our body." The clothing of God's redeemed is not to be left in the land of the enemy!

Christ's purpose is that his redemption shall yet apply to the entire being of his people; hence he was the "first born from the dead that in all things he might have pre-eminence." (Col. 1:18). This settles the fact that others are to be resurrected besides Christ. He was not the "first born" from the death in trespass and sin, because he "knew no sin." It is then simply an un-get-over-able fact, that others have to be raised from the dead *as Christ was*, in order that he may be the first born from the dead, and the "first born among many brethren." Others have to be born from the dead, or from the grave, as Christ was, that he may be the "first born among many brethren." (Rom. 8:29). This is certain, because he was not the first born naturally, and he was not born again by regeneration; therefore, it is from the grave, and the grave only, that he can be the "*first born from the dead.*" Here the argument ought to close.

The mind of man is freed from sin *now* by virtue of the redemption that is in Christ Jesus, "even the forgiveness of sins." (Col. 1:14). And the body also shall be freed from the dominion of sin, from corruptibility and weakness, when he shall "*change our vile body and make it like unto his glorious body.*" (Phil. 3:21). When can this Scripture be fulfilled except in the resurrection of the just? He who denies the literal resurrection of the dead, not only disputes these, with various other passages of plainest Scripture, but his theory of redemption is a redemption in part only to the saved—his salvation does not include the whole man. Nor is it any answer

to this to say, "the saints will be clothed with Christ's righteousness." The fine linen, white and clean, in which the redeemed shall appear, is appropriately worn upon immortal and incorruptible bodies.

We desire to call attention to the plausibility of this doctrine, by which we mean its harmony with nature. So far as we know, every form of life in the universe is clothed upon with an *organic body*; and this outward organism is essential to the activity and happiness of the indwelling life or spirit. The doctrine of an organic, personal body for each individual life or soul is in perfect accord with the genius of all God's work, so far as known to us. There is a life within each form of plants, of birds, of fishes, of animals, including man. God's order is that all life shall be clothed upon with its *own outward form*. The life of a Canada thistle has its outward clothing, and the life of a rose has its own peculiar form and beauty. Nor can you grow the rose by planting the life or seed of the thistle. Paul, using this illustration, says, in the resurrection God will give to man his own body. He reaches this conclusion by showing that this is the invariable law of nature. And we may add, angels are endowed with bodies; one of them, flying swiftly, touched the prophet Daniel at the time of the evening oblation. God himself dwells in the inaccessible light which no man has approached.

Man, as we know him, is a spirit within a body. As all vegetable, animal, and angelic life, so far as we know, is clothed upon with its outward individuality, it is a reasonable conclusion that when man is made like unto the angels of heaven, as Christ says he shall be, he will be as they are, and as he now is, clothed with a body.

Man is a denizen of two worlds, hence the recipient of two bodies. His spirit, that intellectual entity which survives the body, is to be clothed with a deathless body. Paul calls it a spiritual body, but it is none the less a *real* body. Spirit is not matter, but it is substance. Substance is a broader term than matter, including whatever is or exists. Matter and spirit are both substantial. They exist. Matter in its grosser forms, at least, we appreciate; but the mysteries surrounding the spir-

itual realm render to its inhabitants the far-away character of almost mythical beings, yet they are none the less real. God, Christ, and angels are real beings, though spiritual beings. The spiritual body will be a *real* body.

This is what Paul means by saying our bodies will be "*changed*." This regeneration of the body will take place in a moment, in the twinkling of an eye, by miraculous law. The fact that the saints who are alive and remain on the earth till Christ comes shall be changed in a moment, and caught up *bodily*, to be forever with the Lord, ought to settle this question. These saints will *never die*. Nor need we be astonished at this, for Enoch and Elijah were translated, that they should not see death, and were not found in this world, for God had translated them. (Heb. 11 : 5). It was their bodies that were translated, for that was the difference between them and other saints—they did *not* die. It was the "bodies" of the saints who slept that rose out of their graves when Christ arose. (Matt. 27 : 53). And after the dead are raised, when Jesus comes (1 Thes. 4 : 13-18), the still living saints are to be changed without the sleep of death. As they had already been converted, and as they do not die, the only possible meaning is that they will be glorified while yet in the body. This is conclusive, I take it, as to the point in dispute; for the same change passes upon the dead that passes upon the living, and they are to be "caught up together" to meet the Lord, and to be forever with him.

From this time forward we desire to speak of the resurrection of the dead as a certainty—proved and established by a reasonable exegesis of Scripture. And we shall now give some attention to the extent of the resurrection, because our proposition contemplates the certainty of the resurrection of the whole human race.

In John 5 : 28, the Savior, after speaking of the then present resurrection, says, "Marvel not at *this*, for the hour is *coming* when *all* that are in the graves shall come forth." This is conclusive as to a *future* resurrection. "They that have done good unto the resurrection of life; they that have done evil to the resurrection of damnation." This settles the question as

to the resurrection of all, both good and bad. Nor can any one truly say that this is a resurrection from death in sin, for there is none good, no, not one, to be raised with *that* resurrection. Nor will it do to say that this is the advance of saints out of the body, at death, into a higher sphere of existence, because this resurrection includes the *bad* as well as the good. No fair dealing with language can evade the fact that John 5 : 28, teaches a future resurrection of all, both the good and the evil ones of earth.

And here we call attention to the fact that, though resurrected, the wicked will not be glorified. They rise into condemnation. This is the value of the distinction already drawn between the resurrection and the change to spirituality. The change from the corruptible to the incorruptible nature evidently takes place in the resurrection, but the raising up is not the refining process. An alchemy finer than any scientist ever knew will eliminate the dross from the gold, and the batteries of unseen power will electrify it with the deathlessness of eternal life ! The change to the likeness of Christ and the spirituality of heaven will not pass upon the wicked. Hence, the Savior says, The good are resurrected into (*εἰς*) life, the evil into (*εἰς*) condemnation. Thus each class springs from the grave into a state adapted to its previous character.

To this agree the words of the apostles, as it is written (Acts 24 : 15), "that there shall be a resurrection of the dead, both of the just and the unjust." Paul had "hope" of a resurrection, and what a man hopes for is yet future ; but he believed that it would include all, the just and the unjust. He also says the Jews allowed, *i. e.*, admitted, the same doctrine. Thus we have the faith of both dispensations. A future resurrection of all, "there shall be" is the language, is thus unequivocally endorsed by the great apostle to the Gentiles.

Again : Paul declared himself to be a Pharisee on this subject, (Acts 23 : 6). And Luke, in explaining their faith on this subject, says the Pharisees confess or acknowledge both the resurrection of the body and the existence of angels and spirits. Paul drew to himself the Pharisees in opposition to the Sadducees. The Pharisees believed in the existence of the

spirits of men in the unseen world—as in the history of the rich man and Lazarus, given in the sixteenth of Luke—and on this fact they based the certainty of the resurrection of the body. But the Sadducees denied the existence of the spirit of man after death, and, therefore, denied the resurrection of the body. A very reasonable conclusion, according to their theory. For if the spirits of the dead had ceased to exist, there would be nothing to inhabit the body; hence, to them, a resurrection was folly. But the Pharisees, believing that the spirit survived the body, had just grounds to expect that it would be “clothed upon”, when, as Isaiah, their own prophet, had said, “together, with my dead body shall they arise.” Martha expressed this orthodox Jewish faith when, at the grave of Lazarus, she said to Christ, “I know that he shall rise *again*, at the *last day*, in the resurrection.” This was the faith Paul affirmed after he was an apostle.

And when Christ disputed with the Sadducees—Matthew 22, Mark 12, Luke 20—he based his argument in favor of the resurrection on the ground that the spirits of the dead are yet living. If Isaac and Jacob were yet living when Moses talked with God at the bush, 300 years after their death, a resurrection is certain; the dead are to be raised because there is a living spirit to inhabit the body. This argument of the Savior silenced the Sadducees, whose objection was based upon the assumption that the dead had ceased to exist. As to the trivial objection to the future resurrection of the dead, based upon the language, “the dead *are* raised”, we call attention to Heb. 12:22, “But ye *are come* unto Mount Zion * * * To the general assembly of the first born * * * to the spirits of just men made perfect, and to Jesus the mediator of the new covenant”, etc., etc. The certainty is such that the apostle describes it as actually transpiring.

Josephus says, “The Sadducees take away the belief in the immortal duration of the soul, and the punishments and rewards in *hades*.” Of the Pharisees, “They say that all souls are incorruptible; but that the souls of good men are only removed into other bodies—but that the souls of bad men are subject to eternal punishment.” It has been thought by some,

in harmony with these words, that the bodies of the wicked, having only the Adamic nature, will be burned up; and that their souls, naked and unclothed, will be exposed to the wrath of God forever. However, be that as it may, Christ says, "When the evil spirit is gone out of a man, he walketh through dry places, seeking rest and finding none." (Matt. 12:43). And it does seem that the idea of an unclothed resurrection for the spirit of man is very similar to the condition here described; and this is bad company; for what the Pharisees said of the wicked, and what Christ said of the evil spirits, is certainly not descriptive of the resurrection state!

The theory which denies the resurrection of the body, is the same that obtained among the Greeks. They believed in immortality for the soul, but knew of no resurrection for the body. This doctrine of an immortal soul, without the clothing of its body, is clearly of heathen origin. The distinguishing difference between the Bible and heathen mythology, on this subject, lies in the doctrine of the resurrection of the dead.

And it may not be amiss to look philosophically at the influences of a doctrine. What influence as to the *sacredness of human life* will these doctrines exert? If I believe the body to be a mass of putridity which never can be converted, and which is in no sense the image of God—and that it is to perish with the body of a brute, what respect for the human form will this doctrine give me? On the contrary, if I believe that the body itself also wears the image of God, and that it can be presented "holy" before God (Romans 12:1), and that it is to be immortalized; that it is the edifice in which the undying spirit worships, and by which it shall serve God forever, will not my respect for humanity be constantly appealed to and enlarged?

So true is this that when God gave to Noah the statute of capital punishment, the *criminality* of shedding man's blood (the life of his body, not of his spirit), was based upon the fact that man was *created in the image of God*" (Gen. 9:6). The sacredness of human life is based upon the fact that man was created in the image of God. The criminality of murder depends, largely at least, upon this fact. That which dies to perish forever can in no sense be an image of God. And it

matters not how much more the image of God may include, it is predicated of the *body* of man, and is the only reason assigned for the aggravated criminality of murder.

In harmony with this fact, nations who know nothing of the immortality of the body, have low estimates of the value of human life. Take China, Japan, and other countries where the destruction of the weak, and the commission of suicide is of every day occurrence, and passed lightly by; while in Bible countries, where the people believe in the resurrection of the body, human life is sacred, murder a horror, and suicide unpardonable! We submit that the doctrine which denies the resurrection of the body is philosophically chargeable with immorality and inhumanity!

One more suggestion and we close this argument. We ask any man who denies the resurrection of the body, to give a reason why Christ should have been buried? If he did not conquer death, and rob the charnel house of its prisoners, then why did he, as a strong man armed, enter the gates of *hades*? God deals not in unmeaning displays of power. With the fact that Christ is the first born from the grave, to die no more, I can understand it. Paul says it behooved him to become in all things like his brethren. And as they are to go through the gates of death, I can see why their Deliverer should follow them. But will any person who denies the *salvation of the body*, give us the reason why *immortality for man* was brought to light or accomplished by the resurrection? We think not. "Then did *humanity* pass the crystal ports of light, and seize eternal youth"! And as Christ was humanity perfected, and as humanity now reigns on the right hand of power, we shall then see humanity itself, that brotherhood of which Christ is the eldest, reigning with him in glory.

W. B. F. TREAT.

THINGS THAT DIVIDE.

There is so much preaching and writing about the differences among religious people, that one might conclude that Christianity consists mainly of differences—that there are very few agreements in it, but that it is made up principally of disagreements and contradictions. We propose showing in this article, that there are agreements among religious people, that there is harmony among them upon many questions, and that such differences as exist are not about Christianity itself, but about something else that is not Christianity. We shall also show that the Bible is not responsible for these differences, in as much as not one of the things about which they occur is found in the Bible. If we succeed in this, we will have done Christianity and the Bible a valuable service.

FAITH.

Let us take up one of the first and most important items in Christianity, viz., *faith*—about which there is supposed to be a great deal of controversy—and examine it upon this premise. We affirm that there is not the slightest difference in the religious world about faith—that is, faith in Christ. The Roman Catholic, Episcopalian, Lutheran, Methodist, Presbyterian, Baptist, Christian, Mormon, all teach the importance of faith in Christ—that no one can be a Christian or be saved without it. There is perfect unanimity and harmony upon this point. Where is the trouble then? It is not about faith—faith in Christ—but about something else. One says, you must not only believe in Christ, but you must also believe in the pope, and accept him as the head of the church, and believe in apostolic succession. This is a new faith. It is not faith in Christ. It is faith in the pope, and in his infallibility and succession. The Bible is not responsible for it, for the Bible knows nothing about the pope, or his infallibility. The man who teaches it, goes beyond the Bible to obtain it, and is responsible for bringing in an issue to divide the people of God. It is no part of

Christianity, and no part of the faith of Christianity. To differ about it, is not to differ about faith in Christ, for it is no part of faith in Christ.

Another says, you must not only believe in Christ, but you must also believe in the revelations of Joseph Smith, and in the book of Mormon. This is a new faith. It is no part of Christianity, or the Christian faith. The Bible knows nothing of Joseph Smith, or his revelations, or of the book of Mormon. The man who teaches this new faith, goes beyond the limits of the Bible to obtain it, and is responsible for bringing in an issue to divide the people of God. If he would remain within the Bible and the Bible faith, there would be no Mormonism, or Mormon faith.

Another says, you must not only believe in Christ, but you must also believe in experiences, or feelings, and you must have them, else you can not be saved. This is a new faith, yet it is so important a faith in the estimation of a great many people, that the whole Bible sinks into insignificance when compared with it. You may have *all faith* (known to the Bible), but if you do not have faith in feelings, they will tell you that you are a sounding brass and a tinkling cymbal, and can not be saved. This new faith is not faith in Christ, for Christ is not the object of it. When one is asked to confess it, he does not confess faith in Christ, but faith in what he has felt or experienced. The Bible knows nothing of this faith, and the man who teaches it goes beyond the limits of the Bible to obtain it. It is no part of Christianity or the Christian faith, and the Bible and Christianity are not responsible for the issue it produces. So of all the new faiths. The religious world is a unit upon the one faith in Christ, as the Son of God, but differs upon other faiths.

REPENTANCE.

Let us take up a second item—*repentance*. All the religious world is a unit on repentance—the repentance that begins in godly sorrow and results in reformation of conduct. Roman Catholics, Episcopalians, Lutherans, Presbyterians, Methodists, Baptists, and Christians, all teach this repentance, and are in harmony upon it. But the Romanist says that unless you do

penance, it is not sufficient. The Methodist and Baptist say you must go to their crying-bench, and weep and mourn, else you can not repent. These are new conditions, outside of the Bible, for the Bible knows nothing about penance or the crying-bench. They are no part of Christianity, and the man who teaches them goes beyond Christianity to obtain them, and brings in a foreign issue to divide the people of God.

BAPTISM.

It is supposed by many people that there is much controversy in the religious world about baptism, and there must be much difference in regard to it. This is a mistake. There has never been a debate on baptism, and there is no difference in regard to it. All the religious world is a unit upon this item, as upon the items referred to. The debates are all about the substitutes for baptism, not about baptism itself. If a man goes to where there is much water, and goes down into the water, and is buried, as people were anciently buried in baptism, all the religious world will say he is baptized. Then there is no controversy about it, and no difference in regard to it. If he has water sprinkled on him, or poured on him, or crossed on him, (as was not done in a single case in apostolic days), there will be controversy and issue. He has gone beyond the Bible, and done a thing that is unknown to the Bible, and Christianity and the Bible are not responsible for the issue that is produced by it, for it is no part of Christianity. From the beginning of Matthew to the end of Revelation, there is not a case where a person had water sprinkled or poured on him for baptism. Differences, then, about sprinkling and pouring are not differences about baptism, and the man who goes beyond the limits of the Book, and brings in this foreign issue to divide the people of God, is responsible for the differences and strifes that are produced by his action, and not the Bible nor the people who stay by the Bible. There is perfect agreement and harmony on baptism, but disagreements and disharmony on the substitutes for baptism—agreement on what is in the Bible, but disagreement on what is not in it.

JUSTIFICATION BY FAITH.

It is thought by many that there is difference among religious people on the subject of justification by faith. This is

another mistake. Justification by faith is a Bible doctrine, and all people who profess to take the Bible accept it and teach it. Ask your Catholic, Episcopal, Presbyterian, Methodist, Baptist, or Christian neighbor if his church does not teach it and he will answer you that it does. The Bible teaches, "Being justified by faith we have peace with God", and the man who does not believe it, does not believe the Bible—he is an infidel. There is perfect unanimity then on this Bible doctrine. It is not until some man goes beyond the Bible, and adds a word to the word of the Bible, that a disagreement occurs and an issue is sprung. Some man says he not only believes in justification by faith, (as taught in the Bible), but he believes in justification by faith *only*, (as taught in his creed), and that it is a wholesome doctrine and very full of comfort. Anybody can see that this going beyond the Bible, and adding a word to the Bible, is what produces the schism and strife, and that there is no disagreement over the Bible doctrine itself. The word *only* is not only an addition to the Bible, but it is a flat contradiction of Bible teaching. It is said in the Scriptures that we are justified by several things, as well as by faith, and, therefore, we are not justified by faith only. The doctrine may be full of comfort to the person who has not obeyed some of the commandments of Jesus, but it is unwholesome and very full of deception.

SPIRIT THROUGH THE WORD.

There is harmony in the religious world on the doctrine that the Holy Spirit, in the conversion of the sinner, operates through the truth. The Catholic, Episcopalian, Lutheran, Presbyterian, Methodist, Baptist, and Christian, all believe and teach this. It is a Bible doctrine, and can not be rejected by any man who accepts the Bible as true. James says, "Of his own will begat he us with the word of truth." Peter says, "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This is accepted by all alike, and there is perfect unanimity and harmony upon it. It is not until some man goes beyond the Bible that an issue is raised. One says he not only believes the Spirit operates through the truth, but it sometimes operates

without the truth, and independent of the truth. This outside operation of the Spirit is unknown to the Scriptures, and it creates dissension and strife when it is preached. The Scriptures say nothing about an operation of the Spirit that is independent of the word, and the man who teaches it goes beyond the Scriptures to obtain it, and brings in a foreign issue to divide the people of God. To differ upon it, is not to differ upon Christianity, for it is no part of Christianity, and neither Christianity nor the Bible is responsible for the controversies that may grow out of it. Like all other things that divide, it is foreign to the Bible. The union ground is in the Bible, and there is harmony and agreement there. It is not until we go beyond the holy Book that differences, and strifes, and divisions are found.

THE BAPTISM OF BELIEVERS.

As much debate as there is in the world on the *subjects* of baptism, there is no controversy as to the baptism of a believer in Christ. Romanists, Methodists, Presbyterians, Baptists, all baptize believers. They all claim that the Scriptures teach that a believer is a proper subject of baptism. There is no issue on this point. The issue is about something else, and the debates grow out of something else—not out of the baptism of a believer, or out of the teaching of those who say that a believer is a proper subject of baptism. The issue grows out of the action of some man, who steps beyond the limits of the Bible and says that not only believers, but unbelievers and infants may be baptized. The Bible is clear as to the baptism of believers, but it says not a word about the baptism of infants or unbelievers. This departure from the Bible is the sole cause of all the debates on this subject, and the Bible is not responsible for them, and the people who follow the Bible are not responsible for them. When Mexico was conquered by the Spaniards, and thousands of the citizens of that country were corralled in the prison pens, the Romish priests went around and sprinkled them with holy water—unbelievers, thieves, robbers, atheists, idolaters, heathen—all baptized into the Roman Catholic church, without faith, without repentance, without knowledge, without anything, except a priest and a few drops of water! Does the Bible know

anything of such an occurrence as this? Is Christianity responsible for such blasphemy? We have seen Methodists baptize those whom they did not consider believers—seekers, who had not obtained faith. All Pede-baptist churches baptize infants. Yet the Bible furnishes no example of the baptism of an infant or an unbeliever. The commission says, "He that believeth and is baptized shall be saved." Faith precedes baptism. It was not until the Pentecostans had believed, that they were told to repent and be baptized. The Samaritans, when they "believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, were baptized both men and women." The eunuch, when he believed with all his heart that Jesus Christ is the Son of God, went down into the water and was baptized. Crispus, the chief ruler of the synagogue, "believed on the Lord, with all his house, and many of the Corinthians, hearing, believed and were baptized." The jailer "believed in God with all his house." The Lord opened Lydia's heart, (showing that she believed), and she was baptized. So of all the converts of the apostolic age—all had faith before baptism. There is no controversy about the baptism of believers, and can be none, for the Bible plainly teaches it, and all churches practice it. The issue, like all other issues, is outside of the Bible, and about a matter not found in the Bible.

THE BIBLE AS A CREED.

There was no controversy in the world on the creed question, so long as churches had no creed but the Bible. The introduction of human creeds, confessions, articles of faith, church covenants, and their existence to-day, is what produces all the schism and strife on this subject. The Bible knows nothing of human creeds, does not authorize them, and is not responsible for the harm that is done by them. The man that goes beyond the Bible is responsible for the unholy war that comes of creeds. If he would be content to remain within the Bible, and be satisfied with what the Bible contains, there would be no issue. As before, the issue is about a matter that is outside of the Bible. The union ground is to take the Scriptures as our only creed, and walk after their teaching. There has never been any controversy upon this point, and this is exactly what the ancient Christians did.

A BIBLE NAME.

There was no controversy in the world on the name worn by the people of God so long as they wore the name given by inspiration of God. When they became dissatisfied with the things contained in the Scriptures, and went forth and began to take unto themselves the names of men, and invent titles that were well pleasing to men, then the issue began. It will continue until these unscriptural names are abandoned. In the Scriptures, Christ's people are called Christians and disciples, but they are never called Catholics, Baptists, Methodists, or Presbyterians. The Church is called the Church of God, or Church of Christ, but never the Catholic church, the Baptist church, the Presbyterian church, the Methodist church. These unscriptural titles divide the people of God, and cause issue and controversy. There is no issue over the Bible titles. All admit these are right. It is about the unscriptural titles that we controvert. The man, therefore, that brings in these unscriptural titles is responsible for the debate that grows out of them. If he would stay within the Bible, there would be no trouble. To produce peace and harmony, he must abandon these bones of contention and return to the Bible.

SCRIPTURAL CONDITIONS.

As long as churches and preachers require the conditions required in the Scriptures, in order to baptism and to church membership, and require nothing more, there is harmony and agreement. When they go beyond the Scriptures, and require conditions that the inspired preachers did not require, then there is strife and issue. In the apostolic age, persons confessed their faith, and were baptized. In modern times they are required to confess their feelings and be voted on by a church, before they can be baptized. In the apostolic age it was said, "He that believeth and is baptized shall be saved." In modern times it is said that, he that believeth and is baptized is not saved, unless he goes to the mourning-bench and "gets religion." It is also said (by some) that, he must go and show himself to the priest, and be pardoned by him, before he can be saved. True, the Bible says not a word about going to the mourning-bench, or going to the priest, or confessing feelings, or being

voted on by a church; yet these things are required in modern times, and are bones of contention and division among religious people. Preachers who practice them can not co-operate with those who do not practice them, and *vice versa*, yet the Bible is not responsible for them, for the Bible knows nothing about them. Modern theologians have gone beyond the limits of the Bible to obtain them, and are outside of the Bible as long as they practice them. The only way to bring about union and harmony is to return to the Bible, and require nothing of sinners or Christians that is not required in the Scriptures. On this point, as on all others, the things that divide are outside the Bible. The watch-word of the reformation of the nineteenth century is, that where the Bible has no tongue we will have no ear, and where the Bible has not spoken we will keep silent. This is the panacea for the ills of Protestantism, the philosopher's stone that will heal all the breaches and cure all corruptions in Christendom.

DIVISION AMONG CHRISTIANS.

We have thus far shown that the things which divide the religious world are things outside of the Bible, while there is perfect agreement on what is in the Bible; that faith, repentance, baptism, justification by faith, the operation of the spirit through the truth, baptism of believers, the Bible as a creed, the Bible name, and the Bible conditions of salvation, are accepted by all; while faith in the pope, and faith in feelings and experiences, doing penance or crying, sprinkling and pouring, justification by faith alone, operation of the spirit without the word, baptism of unbelievers and infants, human creeds, unscriptural names, and unscriptural conditions of salvation, are in dispute, and are bones of contention, strife, and discord. We now aim to show that the disagreements and controversies that have arisen among the Churches of Christ have their origin in the same cause that has produced schism and strife among other religious people. Some of us have gone beyond the limits of the Bible, and brought into the kingdom things unauthorized by the word of God.

There is no controversy among the Churches of Christ to-day on the plan of salvation—what the sinner must do to be

saved. That he must believe on Christ, repent of his sins, confess his faith, and be baptized, all accept and teach. That he must take the Bible for his creed, wear the Bible name, and live a pious Christian life, all accept. That the Churches of Christ must meet on the first day of the week to break bread, and maintain the pure worship of God, and that they must sound out the gospel and try to convert the world, all endorse and believe. These things are plainly revealed in the Bible. We differ about matters not revealed in the Scriptures.

MISSIONARY SOCIETIES.

There has, perhaps, been more controversy among Christians in regard to missionary societies than any other one thing. Some maintain that they are harmless expedients, and may be used to good advantage in advancing the cause of Christ, while others maintain that they are stepping-stones to ecclesiasticism, centralism, and tyranny. The battle has waxed fierce and hard, and the issue is no nearer solution to-day than when the contest first began. No one claims that the societies are scriptural, or that the apostles used them to spread the gospel over the world in their day. Such a thing as a missionary society can not be found in the whole New Testament. They form no part of Christianity, or the Bible, and neither the Bible nor Christianity is responsible for the contest that grows out of them. The man that goes beyond the Bible to obtain this unscriptural thing, with which to divide the people of God, is alone responsible for the issue that is produced, and the trouble that grows out of it. He may say that we ought not to complain at his society, and that all the trouble comes from our objections. The baby sprinkler will say that we ought not to complain at his "ordinance", and that all the trouble comes from our objections! The only way to stop the issue about these unscriptural things is, for the men who are practicing them to lay them aside and return to the Bible. No one claims that they are essential to the existence of the Church of Christ, or of the religion of Christ. Missionary conventions, conferences, associations, synods, state meetings, and preachers' institutes had no existence in the world until the apostasy. As we tell our sectarian friends about their unscriptural things, so we tell our

own brethren who are creating discord, that the only way to have peace and union is to have it on the Bible. We ought to be willing to take our own medicine. But we have observed that many are not willing to take the medicine, and make wry faces, and quibble around texts of Scripture. They are ready to admit that it is the only remedy for the divisions in Christendom, and the party names that divide the people of God, but they are not willing to apply it to the breaches in the reformation, and heal the wounds in the one body of Christ. It is the medicine for Methodists, but it is not the medicine for Christians! We now tell our progressive friends—our *sectarian* Christian friends—that this is the only remedy for the troubles now among the Churches of Christ. You may disregard the remedy, as other sectarians do, but you will never find peace on the earth until you find it on the Bible and on Bible things.

THE PASTOR.

Another thing that is causing much trouble in the church to-day, is the hired pastor. No one claims that the one-man pastor was a feature in the ancient church. The congregations then had each a plurality of elders, and it was the duty of those elders to teach the church. When guided by inspiration, the apostles “ordained them elders in every church”, and commanded those elders to “feed the flock of God.” The hired pastor was unknown until the days of popery. When this reformation began, our churches had elders, but seeing that the bodies around us had hired pastors, many of our city churches abandoned the apostolic ground and hired themselves pastors. Like ancient Israel, they wished to be like the nations around them. We tell them there is no authority for their course, and the war has waxed fierce and hard. They admit that the hired pastor is not scriptural, but say the churches will not work on the Lord’s plan, and they are going to improve the Lord’s arrangements! The whole trouble comes from a departure from the Scriptures. The pastor is no part of Christianity, and neither the Bible nor Christianity is responsible for the issues that are made about him. We are debating about something that is outside of the Scriptures, and the man that goes beyond the limits of the Scriptures and obtains this bone of contention is

solely responsible for the trouble that arises from it. The only way to heal the issue is to abandon the departure and return to the Bible.

THE ORGAN.

There has been much controversy over the organ. Churches have been divided, fellowship sundered, heart-burnings produced, and many hard words uttered in regard to this (in itself) very harmless thing. It is not claimed that the organ is any part of Christianity or the Christian worship. No apostle used it or commanded it. It can not be found in the New Testament. No one claims that it is essential to the existence of the church or the worship. Then the disputes are all about a matter that is foreign to the Bible, and a non-essential to Christianity. Neither the Bible nor Christianity is responsible for the evils that grow out of it. The man who goes beyond the limits of the Bible to obtain this bone of contention, which he admits is not essential to his conscience or his worship, and which the ancient churches did not use, is alone responsible for the organ controversy. If he will abandon the departure, and come back to the Bible, and the simple worship of the New Testament, all the trouble will cease. If the organ is only a harmless expedient, the scriptural way to treat an expedient is to let it alone, if it offends our brethren. Does any one doubt that the organ offends Christian brethren?

In the foregoing, we have enumerated some of the things that divide, and the remedy for them. The reader's prayerful attention is asked to the points made. If acted upon, they would heal all the divisions of Protestantism, and would bring peace to the troubled churches of this reformation.

T. R. BURNETT.

CAN AN UNMARRIED MAN BE A BISHOP?

(From Gospel Advocate).

BRO. LIPSCOMB:—Will you state through the columns of the *Advocate* whether bishops are required by the Scriptures to be married men.—[J. L. Wilson, Ellettsville, Ind].

We do not believe it necessary that they should be. In the qualifications of a bishop, given in 1 Timothy 3, among others, it is said, "He must be the husband of one wife." I think this means, he should have but one, or that in the marriage relation, he should be faithful to his wife—not lewd or a whore-monger. Some one is doubtless ready to say, then it permits others to be unfaithful. I think not. When he says, a bishop desires a good work, does he mean to say that those not desiring the bishopric may desire bad works? Does he mean that others may be blameworthy, not vigilant, not sober, not of good behavior, given to wine, strikers, greedy of filthy lucre, impatient, brawlers and covetous, when he declares the bishop must not have these characteristics? No one will so affirm. The requiring of these qualifications recognizes the weakness, infirmity, and imperfections of humanity in the church. That while all should attempt to reach the standard of perfectness laid down, all will fail. But some will more nearly approximate it than others. Those only who attain so as to possess the qualities here presented are to be recognized as overseers. The point in this is, the demand that the bishops should possess these qualifications does not give license to others to pursue the opposite. Hence the demand that bishops should possess only one wife and be faithful to her, does not give license to others to have more than one, or to be lewd. It is a recognition of the fact that while all ought to be faithful in this, some professing Christians would not be, and these should not be recognized as bishops or overseers.

The same demand would be that bishops must have children. But I think this is not the aim of the Scripture. The Scripture is based on the fact that as a rule men marry and raise children, and if they do, then the kind of wives and children they should have is described. The reason given shows

this, "If they know not how to rule their own house, how shall they rule the Church of God?" It means in ruling their houses they show capacity or incapacity to rule. It tests them. But many men who have no children of their own, raise children of others, or in various ways exhibit capacity to govern. This capacity being proved, why should they be rejected?

Paul called himself an elder, classed himself as one of the presbytery that laid hands on Timothy to bestow a spiritual gift. 1 Tim. 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 2 Tim. 1:6, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee, by the putting on of my hands." Showing beyond a doubt that he was one of the presbytery that laid hands on Timothy to impart to him the gift of the Holy Spirit. Paul was a member of the presbytery, yet he was unmarried. This we regard as decisive on the question.

As men generally marry and raise families, the laws are laid down so as to suit the general run of the people. But if some of them are exceptions to the rule, the law applying under the general rule can not apply to them. The rule is "confess with the mouth", but a dumb man can not confess, so is not under this rule. The only thing that makes us hesitate as to this conclusion, is our personal observation of one class of unmarried men. Widowers as a rule are unfit for the work of ruling a church, especially if they wish to marry. They become simply the echo of the pert girls and forward women of the congregation. It is an old saying that if you wish to make a fool of an old man, kill his wife. There is a good degree of truth in it. Often, with a widower as overseer, it means the rule of the light and giddy girls and forward women. God has never made them the rulers of his congregation. We have never seen a widower, especially a "frisky" one, that would not please the women and girls whether he obeyed the Lord or not. Paul's admonition to the young widows is good for the old widowers. Let them marry, if they do not, they wax wanton and disregard the Scriptures. But we never set aside Scripture teaching, or test its wisdom by our experience, or the results as we see them. I believe I have given the Scripture teaching above. D. L.

EDITORIAL.

BIBLICAL REASONING INSTEAD OF BIBLICAL STATEMENTS :

—In commenting upon the demand of Mr. Bowen upon Prof. Smyth for the Scriptures for future probation, Pres. Loos insists that the demand is reasonable. May we not be permitted to ask him to give us the passages of Scripture that authorize the formation of Missionary Societies, with annual and life memberships, and life directorships to be bought for so much money ; for State Evangelists ; and for Societies so constituted, for the publication of newspapers and the control of educational institutions ? We have never seen a “thus saith the Lord” for them, but much inferential reasoning. Let us have the Scripture passages authorizing them. Pres. Loos can give us the “reasoning”, and if any man can, he can give us the Scriptures on the subject. Will he oblige us ? We have asked for a full and fair examination of the subject, and it has been *officially* declined, and now we ask for the Scriptures, and nothing but the Scriptures. Will we be any more successful ?

VENTURESOME SPECULATORS : — The *Independent* says :

“Those who in religious matters attempt to be wise above what is written, are very apt, not only not to be content with what is written, but to become venturesome speculators, launching into regions of thought that lie beyond the range of their powers. They try to supplement the Word of God and improve it. Such thinkers are not safe guides either for themselves or the Church.”

To which we say, *Amen !*

CONSCIENCE :—A brother whom we respect and love for his intellect and character, in writing in an exchange, on *Conscience*, says :

“Now we are all agreed on the necessary elements of worship. The difference lies in the helps. One side holds that the use of certain helps is forbidden. The other dare not say they are enjoined. * * * They can be used or not. Their

introduction is not a question of duty, but of privilege. Their exclusion by the other side, as they claim, is a question of duty. Now the issue is clear. Shall a matter of privilege over-ride and stamp out of existence a matter of duty?"

This is clear reasoning, and when applied to the use of instrumental music in the public worship, our brother can make the argument as clear as any one, because his conscience is against its use, but when he occupies the position of "privilege", and some one else has the "conscience", he can not see the point so clearly. He says: "There is no use dragging societies and our 'vast enterprises' into this investigation. They do not come into the realm of this question. They do not involve precisely the same issue." This is precisely what the instrumental music advocates claim for their "help." It seems to us that conscience must determine this. Our friend opposes the instrumental music and claims the protection of his conscience. He favors the societies and rules that we must have no conscience about them; but we insist on having a conscience concerning them, now who is to decide? We insist that his argument does apply to the societies, and that we have a conscience about them. He "dare not say" that the societies are enjoined. "They can be used or not." "Their introduction is not a question of duty, but of privilege." "Their exclusion by the other, as they claim, is a question of duty." Can he decide whether we may have conscientious convictions about this matter any more than the organ people can decide about his privilege of having a conscience about it? He has no more right to come into our mutual congregation to advocate the society and put it in operation, than has the organ man to introduce the organ and put it in operation. He does not dare claim that Jesus commanded the organization of these societies, or that the apostles had such societies, or that there were any until after the apostasy. He does not dare assert that they are *necessary* for the preaching of the gospel, for it was preached long before they were organized, and most successfully. He can only claim that they are helps in that direction. Before he can deny us the right of conscience in this matter, he must show beyond doubt a divine command for them, for Thomas Cartwright spoke truly when

he said of some of the claims of the papists, "It is not enough that the Scripture speaketh not against them unless it speak for them." This was equivalent to saying that "when the Bible is silent we must be silent." It is not enough for the society advocates to say that the "Scripture speaketh not against it", or that the society is a legitimate inference—the Bible must speak for it, or they must allow us to have conscientious objections to it, and they must hold their "privilege" in subjection to our conscience. Show the fallacy of this conclusion from your premises, my brother, or abide honestly by it.

SOUTH KENTUCKY COLLEGE, located at Hopkinsville, Kentucky, has for its President our college-mate, James E. Scobey. This institution of learning is situated in a healthy country, and in the midst of a cultured people. It has a full and competent corps of teachers, and is in a flourishing condition.

THE MODERN PASTOR :—A writer in *The Witness*, in a series of articles under the title, *Church Life and Activity*, in No. 6, under the sub-heading, *The Modern Pastor*, speaks as follows :

"We have shown that to preserve the very life and existence of our churches, we have been compelled to depart from the cherished principle of a 'thus saith the Lord' in matters pertaining to the work and worship under the pressure of the instinct of self-preservation, we have been compelled to adopt an order of things which is not the apostolic order and pattern. This finds a notable illustration in the modern 'pastor', for which the churches are now so loudly calling. According to this modern order, one man does all the teaching and preaching for a church on a stipulated salary. To take kindly to this idea has been a hard trial with many among us brought up under the old *regime*—harder even than for some now to become reconciled to the use of the organ in the worship. There are even those among us opposed to the idea of the modern 'pastor.' In this opposition they have the principle of a *thus saith the Lord* on their side. It is clear that the apostolic order had a plurality of teachers, pastors and bishops in each congregation.

Why have we failed to inaugurate this order of church life and activity? Because times change, and we are changed with them. We have in the church the divinely established function of teaching and preaching as essential to the life and continued existence of the church. In the apostolic age when the church was blessed with supernaturally endowed teachers, there was a plurality of these to each congregation. But in modern times, owing to the talents, learning and preparation required to fill the office of teacher and preacher, the church has been compelled to assign this work to one man in each congregation. This is another forcible illustration that in the departments of church life which fall under the categories of worship and work, this life can not be made to express itself in unchangeable and inflexible forms."

Here the ground is boldly and unequivocally taken that when the apostolic order and pattern are not, in the opinions of professed Christians in any age, adapted to that age, they may be set aside and a human order substituted. This is precisely the ground taken by Canon Farrar in his article on *Baptism*, when defending the change from the apostolic immersion to the human sprinkling. In the above extract the writer claims that "we have been compelled to adopt an order of things which is not the apostolic order and pattern." He and his co-laborers have violated their pledge to take the Bible as their guide and to abide by its teaching; that is the sum of it, and not that "*we*" have been compelled to depart from its order and pattern. The claim that he makes is subversive of every thing for which we have been contending for nearly ninety years.

The churches are not loudly calling for the modern pastor. The "modern pastors" are the ones who are doing the calling. They are the ones who are endeavoring to create the impression that self-preservation demands their adoption and employment. To take kindly to this idea has, and *is yet*, a hard trial to those who have pledged their lives to the defence of apostolic teaching, and we hope that it will be so hard a trial that it will never be accepted. "In this opposition" (to the "modern pastor") "they have the principle of a *thus saith the Lord* on their side." And with the Lord on our side, who can over-

come us? Apostasy may gain a partial and temporary triumph, but the Lord will finally prevail, and then woe be to them who have rebelled against him! We ask a careful reading of the above extract, and that its teaching be thoughtfully considered, and remember that its author is a society advocate, and that the principle he is defending is the basic principle of all innovations which are apostasies.

APOSTOLIC ORDER OF PUBLIC WORSHIP :—Some of our best writers claim that an *Order of Public Worship* has been given to us in the New Testament, and Acts 2:42, is quoted. We think that confusion has arisen by making preaching the gospel and worship synonymous. While preaching the gospel is the duty of every Christian it is not worship. Worship is a duty and a privilege of a citizen in the kingdom; preaching is a duty of the citizen to aliens. The two can not be confounded without confusion. When disciples meet together to *worship*, it is not to preach. Worship consists of song, prayer, teaching, and exhortation. Christians can meet together at any time and place for worship. The meeting may be accidental or by appointment. There is no divinely arranged order of exercises. Nothing is revealed except that all things be done decently and in order, or orderly. The Lord's Supper is an act of public Christian service. By apostolic example it is fixed and limited to the first day of the week. No special place or hour is designated. The place is by previous appointment, as well as the hour. All other appointments for worship on that day should be subordinated to this. Preaching should be to aliens whenever there is an opportunity, except to the neglect of or interference with the Lord's Supper. It has become an almost universal habit in America, not so much in England and Australia, to bring together, at the same appointment, preaching and the eating of the Supper. We are often mortified and shocked by the usual practice. A sermon has been preached, sometimes it is the gospel to aliens, but most generally a moral lecture, and then the preacher or an elder will approach the table on which are the bread and wine, and say: "I will not detain the audience longer by any remarks connected with this institution", thus making it a perfunctory appendage to a semi-

preaching and semi-worshipping convocation. We are satisfied that it was never intended that preaching should encroach upon or conflict with this special item of service. Some hour of the Lord's Day should be set apart for the observance of the Lord's Supper, and nothing should be allowed to interfere with it.

The common idea that meeting-houses are for preaching is unfortunate. The intention of their construction should be for worship, and when not used for that, then for preaching. If it were understood that meeting-houses were built for the convenience and comfort of a local group of disciples, we would never hear the silly statement that there was no "thus saith the Lord" for meeting-houses, or for the plan of their construction. They hold the same relation to the group of disciples owning it that my private dwelling holds to me individually. The house is built and the stoves and seats put in for our convenience and comfort, and they are no part of worship or service, and hence no command or instruction is given, but when we get in the house and are seated by the stoves, God directs how then we must worship him.

When the house is not in use by the disciples who own it for worship, then evangelists should be invited to use it for preaching. These two uses need never conflict, but the worship should never be crowded into the back-ground by the preaching. In the worship there is no place for the evangelist as such. If there is a member of the congregation that is gifted to be an evangelist, in its hours of worship he is not known as an evangelist, he may be one of its overseers, should he have the qualifications and have been chosen, and as an overseer may direct the worship, but not because he is an evangelist. The preacher-pastor idea is foreign to the teaching of the New Testament.

We can not see that there is any *order* of exercises in Acts 2:42. It can mean only the continuing habit of Christian living; that all disciples should do as did these first disciples, continue steadfastly as the apostles had taught them, in fellowship (mutual love and sympathy), in eating the Lord's Supper, and in the public worship.

A SAFE RULE:—*Any helps to evangelization that the apostles and the disciples of the first century could have used, but did not use, we should not use.*

CO-OPERATION :—"What if we should adopt the Methodist system with such changes as would be necessary for us to be true to our plea and push the work? Some would cry out, 'Unsound', 'This is a departure from the Gospel', etc. But what of it, if it is right and will accomplish the end in view?" *The Witness.*

But can anything be right that is a departure from the revealed will of God? We have the New Testament to thoroughly furnish to us every good work, why, then, should we go to the Methodist system, or any human system for instruction? Is it not humiliating when we are compelled to say that we should borrow from a human system, we who have declared so often and so long that we stand upon the Bible, and the Bible alone?

"Churches are dying because of no one to feed them, and preachers are dying because they have no work to do." We have never read in the New Testament where preachers were expected or commanded to feed churches. Our reading of that inspired book has led us to think that the elders were to feed the flocks, and that the preachers—evangelists—were to preach to sinners. "Preachers are dying because they have no work to do." This is strange news to us. We thought that the harvest was great and that the laborers were few. I am a very ordinary preacher, but still I can not answer one-fifth of the calls I have to hold meetings. The Lord of the harvest is calling for laborers, and we imagine that the reason these laborers are not at work is because they are on a "strike" for different wages! There should be no antagonism between labor and capital. Jesus is the capitalist, the employer in this business, and we are the laborers. We must take the wages he offers us. We can not run a "boycott" on him, but he can meet us with a "lock out", and a good many of us will get "locked out" of eternal glory, if we do not go to work. "Even so did the Lord ordain that they which proclaim the gospel should live of the

gospel." If the Lord ordained this, do you not have confidence enough in his decrees to believe that he will see to it that you will have a living if you preach the gospel? A man who has the talent to preach, and will not do it until his brethren will pledge him a stipulated amount of money, is a long way from the Kingdom of God.

CHRISTIAN UNION AND BAPTISM :—Herbert H. Hawes, Pastor of the Second Presbyterian Church, Staunton, Va., has written a short "open letter" in the October, 1887, number of *The Century*, in which he makes some strange admissions. He says, speaking for his religious associates, that, "But for ourselves we can not conscientiously accept it, [immersion], nor administer it to others." He had previously said: "Why is it [immersion] recognized as baptism? Simply because, thereby we wish to recognize Baptists as an Evangelical denomination, and because we wish to respect every brother's conscience in all things doubtful, or not essential." He can not conscientiously accept immersion as true, nor administer it, but he can recognize those who do accept it and administer it as *evangelical*! This is a wonderfully elastic conscience. He wishes to respect every brother's conscience "in all things doubtful, or not essential." Then the *mode* of baptism is doubtful, or not essential. How can he have a conscience about a thing that is doubtful or non-essential? "Good and wise men differ as to the Bible-teachings touching the mode and subjects of baptism. Since these differences are not about 'things essential', ought we not to show Christian charity?" When Jesus commissioned his apostles to proclaim to the world that "He that believeth and is baptized shall be saved", it is strange that a preacher can say that the *mode* of baptism is not essential. How can we "be baptized" unless we know what it means? The promise of salvation is dependent upon belief and baptism, and yet we do not know what baptism is!

"As to the 'highest scholarship', etc., we have good reason to know and say that when writers and others are fairly and fully represented or quoted, their 'concessions' to Baptists are worthless, and in many cases merely imaginary." We are

constrained to believe that in this utterance he is not conscientious. He can not say that, when fully represented or quoted, Dr. Schaff, Bishop Lightfoot, Prof. Lange, Adam Clarke, Geikie, Dean Stanley, and Adolph Harnack, do not say that the apostolic practice was *immersion*. He can not truthfully say that these men do not bear this testimony.

"Not one case of immersion is mentioned in all the Book." He means that in our Common Version of the Bible that there is not a passage which says any one was immersed. Is not this the merest quibbling? Does he suppose any one is so ignorant as not to know that the Greek word was not translated, but merely Anglicised? Education is more general now than when Presbyterianism was founded.

"The baptism given in the example of Christ is found in Acts 2. It is the only case in the Bible where mode can not be argued at all. It came from above, was 'poured' (v. 18) upon the heads of those receiving it." The baptism came from above; that is true; but was not the earth, during the flood, immersed, and did not the water come from above? The 18th verse is a quotation from the prophet Joel. Does he not know that the Hebrew word used by Joel, and the Greek word used by the LXX, and which is here translated "pour", has a very common figurative use of signifying "overwhelming" or "giving utterance freely." With but few exceptions it is used in this sense in the Old and New Testaments. We know that the Spirit was not literally poured out, and hence the pouring here is metaphorical. Luke says that "they were all filled with the Holy Spirit." Does our writer *pour* water on his subjects in baptism until they are filled with it? Jesus had told his disciples that they should be baptized, and now they are baptized by the overwhelming coming of the Holy Spirit, which filled them. If it is said that in this instance the baptism is effected by pouring, and, therefore, pouring should be done, we answer that it proves that pouring is not baptism, for the baptism was the result of the pouring; but it was not by pouring, the Holy Spirit was not poured, but *came overwhelmingly*. In Titus 3:6, the same act is mentioned and the same Greek word is used, but we find the translation is "shed on us."

"Suffice it to say that neither classic Greek, nor any other, justifies immersion as the one mode; and the Bible does not justify it at all, in our view." The recklessness of this writer is truly amazing. It is refreshing, even if it does rather take away our breath, to see a man when he starts in a certain direction stop at neither mountain nor river. He started out to oppose *immersion*, and he does it regardless of reputation for truth or scholarship. It seems that Prof. Thayer ought to know something of its classical and New Testament meaning, and he says: "Properly, to dip repeatedly, to immerge, submerge. In the N. T., it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion, viz., an immersion in water." So much for classic and N. T. Greek. The Bible says, "And they both went down into the water, both Philip and the eunuch; and he baptized him." "We were buried, therefore, with him through baptism into death." "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." And yet "the Bible does not justify it at all, in our view." We pity the man who is so blinded by party training.

THE NEW QUARTERLY:—Some who claim to be brethren, are making strenuous efforts to establish a rival *Quarterly* to this one. They may have a moral right to do so, at least we would not question it, were it not that they are basing their purposes upon a misrepresentation of this magazine. We quote from the proceedings of the *Missouri Christian Convention*, held in October last, as given in the *Christian-Evangelist*:

"The Committee on Religious Literature reported our great need of a Quarterly which would adequately treat the great issues of our time, and their report was unanimously adopted. In a private way a subscription paper was circulated among the preachers and others interested in the move, and a very substantial beginning was made towards realizing what they desire. The matter will be canvassed in a private, unofficial way at Indianapolis, and such steps taken as will make the movement a general one, and secure a Quarterly which will be representative of our best thoughts and aims. There can be little doubt of the success of the enterprise, if wisely managed."

We are informed that a committee was appointed to attend the Indianapolis Convention to present the matter to those who attended that convention. That such was the case the following extract from the *Christian Standard* will show :

"Outside of the convention proceedings, a movement was set on foot for starting a Quarterly such as will meet the general demand, and some progress, we understand, was made in that direction. We very much need a good Quarterly for the full discussion of questions that can not be elaborately treated in our weeklies or monthlies. Under wise management, such a periodical could be made eminently useful."

It will be noticed by reading these two extracts that the reasons assigned for the effort to start a rival *Quarterly* are that this magazine does not "adequately treat the great issues of our times"; that it is not "representative of our best thoughts and aims", and that it is not a "good Quarterly for the full discussion of questions that can not be elaborately treated in our weeklies or monthlies." We answer that Pendleton, McGarvey, Green, Everest, Dungan, Grubbs, Longan, Christopher, Treat, Loos, Carpenter, Carr, Hand, Kendrick, Monser, Braden, Beattie, Creath, Watkins, Radford, Epstein, Moffett, Woolery, Garrison, and many more whom we would like to name and thank, have contributed articles to this magazine. If these writers can not adequately treat the great issues of our times, and do not represent our best thoughts, where will the writers be found who can do it? This magazine has never refused to publish an article from any representative man, on account of the writer's holding an opinion different from the one held by the editor; in fact, men holding adverse opinions have been invited, begged, to write on any subjects that they might prefer, but especially invited to write on subjects concerning which they and the editor were not in harmony. This being the case, why do we need any other Quarterly for the full discussion of questions? This simple statement of facts clearly shows that the reasons given are not the *true* reasons, because they are not *true*. The true reason of the opposition to this magazine, and the cause of the effort to start a rival one, is that the editor has opposed the introduction of instrumental music into the public worship; that he has opposed the present societies, and the one-man preacher-pastor idea. This is the true issue, but they are

ashamed and afraid to make the fight on that issue. They dare not come out and say that the new Quarterly will defend the organ and the pastor. It will dare to defend the societies for they have become strong enough to buy or compel obedience ; in fact it is started to champion them, and to defend the vagaries of their leaders. We have stated the issue squarely and truthfully, and let the two stand on their respective merits. We beg, however, the manipulators of this new enterprise not to use the money given for missionary purposes to the support of it. It will be very easy to create a new office in the society machinery, with a good salary, and not much work, and give the office to the editor of the new Quarterly.

When we commenced this magazine six years ago, we did it in the face of two previous failures. We commenced it with the determination to continue it as long as life and health were given us, and as long as its income was equal to its expenditures. This number commences its *seventh* year. While its support has not been what it should have been, yet it has been sufficient to enable us to continue it.

The friends of these societies tell us that they are for spreading the gospel, and that they are so desirous of doing this work that they can not give them up ; if they are for spreading the gospel, how comes it that they are appointing committees in Texas to raise money to start a weekly paper, and in Missouri are appointing a committee to arrange for publishing a Quarterly, and to attend the General Convention to work up the project ? The society men profess to attend these conventions to arrange for missionary work, but it seems that "outside of the convention proceedings, a movement was set on foot for starting a Quarterly." The editor of the *Standard* complains that there are too many "side-shows" connected with the conventions, but he seems to favor those that forward his pet schemes.

Organs in the worship, as an element of danger, are not to be compared with these societies, as any one can see who will read Ecclesiastical History and observe their progress, and yet there are some scribes who will advise brethren to withdraw from a congregation where an organ is used, and yet advocate

and co-operate with these societies, and seek to ostracize any one who will dare to oppose them.

If the rival Quarterly is started, let it be distinctly understood that the issues between it and this, are the *societies*, the *organ*, and the *pastor*.

SIDE-SHOWS :—Our society people seem to be divided on the *side-show* question. One of the special editors of the *Apostolic Guide* has this to say :

"The editor of the *Christian Standard* thinks there are too many side-shows at our conventions. Perhaps there are, but we like the side-shows best. The routine work of conventions, such as reports, resolutions, motions, and 'raking up dollars' by persistent pumping, are important and necessary, but, nevertheless, they are a weariness to the flesh. If people are expected to attend conventions to be bored by dry reports, and long speeches, and everlasting solicitations for money, without the delightful interminglings of the reunion of friends and the socialities of life, of which the side-show constitutes a leading feature, they will certainly stay at home. The social aspect of convention life is the most attractive and pleasing to the individual, and as long as the side-show contributes to this, and does not materially interfere with the business of the big show, we hold up our hand to let it go on."

The writer should be careful how he "talks out of school", or he may be turned out of the synagogue. "Raking up dollars by persistent pumping" is not the kind of language found in the "official" reports. "If people are expected to attend conventions to be bored by dry reports, and long speeches, and everlasting solicitations for money, * * * they will certainly stay at home." To read the "official" reports we would be led to believe that the people who attended these conventions cared for nothing but missions; that they were in such a "spent and be spent" frame of mind, that they cared for nothing else. Oh, me! How the illusion is removed by the touch of one unsanctified hand. These people, who claim to have all the missionary spirit of all their brethren, would not attend the conventions merely for the missionary part, but go only on account of the *side-shows*! This is what we have suspected for a long time, but we did not like to say it, as some persons think we are rather prejudiced against them. What is the use of all these men and women going to these meetings

any how ? Could they not as well send their contributions, as to take them, as only about a dozen men have anything to do with the business of the meeting. No, the truth is, the *side-shows* and the desire that men shall see our contributions, are the things that keep these societies alive.

By the way, another special editor of the same paper is exercised to know "what have the anti-society brethren of the *Octograph* and *Quarterly* done with Bro. DeLauney ? Are they keeping him up ?" It may be sufficient to state that the society brethren withdrew from his support on grounds that the President of the Society, after a personal investigation, said did not exist. Bro. DeLauney has been at work ever since the Society dropped him, and it would seem that a man can do missionary work even without a society back of him. Bro. Officer was offered support from the society, which he declined, and he is still evangelizing in his chosen field. The support comes from somewhere, and it does not come from the society, *ergo*, the society is not a necessity ; and as no one claims it to be Scriptural, it had better be abandoned. We wish to ask any society advocate to answer this question : Jesus commanded his disciples to go into all the world and preach the gospel ; they did it for about four hundred years without a missionary society ; they did it ; they had a way of doing it ; that way was near the apostolic influence ; and why not do that way now ?

ECCLESIASTICISM :—A writer in the *Church Press*, says : "Exactly in proportion as the Church adopts an imposing ritual, is she successful in drawing sinners to the feet of Jesus, in gathering souls into the ark of salvation, in arresting the attention of the careless world." Strange that Jesus, nor none of the apostles ever discovered this secret of gathering souls into the ark of salvation !

"It is the plain duty of the faithful children of the Church, of lovers of decency and order, to provide the requisite adjuncts for the proper celebration of the Holy Communion, wherever they may be used. Many parishes are too poor, too taxed with numerous undertakings, to easily provide suitable and costly altar-cloths, dossals, vestments, vases, candelabra,

etc. Yet hundreds of wealthy Churchmen would be glad to contribute towards helping on the cause of divine worship, if they knew just where their help is needed."

Where do we learn about the requisite adjuncts for the proper celebration of the Lord's Supper? It would seem reasonable to suppose that the New Testament would give us the necessary information, especially in 1 Cor. 11:23-26, but we find nothing about costly altar-cloths, dossals, vestments, vases, nor candelabra. From an Episcopal stand-point, Jesus and the apostles were very ignorant about the means of drawing sinners to the feet of Jesus, in gathering souls into the ark of salvation, and of celebrating the death of Jesus. Does it not seem foolish to be sending missionaries to China, when there is such ignorance concerning the teaching of Jesus and his apostles in our very midst?

A SOLEMN SERVICE:—In August of last year E. T. Williams was "ordained" as a missionary to China, in the Central Christian Church, Cincinnati. A correspondent in the *Christian-Evangelist*, under the caption, "A Solemn Service", tells how it was done. "Isaac Errett, as president of the Foreign Missionary Society, had charge of the performances. Sitting on the platform were Bros. McLean, secretary of the Society, Hall of Newport, Jefferson of Walnut Hill, McDiarmid of Richmond Street Church, C. L. Loos of Lexington, and R. M. Bishop. Bro. Hall made the opening prayer. Bro. Errett then called on Bro. Bishop to give his testimony in regard to the soundness of the faith, the purity of the life, and the qualifications as a minister of Bro. E. T. Williams. * * Then Bro. Errett called on A. McLean, as corresponding secretary for his testimony. * * Bro. Errett told Bro. E. T. Williams to step forward, and he asked him, in a most solemn and impressive manner, in regard to his purpose and intentions. Bro. Williams affirmed it to be his aim to preach the gospel as revealed in the New Testament. Bros. Errett, Loos, McDiarmid, and Bishop, each laid a hand on Bro. Williams' head, while Bro. S. M. Jefferson offered the ordination prayer."

From the foregoing account it does not appear that this ordination was by the request or direction of the congregation,

but that it was conducted by the society through its officers, at the request of the candidate who had been the "Pastor" of that congregation for two years. Reading this it is hard to realize that it is not an account of some Romish or Episcopal ceremony. To know that it was the act of men claiming to be disciples of Christ, and professing to stand upon the New Testament as their only rule of faith and practice, staggers belief. What will not these human societies cause men to do? After contracting with the man to send him as a missionary, then to have two men to testify publicly to his moral character and his soundness in the faith! Is it possible to regard this exhibition as for anything else but show and self-glorification? This is one of the legitimate results of the spirit and tendency of these human organizations, and it is time that the disciples of Christ were understanding what it is that some persons are trying to force upon them.

INFORMATION WANTED :—A writer in the *Witness* (Kansas City), writing for information, says: "I was somewhat surprised some time ago to see some one of your preachers advocating the Methodist plan of conferences and circuit riders. Now, Sir, is this the divine plan?" To which the editor replies: "If the Methodists were right and we have come to their plan then we are right and ought to be glad of it. If the Methodist plan is according to the Bible and we accept it, then we are to be praised for accepting the truth and the right way on these matters."

What does this editor mean by making such an answer as this? Does he mean to say that he endorses the Methodist conference and circuit rider? If he does, why does he not say so? If he does not, why does he not say so, and also say that the man who made the proposition did not agree with his brethren? Why does he speak so ambiguously? Is his questioner any more enlightened by his answer, than he was before it was given?

But he speaks out more plainly in an editorial in another number. "We intimated some weeks ago that we need a more sensible way of getting our preachers and churches together than we have, and Bro. McConnell was the first to come to the

surface and sanction a movement looking toward this end. He suggested the Methodist system with some changes. But since then not a single scribe has responded. This indicates that lethargy has overpowered many of us, and that we are indifferent to the whole matter. Can it be that we have no interest in the work of our churches or preachers? Or are our preachers too timid to say anything about it?

"What if we should adopt the Methodist system with such changes as would be necessary for us to be true to our plea and push the work? Some one would cry out 'Unsound.' 'This is a departure from the Gospel', etc. But what of it, if it is right and will accomplish the end in view? We ought to care more for right and the salvation of the world than for what some people may say about us. If the work commenced by the State Board in Kansas could be carried out by districts much good would result, and the most of our churches would be provided with preaching. The evangelists in these districts really secure preachers and put them to work, and the churches receive them.

"Now what is the difference between this way of providing preachers and the Methodist plan? It is a difference only in form, but in principle it is the same."

The district evangelists, then, are exercising the same powers as the Methodist bishops. We are obliged to this editor for this frank admission, that these human arrangements that he and his co-laborers are trying to introduce, are the same as the Methodist plan, differing only in form, but in principle the same. It is well for the brethren to know that these men go to the Methodists and not to the Bible for their model for these arrangements.

EPISCOPAL ORDINATION:—A writer in several late numbers of the *Church Review* (Episcopal) has been showing the position held by "The Church of England on *Episcopal Ordination*." He lays down the following utterances of the Prayer Book of 1559, as a true statement of the teaching of that organization:

"The bishop with the priests present lay their hands on the candidate [for the diaconate] the bishop saying: '*Receive the*

Holy Ghost: Whose sins thou dost forgive they are forgiven: and whose sins thou dost retain they are retained. Take thou authority to preach the word of God', etc. Here then first his spiritual power is given him in the self-same words the apostles received theirs from Christ; and secondly his mission." "Again, in the address to him that is to be consecrated bishop, the Archbishop is to say: 'Brother, forasmuch as Holy Scripture, and the old canons commandeth that we should not be hasty in laying on hands and admitting of any person to the government of the congregation of Christ, etc.' And at the consecration, 'Take the Holy Ghost and remember thou stir up the grace of God which is in thee by *imposition of hands*, etc.' In the confirmation service the bishop claims to be the successor of the apostles in their apostolic functions:—'Upon whom (after the example of thy holy apostles) we have laid our hands, etc.' And wherever she [the Church] refers to her orders, she ever refers to them as a *Divine institution*."

He quotes from a letter written by John Wesley, February 21, 1787, and printed in the *British Magazine* for September, 1834, as follows: "Modern laziness has jumbled together the two distinct offices of preaching and administration of the sacraments. But, be this as it may, I will rather lose twenty societies than separate from the Church."

From these extracts we can learn what the Episcopalians, in their overture for Christian Unity, mean by the *Historic Episcopate*, a line of bishops divinely ordained and endued, from the twelve apostles to the present time, which ordination can be recognized only when coming through the Roman Catholic and Episcopal organizations. This item in their platform of union shows very plainly that they did not offer it with any expectation that it would be received, but merely to meet a popular sentiment, and to do away with, if possible, the odium attaching to the charge made against them of exclusiveness.

THE INDIANAPOLIS CONVENTION AND THE EPISCOPAL OVERTURE:—The General Convention of the Protestant Episcopal Church, on October 27, 1886, appointed a commission to prepare a circular on Christian Unity, to be sent to all religious

organizations in the United States. A copy of which circular was sent to the *General Christian Missionary Convention*, through its secretary, at its meeting on October 20, 1887, at Indianapolis. A committee was appointed by the Convention to prepare a reply. The reply was presented to the Convention, and endorsed by a rising vote. The reply is careful to state that the Convention is possessed of no ecclesiastical authority, and, therefore, it can make no authoritative response. Why, then, may we ask, did it assume to make any response? It seems to have come to a different conclusion as to its character and functions since October 23, 1885, for then it passed the following resolution: "*Resolved*, That a delegation of five brethren be appointed by this Convention to bear fraternal greetings to the General Conference of Free Baptists, at its triennial session in October, 1886, which meets some place in Ohio, to confer with a similar delegation appointed by that conference with reference to the co-operation and ecclesiastical union of these two bodies of the disciples of our Lord." Then it regarded itself as an ecclesiastical body with power to form an ecclesiastical union with another ecclesiastical body; now, it disclaims being an ecclesiastical organization, or having any powers in such matters.

It says: "But, as this Convention is composed of members from all the states and territories in which we have churches, and of members of these churches", etc. This language would indicate that the Convention was composed of two classes, members of the Convention primarily, and members who are members because they are members of congregations. It may mean that any one having the requisite financial and moral qualifications may be a member, and that congregations may be members by delegates—that it was of a composite order of architecture.

The Convention seems to have been very jubilant over the matter, but the exact cause is not very clear. Whether it was because the august body of the House of Bishops of the Episcopal Church condescended to recognize them as sufficiently *evangelical* to be entitled to a copy of the circular; or whether it was over their reply, we can not determine. If the jubilation

was over the reply, it was not an evidence of much humility or Christian love. The reply, as a literary composition, was very fair, and it stated some fundamental principles very clearly, and contains a good deal of rhetorical platitudes. If the enthusiasm was over their recognition as an evangelical organization, it may be dampened somewhat when they read the speech that Bishop Dudley was delivering just about that time in Louisville. The *Congress of the American Episcopal Church* (we believe that is what they call it) was holding its eleventh annual session at Louisville, October 18 to 21. This assembly is something like the *Missouri Christian Lectureship*, a self-constituted preachers' club or debating society. Bishop Dudley was the president, and he made an address, in which he said :

"Evangelical freedom degenerates into license, and spiritual experience into a sort of spiritism ; the great revival comes, with its miraculous accompaniments of 'jerkings' and 'rollings' and 'barkings'; the Shaker communities are organized by men who have been ordained ministers of Orthodox Christian churches, and finally the new reformation is begun. *The reformer proclaims, in opposition to Calvinistic narrowness, the old gospel, that Christ died for all ; but with the distinctive addendum, derived from surface study of the word of God, that the divine testimony was sufficient to produce faith, and that the divine Spirit was received not in order to faith, but through faith.* The old and scriptural truth of new birth in baptism was by the same spirit widened into a *regeneration by immersion ex opere operato* ; and the equally old and equally scriptural observance of the weekly communion *into a club supper.* 'Tis the pioneer spirit whose legitimate workings are witnessed. The Bible is the only constitution for the guidance of Christ's people, and there is no authority any where for its interpretation. We will constitute our spiritual commonwealth as we have done our political, by our own understanding of that word, and without regard to any precedent or example elsewhere as of binding obligation.

CASTING OFF OLD BELIEFS.

"The traditional belief of the Orthodox Presbyterian was that the 'priest's lips must keep knowledge', that a learned

ministry must teach the people, and that an uneducated ministry is worse than none at all. Nay, where is this declared plainly in Holy Scripture, and why, then, shall my neighbor and friend, who can with difficulty read the Bible in his mother tongue, be debarred the privilege of preaching the gospel and ministering the sacraments? And the Cumberland Presbyterian church is made that it may witness against this unlawful demand.

"The Calvinistic system of theology is as hard to discover in the English Bible as the teachings of the more ancient Fathers and Doctors: what then? Away with it, and Dr. Stone, a Presbyterian divine, unites with Alexander Campbell, of Presbyterian training and Baptist connection, in preaching the great reformation, in founding the 'Christian' church, into which a multitude of their former associates hasten.

"The written word, its surface meaning the only standard of doctrine; and the church a fierce democracy in which no one has any authority to teach or to govern—this the outcome. And so the result was wrought naturally—I almost dare say necessarily—the result, a skeptical unconcern about the things of God. The disciple of Calvin, driven from his moorings by the fierce winds of rational criticism, is all at sea; he can find no star of guidance in the cloudy sky of universal illumination; he can hear no voice of direction in the Babel of this universal exposition; he can reach no anchorage, and so learns to drift on and on in the uncertain light, and to doubt whether there be any harbor of safety. Taught that Calvinism is Christianity, in letting go the one he has to let go the other, and is without hope and without God in the world."

The italics are ours, and we ask special attention to the words so marked. Bishop Dudley fairly voices the opinion that Episcopalians have of other religionists, and the circular was sent out to meet a public sentiment, but carefully prepared, so as to appear to invite co-operation, but in reality to prevent it by the conditions proposed.

THE MISSOURI CHRISTIAN LECTURESHIP:—We have not seen a copy of the addresses delivered at the last session of this organization, but have been furnished with notes of one of the

addresses, taken down at the time of its delivery by a member who was present. The address to which we refer was delivered by E. B. Cake, and his subject was *The Sonship of Jesus*. He held that the expression, "the Son of God", does not necessarily carry the idea that he was different from other sons of God, nor that he was in any special sense the Son of God. He admitted that there is a difference in the sonship of Jesus and of man, but the difference is in *measure* not in *nature*. Jesus has more of the Sonship, but the same kind that man has. He thinks that the Father may be different in nature from the Son. He held that Jesus was *sent* in a *subordinate* capacity to the world. The phrase, in his opinion, "Son of God", carries with it an idea of inferiority and dependence, and no one as divine as God, can be inferior and dependent. Jesus being called the "Son of God", does not prove his divinity; it does not differentiate him from other sons of God. Jesus is not the equal of his Father, but is his inferior. The words of God debar us from the conclusion that Jesus was Deity Himself. The Son of God was limited in knowledge and power.

We suppose this address, with all these noxious ideas, will be published and offered for public sale. The effect will be more hurtful than the publication of all of Ingersoll's infidel ravings, for he is an avowed scoffer, but this man is a professed Christian. There may have been some good addresses delivered, but the good of all them combined can not counteract the evil that this may do. Our only hope is that the sales may be few and confined to those who heard it.

A QUESTION :—If it is the privilege and duty of a disciple to withdraw his membership from a congregation where instrumental music is used in the public worship, how can these disciples who have thus withdrawn, and those who forced this instrumental music into the worship, and so forced them to withdraw, unite in a human organization for missionary work? If they can not worship with them and fellowship them in the congregations, how can they worship with them and fellowship them in a missionary society? Instrumental music has been used in the worshiping exercises of the meetings of these societies, and these brethren who have withdrawn or counseled with-

drawal from the congregations so worshipping, have participated in these exercises and hold membership in them. We can not see the consistency.

How can these men who regard instrumental music in the public worship as a sin, hold membership in a society, give their money into its treasury, and urge their brethren to do so, that sendsmen as missionaries and as evangelists, whom they know are in favor of using instrumental music in the worship, and have done so whenever they can ?

"THOUGHTS CONCERNING THE MINISTRY" :—This is the title of an article in the *Universalist Quarterly* of last October, by S. P. Smith, and we take the following extracts from it on account of the practical truths expressed in them :

"In our zeal to increase the number of ministers in our communion, we should be careful not to present unworthy or wrong motives before young men, in asking them to enter the ministerial office. It is far better to struggle along with a small number who love the ministry and its work so much that they are ready to endure its trials and privations, than to swell our ranks with those who come in chiefly because of the 'attractions' that are held out to them. No young man is fit to enter the ministry, who does not see in the noble service of God and man to which it calls him, its chief attraction, and the leading inducement for him to enter it. It is the most reckless kind of folly to throw out this bait of 'attraction of the ministry', in trying to catch young men for its service. He who does not discover for himself what its real attractions are, will never make a worthy or successful minister ; for the very spirit that should prompt him to enter the ministry will make him forgetful of self, and fill him with a desire to serve others. He can not become a true 'minister' only to the extent that he becomes like his Master, who came 'not to be ministered unto, but to minister.'

"To say to young men that the ministry offers better inducements than other callings, from a worldly point of view, is to deceive them, and to degrade and dishonor the sacred office. Any one who enters the ministry simply on that recommendation is doomed to disappointment ; and he is the first one to leave the ministry, because he entered it with an unworthy motive—expecting pay for his services in worldly emoluments and material rewards. A man who goes into the ministry with the question upon his lips, 'Now, I wonder if I shall be supported, and be able to make a living?' is quite sure not to be supported, and will find it difficult to make a living by his profession. Such a man lacks the one essential qualification for a successful min-

ister, viz., sufficient faith in God, in man, and in truth, to enter their service unselfishly, and trust that the faithful laborer is 'worthy of his hire.' The question of 'support' answers itself, in the case of every worthy, consecrated minister of Jesus Christ. A comfortable support awaits any man who has the physical, mental, and spiritual qualifications for the ministry. He may not become rich, as the world goes; but there is no question about a reasonable compensation, if he will *only keep steadily at work*; refrain from croaking, fault finding, and constant worrying because he may not receive as much salary as he needs or deserves. The manifestation of such a spirit is almost sure to result in a still greater reduction, and may prompt his congregation finally to ask him to send in his resignation."

We believe that the "ministry" does offer better inducements to young men than other callings, from a worldly point of view. We believe that if a comparison could be made of the average incomes of lawyers, physicians, and "ministers", that the result would be in favor of the latter. A young man who commences to preach is welcomed with open arms by his brethren; they magnify his talents and try to hide his defects until he has had time and opportunities to show what is in him. He is never wanting opportunities, and is everywhere received in the best social circles. The young lawyer and physician are received coldly; their talents are doubted, and they may have to wait many weary days before an opportunity is given them, and then they are judged by an unfriendly sentiment. Until either establishes a reputation his clients or his patients are poor, and his pecuniary compensation is almost nothing. He is not sought after by society, petted and praised. In law and medicine a man must have talent to succeed, because the competition is close and sharp. Given three young men of ordinary general ability in the three professions, and the one who becomes a preacher will the soonest and the easiest be receiving a comfortable support. It is true that there are many preachers who are not receiving very large salaries, and the wonder is that they are receiving any. The same want of ability in either law or medicine would have insured starvation. In pioneer religious movements the pioneer preachers have no constituency, they have to make their constituency, and of course in this formative period, they must endure hardships. We firmly believe that every laborer in the Lord's vineyard is

worthy of his reward and that he will receive it; and that the Lord has ordained that those who preach the gospel shall live of the gospel, and that he will see to it that his decree and arrangement are carried out. We fully agree with the writer that it is much better to struggle along with a small number of preachers who are preaching because they think that that service is laid upon them by the Master, than to increase the number by holding out inducements. We think the severe self-denial of a long and hard unaided struggle of preparation, is the crucible through which a man must go in order that he may be purged of all that dross of self-conceit that would make him an easy victim to the tempter.

UNION:—Almost every one, especially editors of religious papers and speakers at religious conventions, are talking about *Christian Union*. Most of them are talking this way in order to be in harmony with the irenic spirit that now seems to be dominating public sentiment. They have no clear conception of the subject, and have but little interest in it, and in fact have very little desire to see it accomplished. There are some who are secretly hoping that they can turn this sentiment in such a direction that their religious organization may be benefited; and there are some who are earnestly praying and working that all who claim to be Christians may come to an agreement in faith and practice.

The prayer of Jesus was for a unity, a perfect harmony of faith and practice, of his disciples. At that time there were no separate organizations of persons claiming to be his disciples, that had no fellowship with each other, and hence he could not have had such a condition of affairs in his mind, when he uttered that prayer. During the time of the apostles there were men who had commenced introducing new doctrines, but concerning such there was no exhortation for union nor unity, but a command of withdrawal, non-recognition of such. Jesus and his divinely inspired ambassadors recognized only those as the disciples of Jesus, who taught and practiced as they did; they recognized no one as a Christian who taught and practiced anything else as a change or a substitute; and if any one in

their fellowship proposed any change or substitute, they directed that such a one be publicly repudiated. "Now, I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the teaching which ye learned; and turn away from them."

There are many who are teaching and practicing in very close harmony with the word of God, who hold that there are many persons in the various religious organizations who are Christians, who are children of God and joint heirs of the Lord Jesus Christ, that they are in spiritual Babylon, but will be accepted in the final day; that there is enough in these organizations in harmony with divine teaching and practice to secure salvation to the honest and devout members of them. They plead with them to come out of these spiritual Babylons, and live in the spiritual Jerusalem, and urge all aliens not to go into those organizations. They will recognize the public teachers of these organizations to the extent of inviting them to teach an audience that has come together to learn the way of salvation; and yet they will say that those men are teaching false doctrine, have perverted the ordinances of the Lord, and by their false teaching are putting stumbling blocks in the way of the alien. This manifest inconsistency grows out of a misconception of what is necessary to make a man a Christian. This statement may seem strange to most of our readers, when we are so heartily agreed upon the plan of salvation, the terms of pardon. We teach that in order to have remission of past sins and to be recognized as a child of God, that we must believe that Jesus is the Son of God, that we must repent, and be immersed; and yet some will say, that when a man, as many in these religious organizations do, so heartily believes in Jesus, has so completely turned his back upon the world, and is so benevolent, so moral and so zealous in all Christian activities, he must be a child of God, although he may never have been immersed, may teach that a man can not believe until God gives him the power by a direct personal communication of his spirit, that sins are forgiven prior to and without immersion, and that infants should be sprinkled. These men, in order to be consistent, must believe that belief in the divinity of Jesus, and zeal in good works, are all that are *absolutely* essential to salvation. They teach

that faith, repentance, and immersion are equally prerequisite to pardon, yet say that men are children of God by faith, repentance, and moral lives ; they teach that the Bible positively requires those three conditions, but yet *in fact* men can be accepted of the Father without one of them, and the two others perverted.

We talk too much about the Church, and too little about the Kingdom. The two terms are considered as interchangeable, but such can not be the case. The two terms would not have been used, had there not been different thoughts in the minds of Jesus and his inspired messengers. The two thoughts may run into each other, but can never be identical. When Jesus said, "upon this rock I will build my church", he had a different thought in his mind to that when he said, "I will give unto thee the keys of the kingdom of heaven." Jesus came to set up a *kingdom*, and to do this he must prescribe terms of admission and laws to govern those admitted. Those admitted were the Church, the called out, the separated people of God, the Lamb's bride, the redeemed of the Lord, those whose robes had been washed in the blood of the Lamb, The *kingdom* was the government in which the Church was living. The people must become citizens of this kingdom, and in the way the King has prescribed. An Englishman can not become a citizen of the United States without complying precisely with the terms of naturalization. He may come to the United States and have *his* home here ; he may honor and respect the president and admire the form of government ; may obey all the laws made for the government of the citizens ; he may fight for the preservation of the government ; he may be public-spirited, and spend his time and money in inducing others to come and take up their abode in this country, *but he is not a citizen* of the United States, has not a voice in the government, nor *the right of petition*. So it is in the kingdom of the Lord Jesus, the Christ. He has prescribed terms of naturalization into his kingdom. Those terms must be *precisely* complied with, or the person is not a citizen, *and he has not the right of petition*. A man may make his home in some religious organization without complying with the terms of naturalization into Christ's kingdom ; he may love and reverence Jesus the Christ ;

he may admire the form of government that Jesus has given, may obey all the laws given by him to his citizens; he may lay down his life in defence of Christianity—in testimony of his love to Christ; he may be foremost in all Christian activities; and he may give his time and money to the inducing of others to come and make their home with him, *but he is not a citizen of the kingdom of God's dear Son*. We are not saying what God will do with such persons. We do say that they are not in his kingdom. We are not saying one word against their honesty, their zeal, their morality, but we do say that they are not citizens of his kingdom.

Jesus never prayed for a unity between the citizens of his kingdom and those who were not. The whole teaching of the New Testament is that there are two classes of men, citizens and foreigners; the citizens may be good, bad or indifferent; but foreigners are not citizens. Those who are citizens have no fellowship with those who are not, and their duty to them is to persuade them to become citizens. Cornelius was a devout, alms-giving, God-fearing man, but he was not a citizen of the kingdom; he had to send for a man to come and tell him the terms of admission, of naturalization. If we and those who are teaching and practicing alike, are in the kingdom, we should strive "to keep the unity of the spirit in the bond of peace", and induce all others to comply with all the terms of naturalization, and so become fellow-citizens with us. Any other union, or unity, is untaught in the Word of God. As men complied with the terms, "the Lord placed together day by day those that were being saved." That is Christian union, and the only union for which Christians should work.

IS IT OF FAITH?—While it is true, and should be so understood by every one, that the editor of this magazine does not accept as correct the positions defended in the various articles published in it, we deem it best to repeat the statement that we do not endorse all that we publish, and that we do not refuse to publish articles because their positions differ from our own. This QUARTERLY, from its beginning six years ago, has been open to a free and full discussion of all questions, by all respectable writers, especially those questions about which we

differ. In this number we publish an article from A. McGary, written by our request, under the above caption. We have been repeatedly requested, and urged by insinuations, to give an expression of our views on this question ; but so far we have not done it, because we did not feel that we were ready, and we are not entirely ready now. It is a serious and difficult question, one requiring much careful study and temperate discussion, the latter we are sorry to observe has been conspicuous by its absence.

At the time Jesus was teaching and the New Testament was being written, the world was divided into two classes—the disciples of Jesus, persons who had become such by the teaching of the apostles or of men under their influence, and those who denied his divinity. The disciples were not then divided upon doctrine and practice. False teachers and men who had the wrong spirit, were in their fellowship, but they had not formed separate organizations ; and, hence, we can find no specific directions as to our duty in the present condition of affairs. We must try to do our duty, let others do as they may. Jesus has told us to believe in him, repent, and be immersed, all three things, for the remission of our sins. It is our duty to do these things. Some men teach that sins are remitted before immersion, and that men are to be immersed as a visible declaration that they are pardoned. Under this teaching some persons are immersed, and unite with a religious organization that teaches and practices other things not taught in the Bible. Afterawhile these persons become convinced that the people with which they are associated are not teaching correctly, and they desire to unite with that people that teach faith, repentance, and immersion for remission of sins. The question is, Were they “immersed”, when they were put under the water believing that their sins had been previously pardoned ? Bro. McGary says they were not, and he seems to be correct. Others say that these persons had been “immersed”, that they had submitted to the ordinance because God commanded it, and that it is not necessary to understand the design of a command in order to obey it. This also seems reasonable.

How can this question be determined ? Suppose Saul had replied to Ananias, when he commanded him to arise and be

immersed and wash away his sins, that he would be immersed because God had commanded it, but his sins were already pardoned, do you suppose that Ananias would have said : "All right, go ahead, you are mistaken about your sins being pardoned, but as you are doing it to obey God, it makes no difference whether you are right or wrong about your sins being forgiven"? When Peter on the day of Pentecost told his audience, "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins", if they had said, "We know that our sins are forgiven, but we will be immersed so as to publicly identify ourselves with you", would Peter have said : "It is not necessary for you to understand fully the purpose of the immersion, submitting to it is all that is necessary"? Ananias and Peter made no such answers, and one reason they did not was because Saul and those Jews never made such statements. They taught that sins were not forgiven until after immersion, and Saul and those Jews never had any other thought. But men teach differently now, and men are baptized under a misunderstanding of its design. Does the false teaching excuse their misunderstanding and make their action valid?

It is urged, that if a physician were to say to a patient suffering from rheumatism, "Go to a certain spring and drink the water for the curing of your disease", that were he to obey the command, he would receive the same benefit whether he heard or believed the last words or not. This is presented as an unanswerable argument against the claim that a man must be immersed for a definite purpose in order that it shall be Christian baptism. There is a virtue in the water of that spring to cure rheumatism; there is no healing virtue in the command of the physician; if the man had accidentally drank of the water the same healing would have resulted as if it had been done by direction of the physician. There is no virtue in water to forgive sins, and a man might accidentally be immersed having no thought of forgiveness in his mind, and he would not be forgiven. Believing that his sins were already forgiven, he is immersed to obtain membership in a visible religious organization, does that obtain the forgiveness of his sins? The virtue is in the command, and the command is to "be baptized

for the remission of your sins", and "arise, and be baptized, and wash away thy sins." The command is not, "be baptized, and your sins will be forgiven you", nor "arise, and be baptized, and your sins will be washed away"; but they were to be baptized for the remission of their sins, and he was to be baptized and wash away his sins. It seems to us that by the peculiar language, the purpose of the act was the essential part of the act—the life of it.

Alexander Campbell, a man whom we all delight to honor on account of his splendid intellect and his loyalty to the word of God, said :

"Some persons have thought that because they did not understand the import of Christian immersion, at the time of their immersion, they ought to be immersed again in order to enjoy the blessings resulting from this institution ; but as reasonably might a woman seek to be married a second, a third, or a fourth time to her husband, because at the expiration of the second, third and fourth years after her marriage, she discovered new advantages and blessings resulting from her alliance with her husband, of which she was ignorant at the time of her marriage."

Is this correct reasoning ? Has he done himself justice in this ? Would it not be more logical to put it thus : A woman loves a man and in her own mind she has decided to be his wife ; she declares that she is his wife ; but she is told that the law says that she must, before witnesses in answer to questions propounded by a certain official, publicly declare that she will be his wife in order to be received into society, and she says, "I am already his wife, but I will submit to that ceremony, not to be made his wife, but to be received into society." After a while she understands that the ceremony was necessary ; but she does not say, "I will now have the ceremony performed", but she says, "I am glad I did have the ceremony, although I did not then know it was essential." A person loves God and his Son, and he decides in his own mind that he will be a Christian, and declares that he is ; but he is told that Jesus commanded persons to be baptized, and he asks why he must be baptized, and is told that it is for remission of sins, and he says, "I do not see any necessity for it, as I am already a Christian, my sins are already pardoned ; but I will be baptized

as you say it is required ; but I see no use for it." After a while this person learns that Jesus commanded that all persons in order to become his disciples must be baptized for the remission of their sins, and that sins are not forgiven until after baptism, and he says : " When I was baptized, I was not baptized for what Jesus said I must be baptized for ; I had no definite purpose in view, but now I know what is required, and I wish to obey the command, to be baptized for the remission of my sins."

Let us hear him again. " In the meantime I have only to request my devout readers to remember one fact, which speaks volumes to all christendom. It is this : The first three thousand persons that were immersed after the ascension of Christ into heaven, were immersed *for the remission of their sins with the promise of the Holy Spirit.*" If they were immersed for the remission of their sins, if they had that purpose in their minds when they were immersed, then all persons, in all ages ought to have that purpose in their minds when they are immersed, and unless they have that thought in their minds they ought not to be immersed.

Again: " When any action is performed for any purpose the purpose is gained, provided that there is an established connection between that which is done, and the purpose for which it is done." " When any action is performed for any purpose the purpose is gained", and the converse is equally true, that *no other purpose* except the purpose for which it was performed is gained. If immersion is done for remission of sins, remission of sins is gained, but if it is not performed for remission of sins, remission of sins *is not* gained. The various religious organizations do not baptize for the remission of sins ; hence their baptism does not secure remission of sins ; and, as remission of sins does not obtain until after baptism, and as their baptism does not obtain it ; therefore, they have not obtained remission of sins.

But some persons are so circumstanced, and the religious world is in such a peculiar condition, that they are pierced to the heart by the preaching of some man who does not teach correctly, and they desire to become Christians. They are taught that feeling is an evidence of pardon, and are persuaded

that their sins are pardoned, and they have read enough to know that baptism is connected with pardon in some way, and they demand baptism because it is commanded. Erroneous teaching has confused their minds, and being told that it is a door into the church, and knowing it is a command, they are baptized. After a while these persons hear the plan of salvation explained, and they wish to unite with a people who take the Bible, and the Bible alone for their guide, and they ask for fellowship and membership in a local congregation. What must these Bible-alone people do? This is what I would do: I have preached, an invitation is given, four persons come forward. I ask A. what he desires, and he answers that he wishes to confess the Savior and be baptized. I give him the opportunity to make the confession, he does so, and I baptize him. I ask B. what he desires, and he answers, that he has been a member of the Methodist church, that he was sprinkled when an infant, that he is satisfied that it was not baptism, that he now wishes to be immersed and unite with a people who stand upon the Bible alone. He has already confessed his faith, has repented, and so I state publicly, and I baptize him. I ask C. what he desires, and he tells me that he has been a member of the Baptist church, but that it teaches some things that he thinks are not taught in the Bible, and he wishes to stand on the Bible alone. I ask him if he is satisfied with what he has done, and he answers that he is not; that he was baptized because he thought his sins were forgiven, and to be received into the Baptist church, but that he has learned that he was in error, and that now he wishes to be baptized for the remission of his sins. I make this statement publicly, and I baptize him. I ask D. what he desires. He answers that he has been a member of the Baptist church, but he is not satisfied to remain longer in fellowship with a people that teach and practice things not taught in the Bible, and now that he has found a people that profess to take the Bible alone, he desires to be united with them. I ask him if he is satisfied with what he has done to become a child of God, and he says that he is; that while the Baptists taught that sins were forgiven before baptism, he was satisfied that they were not, and he was baptized to obtain forgiveness. That the Baptists seemed nearer to the Bible than any other people

he knew of at that time, and as he wanted to be publicly on the Lord's side, he had united with them. I make this statement, and tell my brethren that I am willing to give him my fellowship.

Under all the difficulties of the question, this is the conclusion that we now have, thus we advise, and so we practice. We know that brethren holding extreme views on one or the other side will not agree with us, but we hope they will treat us with Christian gentleness.

EMPLOYMENT OF PREACHERS:—A correspondent asks the editor of the *Apostolic Guide* for "a clear, scriptural argument, justifying the employment of a preacher for a stated time, and at a stated salary." The editor correctly answers that the Lord ordained that those which proclaim the gospel should live of the gospel, but when he says that, "He did not ordain how well or how poorly the proclaimer should live; how much or how little should be given him to live on, nor how the parties were to reach an agreement as to what amount should be given; therefore, all these matters were left to be determined by mutual consent and the general rules of Christian propriety," he seems to have failed to read as extensively and as carefully as he should. Paul says that the Lord had determined that those who preached the gospel should live of the gospel; if this arrangement of the Lord had not been recorded, then Paul should have given us more definite information; but it had been recorded. In Matt. 10: 9-14, it is fully explained. The preacher was to go, and when he came to a place where there were people he was to stop and ask food and lodging, and these were to be given him. The measure of "living of the gospel" was what was necessary for his living; the agreement was reached by the preacher asking for it and the citizen giving. If he refused, the evangelist was to ask some one else. We would suggest that chapter xiii, of the *Teaching of the Twelve Apostles*, throws some light on this matter.

But what has this declaration of Paul to do with the question of a scriptural argument in regard to the employment of a preacher for a stated time for a stated salary? Paul's answer was in reference to evangelists.

"Neither did the Lord ordain the length of time that a preacher should remain at one place," so says the editor, and goes on to say that Paul remained three years at Ephesus, James at Jerusalem eighteen years, and Luke six years at Phillippi. Suppose they did, and what has that to do with the question, whether the Scriptures warrant the practice of a congregation's employing a preacher for a stated time? Does Paul at Ephesus represent our modern preachers? Are they standing in Paul's shoes? Was Paul *employed* by the congregation at Ephesus as *their preacher* for the time that he stayed there? If the question had been, Is there scriptural authority for a preacher's staying a year or more at one place? then these instances would be in point; but to answer the question, Is there scriptural authority for a congregation's employing a preacher for a stated time at a stated salary? by quoting 1 Cor. 9: 14, and Paul at Ephesus, James at Jerusalem, and Luke at Phillippi, is misapplying scripture.

It is to be regretted that our scribes and teachers will use the divine text-book so carelessly. And while we are on this subject, we wish to make an additional remark. The common argument for a stated salary is, that the preacher must provide for the future, that he must lay up something for his family in case of his death and for old age, and that the measure of the compensation should be in proportion to what he could earn in business or in one of the professions. Is there, we ask, any precept or command in the Bible in support of this claim? Is there any element in the spirit of Christianity that would warrant this? Is it in harmony with the spirit of Christianity for a preacher to demand a compensation adequate to living luxuriously and dressing fashionably, because he is a charming orator and an elegant gentleman? We have in our mind, as we write, several preachers who are receiving \$2,000 to \$3,000 a year for preaching to city congregations, supplemented by wedding fees and presents, who keep a carriage, dress themselves and families fashionably, wear fine gold watches, and supply their tables with luxuries. Is that what Paul meant when he said that the Lord had ordained that those who preached the gospel should live of the gospel?

We desire that there should be no suspicion that we claim that preachers should not be supported by their brethren, for we believe that the Bible plainly and emphatically so teaches, and we also believe that a professed Christian who will not, to the extent of his ability, assist in supporting those who are evangelizing, is a long way from the kingdom of God ; and we also as earnestly believe that he who demands as compensation for his preaching, a salary that will permit him to live in better style than that of three-fourths of his brethren, and to lay up something to bequeath to his children, is doing what the apostle stigmatized as "making merchandise of the gospel."

CHURCH INDEPENDENCY.—"There is no such a thing taught in the Scriptures as the church independency held to by some of our churches." So says one of our religious teachers. We would be glad for him to tell us what it is that he condemns, and when he is doing it, to be very careful to quote the Scriptures for the position he may hold. There is too much loose talk and writing at the present time.

BOOK NOTICES.

MEMOIRS OF DR. WINTHROP HARTLY HOPSON. *Edited by his wife, Ella Lord Hopson.* Published by the Standard Publishing Company, Cincinnati, 1887, pp. 239. Printed with clear type, on good paper, muslin binding, with a fair portrait of the subject of the memoirs. Price \$1.00, post-paid from the publishers.

In our younger days we were well acquainted with Dr. Hopson and his wife. They were guests at my father's house in Clarksville, Mo., when he was holding a meeting at that place. My mother and Mrs. Hopson corresponded for several years after the acquaintance was formed. The last time I saw them was when on a visit to Kentucky, I heard him preach at Berea, and with him were John Allen Gano and John Smith. All of us went from the meeting to dine with a relative of mine. Sister Hopson took my place in the carriage, and I rode with Dr. Hopson in his buggy. I remember that our conversation turned upon the common impression that he was proud. He said that such was not his disposition, and when I expressed a possibility that he might be mistaken, he earnestly assured me that he had made frequent close self-examinations, and he was not vain of his appearance or of his talents.

I will never forget that day. With Dr. Hopson and Raccoon John Smith the conversation never flagged, and when it was not of serious import, it was a keen encounter of wit. Bro. Smith was paralyzed in his arms and could not feed himself. He had a small colored boy to go with him to drive the buggy, to feed him at the table, and to wait on him generally. At table he was seated so that his mouth would be on a level with his plate. The boy understood that it was his business to get the food in his master's mouth, and he gave his attention exclusively to that, and whenever that mouth was opened it was his duty to put something in it. Bro. Smith thought it was his duty and privilege to talk, and sometimes when he would open his mouth to speak, the boy would seize the opportunity to fill it up with eatables, and consequently the old gentleman

had a hard time of it, much to the amusement of the other guests.

When we received a copy of this book from the publishers, after we commenced reading it we did not lay it down until it was finished. Sister Hopson has made a most interesting book of these memoirs, and no one who knew her abilities ever doubted the result after it was announced that she had undertaken the work.

We have heard most of the distinguished pulpit and platform speakers of the United States, and we give the palm to Dr. Hopson. He claimed that if he had any talent, it was to make an audience see a proposition as he saw it, and he certainly had that gift, and to that was added a diction and a voice that were almost perfect.

The only objections we have to the book is the insertion of several letters, and the non-insertion of three or four of his sermons. Every one who ever knew him or heard him preach, will be delighted with the book.

HISTORY OF THE NEW TESTAMENT, WITH A BIOGRAPHICAL SKETCH OF JESUS CHRIST. *By Cortes Jackson, Denver, Colorado, 1887, pp. 67. Price 25 cts.*

In the preface, the author tells us that this little volume was written for the young. A good deal of valuable information is collected in it, facts that should be known to every person. The suggestion made by the author that the apostle Peter commenced the work of selecting the books for our New Testament canon, is imaginative. Peter's reference to the letters of Paul can not be interpreted to mean that he was selecting those letters to form a part of a contemplated book or code of Christian ethics; he was simply fortifying his statements by statements previously made by Paul, who was recognized as an inspired man.

The little book is valuable for the purpose for which it was prepared, and teachers can offer no more valuable prize for Sunday School work.

WAR. *An Address by the Religious Society of Friends.*

The following note accompanied the copy sent us :

“The Address on War, which accompanies this, has been written and is being distributed from a desire to promote the welfare of our country, and to spread the Kingdom of our Saviour. Copies may be obtained gratuitously by addressing Jacob Smedley, Friends’ Book Store, No. 304 Arch St., Philadelphia.”

TWENTY-FOUR QUESTIONS FOR SEVENTH DAY ADVENTISTS. *A refutation of Sabbatarianism.* By William Armstrong, of Canton, Penn.

This is a well-written essay of 36 pages, a copy of which can be had on application to the author. The questions are fairly put, and they go to the very heart of the matter. To any one who has any interest in this matter, this essay will be quite satisfactory.

THE REVIEW.

APRIL, 1888.

THE RUIN AND REDEMPTION OF THE WORLD.

God performed each day's work of creation, and each separately he pronounced, "good." Last of all he created man. "In the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat; and it was so. And God saw every thing that he had made, and, behold, *it was* very good." Each separate department or line of creation was pronounced "good." As a perfected whole, as a completed and harmonious *Cosmos*, God pronounced it, "*very good.*"

This account of creation declares plainly that every herb and every tree bearing fruit, and every fowl of the air, every fish in the ocean's depth, every thing that creepeth on the earth, and every green herb was created for man, for meat for himself and for the animals that God created and gave him for his use. He then created man and gave him dominion over the earth, and over every living thing on that earth. The earth, and all things animate and inanimate on the earth, were for

man's use and service, and were subject to his control. Every fruit-bearing tree planted by God, and every herb that grew in this garden of God's planting, were for food for man, and for the beasts that were created for man's use. Every thing created by God on earth was for man's good, intended to promote his well-being and to administer to his happiness, and was subject to his control and was for his use. Man himself was created in the likeness of God, to honor and glorify God, and in promoting the honor and glory of God to share the life, the honor and the glory of God himself. To man, bearing his own image, God intrusted the rule and dominion of the earth, to be so ruled as to promote God's own glory and honor. As adapted to these ends, God pronounced it "*very good.*"

In this earth there was naught to mar man's happiness, to disturb his peace, or to detract from his full enjoyment of life. No briars, no thistles, no thorns, no noxious weeds, grew on the earth. Indigenous from this garden of God's own composting, sprang every tree and every herb that is pleasant to the sight, or that is good for food for man and beast. "The tree of life also that is in the midst of the garden, and the tree of the knowledge of good and evil."

In this beautiful home man knew no toil, no weariness, no care, no anxiety, no pain, no sickness, no sorrow. The spirit of God brooded over it all, and impregnated every breath of air with his own life-giving, life-perpetuating, and health-inspiring elixir. Sickness did not enter, nor death spread its dark pall over this paradise of God; but perennial youth, drinking fresh vigor from life-giving fountains, and inhaling exhilarating breezes, was man's joyous heritage. With God's spirit brooding over all, and pervading every breeze, no fierce passions raged within, no evil desires, or envious spirits found place in human hearts; no venomous serpents hissed, no beasts of prey prowled through this garden of love; no pitiless storms beat, no fierce tornadoes desolated this home of joy and peace. This earth of ours was an outer court of the Heaven of Homes, the home of God, the Father of the Universe. To man, a prince of this realm, bearing his image, God entrusted this fair domain, to be ruled in his interest and used for the promotion of his honor and glory. To promote the honor of God the Ruler, was to

increase the good and the glory of the whole universe of his domain, and of every being subject to his authority. Man betrayed this trust reposed in him, and transferred his allegiance and service, and, with these, the allegiance and dominion of the world from God to the evil one. The devil in his parley with Jesus on the mount of Temptation, "showed unto him all the kingdoms of the world", and said unto him, "all this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it." The world, with the power and the glory of it, had been intrusted by God to man, man had delivered that which had been intrusted to his keeping to the evil one; hence, the devil said, "It has been delivered unto me, and to whomsoever I will, I give it." The result of this treason and transfer was, the spirit of God refusing to dwell in a defiled temple, like Noah's weary dove, found no resting place, no home, no temple in which to dwell on this sin-polluted globe, with grief withdrew to the home of God in Heaven. The evil one took up his abode on this earth, as the god of this world, infused his subtle spirit and the poison of death into every breeze that floated over land and sea. He infested the fountains of living waters, of which, hitherto, "if a man drink he shall never die", with the miasm of mortality and death. This earth was changed from a seed-bed of life into a charnal-house of death, "a whited sepulchre without; within, full of dead men's bones, and of all uncleanness." Briars, thistles, and thorns grew spontaneously from this garden of God. "An enemy hath sowed the seed." This earth, the paradise of God, became a dried and parched wilderness. Toil, pain, sickness, anxiety, care, sorrow, mortality, and death became the heritage of humanity. This widespread and fearful desolation and ruin, these direful results were the effects of man's sin, of his rebellion against God.

By this treason of man the evil one became the ruler, "the god of this world", "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2), showing that he took up his abode in the atmosphere, and so tainted the air we breathe, that the spirit of rebellion and the taint of death are inhaled with every breath

we draw. Man was separated from God, "became carnal, sold under sin." He found "another law in his members warring against the law of his mind and bringing him into captivity to the law of sin which is in his members." Man was helpless under this bondage to sin, and continually sank in helpless ruin down to deeper depths of woe. But mental decay and inactivity swiftly follow spiritual ruin. With spiritual and mental decay comes the degrading rule of passion and lust. Paul draws a fearful picture of the depths of degradation to which man, bearing the image of God, descends when he loses the knowledge of God. It is a fearful picture of human depravity, but one to which man must descend when cut loose from God. "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the creator, who is blessed forever. Amen. For this cause God gave them up unto vile passions; for their women changed the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due. And even as they refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity, whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful; who, knowing the ordinance of God, that they which practice such things are worthy of death, not only do the same, but also consent with them that practice them." Rom. 1:21-32.

A darker picture of human corruption it is difficult to conceive; but it is not an overdrawn picture of man without God and his word. As man wandered from God he degenerated spiritually, intellectually, and physically. Man's degeneracy, spiritual, mental, moral, and physical, the world over, in all ages, has been measured by the distance he has wandered from God, and by his loss of the knowledge of God. No truth in the world's history has been established by an induction from so large a number of facts, under so varied circumstances, with so universal and uniform a result, as that man, cut loose from God and his word, gropes in ignorance and grovels in degradation, with a continually accelerating descent to still lower depths.

For six thousand years, in every portion of the globe, among men of every color, tongue, race and kindred of earth, the results have been the same, without a single exception. This disobedience to God separated man from God, caused him to forget God, to lose the knowledge of his will. This produced spiritual torpor, mental stupor; dried up the moral feelings, destroyed enterprise and energy, and caused physical degeneracy. Lust and passion reigned and ruled within his members, breeding disease, effeminacy, and a continually increasing bodily deformity, so that among the nations that have wandered farthest from God, and have for the longest time, and the most completely, lost the knowledge of him and of his word, it is difficult to determine in the downward descent where the human ends and the brute begins. In this torpor of the soul, stupor of the mind, and feebleness of the body, with the reign of lust, diseases prey upon the body, and plagues sweep the human family from the earth.

With man sympathizes the entire under-creation that is subject to his rule. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope"; and "The whole creation groaneth and travaileth in pain until now." The earth was cursed for man's sin. As man becomes more vile and effeminate, he fails to cultivate the earth, to repress the noxious weeds, and it loses its fertility, produces briars, and thistles, and thorns, which, more and more, make it a desert waste, until it becomes "a hold of

unclean beasts and fowl birds." This barrenness and desolation of the earth cause the brute creation, dependent upon it for food, to become stunted in growth, lean and gaunt, ill-favored and diminutive in size, and ferocious and vicious in nature. All these evils to man, earth, and brute increase as the ages pass by. All these evils come as the result of Adam's sin, and multiply and increase in degree as man wanders away from God. Let us seek in these wide-spread, far-reaching, and dire results, to see the enormity of man's guilt in turning from and rebelling against God, and to appreciate the exceeding sinfulness of sin.

But, "as in Adam all die, even so in Christ shall all be made alive." What we lose in Adam, we gain in Christ Jesus. God came down to man in Christ. Jesus Christ was God in the flesh. He "was the brightness of his glory, the express image of his person." Heb. 1:3. "In him dwelleth all the fulness of the Godhead bodily." Col. 2:9. Christ was "Immanuel, God with us." God in the flesh; God in union with man; Divinity united to humanity; God in the flesh, suffering, tempted as we are, touched with a sense of our infirmities, sympathizing with us in our weaknesses, our temptations, our sins, and our sorrows; showing us how God, in the flesh, "compassed with infirmity", as we are, would act, and how we must act, and wooing us back by the tenderest love to peace and union with God.

The object of God's dealing with man, and especially the mission of Christ to earth, was to rescue the world from the rule and dominion of the evil one, from the ruin into which it had fallen through sin, to rehabilitate it with the dignity and the glory it had when it came from the hand of God. To restore man, spiritually, mentally, and physically to the likeness of his maker, to reinstate him as a prince and a ruler in this rescued and restored kingdom of God. To displace the barrenness and desolation of the earth with the verdure and beauty of Eden, and "make the desert blossom as the rose"; "to root out every plant not planted by my Father"; and to make this earth again a "garden of God's own planting"; every plant planted by a father's hand, and nurtured by a father's love. The mission of Christ is to root up all the briars,

thistles, and thorns that grow in the material, moral, and spiritual world, and so restore this home of man to its primitive and pristine relations to God, its maker and rightful ruler. With God as its ruler, in it God's spirit must dwell, and God's blessing and protection abound.

The leading aim and end of Christ's mission on this earth, was not to make man religious. He was religious before Jesus came. Where Christ's name is not known, he is still religious. The specific object of Christ was not to make man moral or honest; this was a secondary and subsidiary concomitant, and but means to the great end. His leading and specific object was not to save man from suffering in this world or in that which is to come. The world, the religious world, errs here and this error, the failure to appreciate the true leading idea of Christ's mission, leads to grievous mistakes. Under this idea much labor is done to induce men to be willing to go to heaven to be saved from suffering, and a willingness on their part for this is taken as an indication that they are saved, and will be forever happy. The one great purpose of Christ's mission to earth, and the end of the establishment of his church on earth, and of all the provisions he has made, and the forces he has put in operation to affect man's course of life, was, and is, to rescue this world from the rule and dominion of the evil one, to deliver it from the ruin into which it had fallen through man's sin, and to bring it back to its original and normal relations with God and the Universe, that "the will of God shall be done on earth as it is in Heaven." The will of God, as manifested in his laws, guides and harmonizes the Universe, and holds it in subjection to, and in union with, the throne of God. Every intelligence that conforms to the will of God, is held in harmony with him by the workings of his laws with the Universe, and is guided forward as a factor and helper with God in the accomplishment of the divine purpose. In becoming a helper and co-worker with God, he becomes a joint heir of the life, the home, the glory, and the honor of God himself, an heir of "the inheritance that is incorruptible, undefiled, that fades not away, preserved in heaven for you, who are kept by the power of God, through faith, unto the salvation ready to be revealed in the last time."

A man may be honest and moral, in the human sense, without conforming to the will of God, without putting himself under the law of God. He may be religious, zealously and devotedly religious toward God, and that religion may hinder his obedience to Divine Law. Saul's religion did this; so did the religion of the Jews: "They had a zeal of God"—a zeal Godward—"but not according to knowledge." A religion that shuts out or obstructs the knowledge of God's will, and hinders obedience to the law of God, stands between that man and God, and hinders his salvation. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my father who is in Heaven." A man's religion toward God may hinder his union with God, may hinder his salvation. To do the will of God is the only road to union with God.

To bring the world under the authority or rule of God, is to bring it into harmonious relations with all the forces and operations of the Universe. The law of the Universe is God's will governing and guiding the Universe. In the operation of God's laws they bring good to every being in harmony with those laws. The laws of God in their workings, bear every being, animate and inanimate, that is in harmony with them, onward to an end and a destiny forever united to the throne of God. God's home becomes the home of every intelligence that works in harmony with the law of God. His laws are not arbitrary enactments, but they are rules or principles of action growing out of the life of God. The laws or rules which Jesus gave, were the principles that guided, or rather grew out of his own life; hence the laws of God will mould every being that is governed by them, into the likeness of the character of God. To be like him in character, is to be linked to him in destiny forever. "We shall be like him, for we shall see him as he is", and shall do his will as the angels of heaven do it.

On the other hand, the onward march of the forces of the Universe, must inexorably crush into ruin, hopeless and eternal, every being and every particle of matter that cannot be brought into harmony with the laws of the Universe, and through them into union with God himself. God must

destroy rebellion as a protection to his own throne, and to the peace and harmony of the Universe. Hence the mission of Christ was, is, to rescue the world from the rule and dominion of the evil one, and to bring it back to harmonious relations in the Universe, to restore it to its primitive loyalty to God, the ruler of the heavens and the earth, "that his will may be done on earth as it is in heaven."

Through man's rebellion, through his sin, the world is separated from God and is out of harmony with the Divine order. In restoring it to its proper relations to the realm of God, two ways were open to him: (1) To destroy man, the ruler and cause of the world's ruin, and to commit the rule to a being who would be more faithful to the trust; and (2), to bring man, the ruler, back to his allegiance to God, and through him to restore the world to its proper and original relations to the order of nature. A rule of God's being is, "The gifts and callings of God are without repentance"; that is, when God has once committed a work to a being, or to a people, he never turns from it, until, through that being or people, the designed end is accomplished. In accord with this principle of his being, having committed the rule of the world to man, he could not repent of or turn from it, and so he determined to rescue the world from ruin through bringing man, the ruler, and with him the world back to their original allegiance to God.

Man is a composite being. Allied to and partaking in his fleshly animal being of the nature of the brute below, he reaches up, in the functions and faculties of the spirit, the soul, to the likeness of God and his spirit hosts. The flesh, the earthy, that which is natural, is first, lies on the surface, is quick in manifestation and showy in results; afterwards, that which is spiritual, the religious, unseen, and hidden in his being. It is slow of development, "cometh not with observation", not with external pomp and show, but is permanent and far-reaching in results.

God knowing what is in man, knowing the different elements of his nature, looked beneath the surface, and determined to build upon the spiritual or religious element, the permanent, solid rock of his being. He determined to

bring him back and govern him through his religious nature. The religious element of his nature, unseen, hidden, the slowest in manifestation and development of all the elements of man, is yet the most enduring and permanent in retaining impressions, and is the most far-reaching and indestructible in its influences and results. It is the royal and regnant element of man's nature. It betokens his superiority to the brute, declares man's kinship to the divine, and, hence, by nature of this affinity is the point, the one point, of approach and affiliation by the spirit of God; hence, the religious element in man, in its impressions and influences, endures while the other elements of his being fail and perish, and itself under the Divine fellowship grows into the immortal. It is the only element in man that can be immortalized. This body of flesh must be sown a mortal body; it must be raised a spiritual, that it may be immortalized. "Thou fool, that which thou sowest is not quickened except it die. * * * It is sown a natural body, it is raised a spiritual body."

All men are religious. All men worship. The most ignorant savage, the most degraded and brutish of the race, in some form or other, worship. Nations have been found that were houseless, naked, without cooked food; but no people have been found without some form of worship of a superior being, without some manifestation of the religious element within. Every human being is possessed of this spiritual element. It is that, which, in his lowest degradation and darkest ignorance, distinguishes him from the brute. It affords the only groundwork for the elevation and development of man. Every man worships; in his ignorance he may scoff at the true God; but he worships. He may deify some degrading lust, or some sordid desire, or some vain and deceptive passion; but he worships. A man with no sense of responsibility to a superior being, is justly accounted a monstrosity. He would lack the element that distinguishes man from the brute, that declares him human. Many, possibly all, brutes possess more or less of the perceptive and reasoning faculty; but no brute has ever manifested the least capacity for worship. No sense of the religious faculty, no sense of future accountability has ever been discovered in the brute. As man permits his religious faculty

to be overgrown and smothered out by the fleshly, sensual, brutish elements of his being, he loses his sense of responsibility, and becomes hopeless in his degradation. This religious faculty is the taper within that may be lighted by the fire from the altar of God. It is the only faculty of his being that can be lighted by the Divine torch. "If this light within thee be darkness, how great that darkness."

God, unlike other rulers, determined to govern man through this religious or spiritual element within him. As the religious element is hidden, slow of development and manifestation, so its results are not showy or striking, are not attractive to human rulers. They work for immediate effects; their time is short. God, who is from everlasting to everlasting, "with whom one day is as a thousand years, and a thousand years as one day", labors for far-reaching and lasting results. "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it, and God doeth it, that men may fear before him." So says Solomon, affirming at once that God's works are permanent, unmovable, indestructible, and can not be changed or modified, and that they are done that man may fear before him, and so be led to do his will. That these things may be so, God builds upon the permanent, solid, abiding elements of man's nature, his religious faculty.

That the religious work is the permanent, controlling, abiding portion of man's labor on earth, may be readily seen from a glance at the world's history. The religion of nations endures when all of their political and social structure perishes. All the political and social institutions which grow out of, and are impregnated with, the religious faith, are permanent. The Jews, to-day, scattered among the nations of the earth, for centuries without a nationality, a home, or a temple, attest the permanency of religious development. They are preserved as a distinct and peculiar people, in their blood, habits of thought, manner of life, and even in their well-marked physical type, by the strength and moulding power of a strong religious development. They not only maintain their separate and distinct identity and characteristics as a people through the intensity and durability of their religious feeling, but it has im-

bued them with a power to mould the manners, the laws, the customs, the trade, in a word, the civilization of all the more enlightened and powerful nations of the earth for thirty centuries. The Jews never excelled in learning, literature, the arts and sciences, in military prowess or skill. The Greeks and the Romans far surpassed them in all these. Living on a narrow strip of land, unsocial, restricted in intercourse with other peoples, rejecting the literature and learning of the world, yet, through the earnest activity and intense persistency of their religious zeal, they have given tone to the laws, the morals, and the whole structure of the civilized world; indeed the religion of the Jews, developing under divine guidance into the wider-reaching faith of the Christian religion, has been the chiefest factor in the civilization and elevation of the nations. The permanency of religious work is manifest, not only of the Jews and of the true religion, but it is characteristic of all religious impressions and labor. Mohammed in the sixth century, from a low station in life, of not transcendent intellectual powers, was endued with an intense religious purpose, and moulded and inspired with his own fervor the religious sentiment of his associates. His work survives. The statesmen, warriors, kings, and emperors of his day, with all their kingdoms and the monuments of their material greatness, have long since passed away and are forgotten. Luther, a beggar boy, a monk, a reformer, spent much of his life avoiding the wrath of one king or ruler, and propitiating the favor of another; yet Luther's work lives with increasing lustre, while the kings and emperors of his day are known only as the friends or enemies of Martin Luther. Later still, in our own country, Washington and Wesley were cotemporaries. Washington led the armies of his country to victory. He has been for one hundred years the chiefest figure of that time; has been idolized and worshiped in our country as no other person or being has been, yet it would be difficult to tell how much of the results of his labor survive, even in his own land, while those of Wesley have encircled the globe, and still spread their conquests in a constantly multiplying ratio. Wesley builded on the religious element in man. His work is permanent. The weapons of Washington's warfare were carnal, effects quickly followed, and almost as speedily vanished. He

who would make impressions that will endure, who would do labor that will abide, must do it through moulding the religious characters of men. The religious impressions are not only lasting, as being perpetuated from generation to generation, and from age to age, so affecting myriads, but the individual soul bears the impressions and character stamped upon it, into the eternal future, and by these its destiny is fixed forever. It was doubtless because of this greater permanency and potency of the religious element in man to endure in him to eternity, and to transmit its influences downward to other generations through the ages of earth, that God himself gave laws to mould and govern the religion of man, but left it to man's own wisdom and experience that which was best in the development of the other elements of his nature. The wisdom of this course is further manifest, since, if his religion is properly developed, it will sooner or later mould all the less permanent and more impressible elements of his nature into conformity to its own character. In this is found the reason, too, why God has always regarded it a greater sin to change, pervert, or to violate the religious laws and obligations, than to break the moral obligations, or those due from man to man. God's thoughts are not as man's thoughts in these things. In the sight of God, Saul's changing or violating the ordinances of religion in an over-zeal to honor God, was a more heinous sin than David's adultery and murder to conceal it. Even with God's declaration of this truth, man, so accustomed to judge by immediate effects refuses to see it. So God, in kindness to man, has given rules to guide the soul in its manifestations and development, to educate it into a likeness to himself; and, through moulding the religious element in man according to his will, to bring the whole of man, mind, soul, and body, into obedience to the laws of God, and into harmony with the whole universe, subject to the laws of God. In coming into harmony with these laws, man is saved, all the forces of the universe conspire to bear all good to him, and him to all good. As an intelligence, he becomes a co-worker and helper with God, and God is honored. God announces to man the dire results of disobedience to Divine law, and the saving results of obedience to it, to encourage him to this conformity; but the salvation comes through obedience to the laws of God and of the universe.

The restoration of man's spiritual relations with God, gives strength and potency to the religious sentiments. It restrains the undue development of lust and passion. It causes a healthy and harmonious development of all the faculties of the man. It gives equipoise to the judgment. It quickens thought, excites to physical activity and energy, encourages industry, multiplies inventions which lessen labor, lightens toil, and increases comforts; it wards off and counteracts disease, and lengthens the span of human life. It excites and develops the moral faculties, inspires a feeling of brotherhood among men, makes man just to his fellow-man, sympathetic to the suffering and infirm, and helpful to the unfortunate, the needy, and the helpless. The harmonious development of all the faculties and parts of man restores him to his original likeness to his maker, the most perfect type of which must have been man as he first came from the hand of God.

The one cause of the degradation and ruin of man and of the realm over which he ruled, was his separation from God, brought about by disobedience to his law. The means of the rescue of man and the world and their elevation, must be by a union with God through obedience to him. The fundamental relationship of God to the world and to the Universe, and to every creature in the Universe is, God is the ruler. Man then is his subject. The only relation of harmony that man can sustain toward God is that of a loyal submission to the laws of God. To reject or change the law, or to assume the place of law-maker, is treason against God. Treason is the highest crime a subject can commit against the ruler. Man, then, can never come into union and harmony with God, save through loyal submission to the law of God. God is spirit, and can be worshiped only in spirit and by spirit. That is, the spirit, the soul, the religious element of man, must be brought into loyal obedience to God. The soul gradually draws the mind with all its faculties, the moral feelings, the heart with its affections, and the body with all its parts and members, into an obedient, loving service to, and union with, God.

To bring about this loving loyalty to God, the Word of God, which is the seed of the kingdom, must be planted in the

heart. That Word came to man, not only in precept, but embodied in the loving, sympathetic life of Jesus, the Christ of God, ending in his death on the cross for the sins of the world, then his triumph over death in his resurrection from the grave, and ascent to his father's throne. This Word thus revealed in the words of Christ, embodied in his life, sanctioned, sealed by his blood, confirmed and applied by the spirit of God, became the seed, the incorruptible seed of the kingdom of God on earth. The kingdom that shall break in pieces and consume all the kingdoms of earthly origin; and it, as the stone cut of the mountain without hands, shall itself become a great mountain, filling the whole earth, and shall stand forever.

This gospel of Christ and his kingdom brought to human hearts, stirs the religious feelings to activity; and under the activity of this royal element of man's nature, the whole man is developed, energized, and guided, morally, mentally, and physically. The development of the moral feelings makes man care for his fellow-men. He is led to seek his good. In the early stages of this new-born interest in him, before his own heart is fully imbued with the Divine spirit, ere he has learned the weapons of the Christian's warfare are not carnal, he seeks to benefit and raise him up by violent means, by persecution. This is a low idea of religion, but this interest is better than brutal indifference. It gives promise that when he drinks deeper into the spirit of Christ, his methods will become more Christ-like. The only influence in the world that has aroused a sufficient interest in behalf of those who sit in the valley and shadow of death, to cause men to seek to lift them up, is the Word of God. The greed of gain and conquest has carried the arms of civilized men into many heathen lands; but the Christian religion has opened the school and church, or sought to help them up. It is said that there are now forty thousand persons devoting themselves to the instruction and improvement of the heathen nations. Every one of these has been sent by the Word of God. Oftentimes the conceptions of that word are crude, the methods adopted immature, the means used in violation of the teachings of the Word of God; but that Word is the only influence that excites the spirit to save the lost. Love of conquest and greed of gain for selfish ends opens the way,

but only the Word of God can send mortals on a mission of self-denying love to lift up and save the fallen. The Word of God has built every school and asylum to lift up and help the orphan, the widow, the blind, the deaf, the dumb, the maimed, and the halt of earth. With the building up of the moral sentiment, it has quickened the intellectual, built schools, academies, and excited a love of teaching among the people. It has excited and promoted scientific study. The child often raises a matricidal hand against the mother that bore and nurtured it; but Christian faith alone gives the basis for true science. The degree of intelligence among a people corresponds precisely with the general diffusion of the knowledge of the Word of God among the masses. Regular industry and enterprise follow as the sure result of the Seed of the Kingdom sown in the hearts of the people. Bodily comforts multiply, man is elevated in soul, his mental powers are quickened and broadened, his body is strengthened and dignified. As the whole under-creation sympathized with man in his ruin, it likewise sympathizes with him in his rescue. Not only was the creature made subject to vanity, not of his own will, but by reason of him who subjected it, but it was "in hope, that the creation itself, shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God", or "the earnest expectation of the creation waiteth for the revealing of the sons of God." This is a figurative expression representing that the whole under-creation suffered with man, and in that suffering it is represented as groaning, waiting for the deliverance of the sons of God.

In perfect accord with this, wherever the Christian religion gains a foothold, it excites to industry; briars, thistles, and thorns are rooted out, the earth is reclaimed from a desert waste, and brings forth food for man and beast. With generous and nutritious food, the lower animals improve in their development. A skeptic once asked the writer of this, what special benefit has the Christian religion conferred on man? The answer was, "It has rooted out briars, thistles, and thorns from a great portion of the earth, and substituted in their places grasses, herbs, and fruits, good for food for man and beast. It has improved the quality and multiplied the number

of these food plants. It has made better hogs, better sheep, better cattle and horses. It has given to man better clothes, builded for him better houses, brightened his labors, lessened his toil, multiplied his comforts in every direction, built schools, asylums, and homes for the decrepit, maimed and helpless, the widow and the orphan. It has quickened his intellectual faculties, given grace and beauty to woman, dignity of form, manliness and courage to man, and has so far developed institutions and created a moral atmosphere on earth, that a man can live a respectable, intelligent, and moral life, while rejecting the religion that so lifts him up." He replied: "I did not know that it proposed to deal with the lower animals and these mere temporal conditions of humanity." My response was: "It lifts man up, bringing him into union with God the author of all life, and in union with him, quickening and developing all his faculties, and so lifting him up. In lifting him up it lifts up every being on earth connected with him, and the earth itself is improved into a more fitting abode for the improved men and animals of earth."

For six thousand years, in every part of the globe, among people of every kindred, color, and tongue, the result has been the same. As the people wander from God, lose the knowledge of his Word, spiritual decay, mental stupor, physical inactivity and degeneracy, on the part of man, are the sure results. Diseases prey upon the body, and famine and plague depopulate and desolate the earth. The earth becomes barren and desolate, the animal creation, dependent on man, degenerates in form and becomes vicious in nature. In turn, as the Word of God is spread among the people, the reverse process in the whole realm of nature is manifest. The Word of God is quick and powerful, it is the incorruptible seed, the regenerating power of earth.

The Lord said to Jeremiah, "I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." The result of God's Word is to root out, and to pull down, to destroy, and throw down every kingdom not planted by God, to plant his Word as

the seed, and to build upon that foundation. Daniel declared, "In the days of these kings, shall the God of Heaven set up a kingdom which shall never be destroyed, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Christ said, "On this rock I will build my church, and the gates of hell shall not prevail against it." This implies that every other kingdom and institution of earth will be engulfed in the destroying vortex of hell, except the church builded by Christ, the kingdom of Heaven. Christ declares, "Every plant not planted by my heavenly Father, shall be rooted up." This had special reference to the rooting out of every practice in the religious world not ordained by God, even to so simple a matter as washing the hands before eating; showing by this, that any institution or practice, however simple and harmless it might be, practiced as a part of the worship of God, is sinful unless ordained by God. This accords with the mission of the Son of God as announced by the Forerunner. He came with his winnowing fan in his hand to thoroughly purge his floor. The wheat he would gather into the garner, the chaff he would burn with fire unquenchable. He came to fulfil the Jewish law, that being fulfilled, he might take it out of the way. But, before he would fulfil it, it must be purged from all additions from human hands; the traditions of the elders and the commandments of men must be separated from the commandments of God, and he must fulfil the Law unmixed with the commandments of men. "In vain do ye worship me teaching for doctrine the commandments of men." The intermingling of the commandments and institutions of man in the worship of God, vitiates the whole service of God. The whole service thus vitiated is vain. "God is a jealous God", and accepts no divided service. While the expression, "Every plant not planted by my heavenly Father shall be rooted up", was used to teach that all additions by human hands shall be eliminated from the service of God, it was based on the literal truth that every plant in the material world not planted by the hand of God, shall be rooted up and destroyed, and this earth must again become a garden of God's own planting. Only those trees and plants that administer good to men, will remain. This earth will be renewed and renovated.

Its barren and desert wastes will become fruitful fields, and will blossom as the rose. All animals useful to man are improved by these influences ; those not useful to him must perish. This process is gradually going forward in the earth, and must keep pace with the moralizing, civilizing, and elevating effects of the Word of God in the world. It is the regenerative power of the material, as it is of the spiritual, moral, and mental world.

Not only will the kingdoms and institutions, not ordered by God, be engulfed in the destroying vortex of ruin, but every addition by man's hands to the church or kingdom of God must, as wood, hay, or stubble, be burned up by the fires of Divine wrath. This eliminating, destroying, uprooting of the evil building and planting by the Word of God shall go forward until the end cometh, "when he shall have delivered up the kingdom to God the Father, when he shall have put down all rule, and all authority and power. For he must reign until he hath put all enemies under his feet. The last that shall be destroyed is death. For he hath put all things under his feet, but when he saith all things are put under him, it is manifest that he is excepted that did put all things under him. And when all things shall be subject unto him, then shall the Son be subject unto him that put all things under him, that God may be all in all."

This plainly teaches, that all exercise of rule, authority, or power on earth, save as it comes directly from God, and is exercised in his name, in obedience to his law, for his honor and glory, is sin. That every being or institution that exercises rule, or authority, or dominion on earth, is an enemy of God and must be destroyed. That as Jesus Christ refused to fulfil and deliver up the Jewish law to God until every addition or change by human hands had been purged from it, and it was restored to its purity as God gave it, so he will refuse to deliver up the kingdom of this world, that he came to rescue from the evil one, to God the Father, until every briar, thistle, and thorn, "every plant not planted by God, shall be rooted up" in the material world, until every practice, institution, and organization among men, not ordained of God, not governed by

his law, that has grown out of man's rebellion and the devil's rule, shall be destroyed. The church or kingdom of God itself shall be purged, by the purifying fires of Divine wrath, from every addition and defilement of human hands. And God's will, through his own appointments, in his own kingdom, shall be done on earth as it is in heaven.

"The last enemy that shall be destroyed is death." Death is an enemy of God and man. Death is an enemy to all the other enemies of God. It limits and restrains them all in the exercise of their enmity. Death is the prison-house of God's enemies. Therefore, it is left as the last enemy. When all other enemies are destroyed, then death itself will be destroyed. When death is destroyed, man freed from sin, from mortality, will be immortalized and restored to the perfect likeness of God, his Father and Creator. In this glorified likeness, freed from the dominion of death and the devil, made a prince and a ruler in "the new heavens and the new earth, in which righteousness dwelleth", the world restored to its proper position of dignity and honor in the universe, man's happiness and joy will be full. Let us learn, then, that the true end of God's dealings with man and the world, is to bring man back to a loyal and hearty obedience to the laws of God, and through him to restore the world to its proper relation to God and the order of the Universe.

Christ died, established his church, gave his laws as a training school to teach man implicit and trustful obedience to God, that he may become a co-worker with God in rescuing the world from the dominion of the evil one, and in transforming it into an Eden of bliss. Let us learn that every one who breaks or sets aside the least commandments of God, sins against mother earth; against the brute creation; against the health and well-being of the men and women who shall live on earth through future ages; against their eternal happiness, and against God, the Creator and Ruler of the universe; against the harmony of the whole universe. But whosoever hears and does all the commandments of God, becomes a co-worker with God for the redemption of the world from the dominion of the evil one, from death, and from all the dire results that came

through the reign of sin and the rule of the wicked one, and he "shall enter through the gates into the city of God."

DAVID LIPSCOMB.

CORRELATION OF MORAL FORCES.

A CONTRIBUTION TO CHRISTIAN PSYCHOLOGY.

God has spoken to man by man, and he has graciously employed man's language to communicate Divine thought and purpose. When he uttered his law by Moses, he addressed the people in their own Hebrew. When, in after years, he spoke to the fathers by the early prophets, he employed the same old Hebrew. When, still later, after the captivity, they had learned the Chaldean language, we find the Divine communications partaking of the newly-acquired tongue.

When Christ appeared he addressed the multitudes, as well as his own disciples, in the Syro-Chaldean, the vernacular of Palestine.

Still further, the books of the New Testament were written in Hellenistic Greek, with which the Jews and others of Palestine, Asia Minor, and Greece were well acquainted.

Finally and briefly, this Hellenistic Greek has been rendered into Latin, French, German, Spanish, English, and thousands of dialects all over the earth in accordance with the fundamental laws of philology, and thus has God been speaking to man during all the centuries of man's existence on earth.

One God expressing his thoughts, sympathies, and intentions through the ages of Time, and by means of various languages uttered by prophets, is revelation.

Revelation is the correlation of moral forces. The voice of God is the force from heaven—the mind of man answering his Father in heaven is the force from earth.

We have been impressed from our childhood with the first question and answer of the Assembly's Short Catechism, though we did not, in our early days, understand the deep philosophy of either the question or the answer.

Here is an exact copy :

Question—What is the chief end of man ?

Answer—The chief end of man is to glorify God, and enjoy him forever.

That is sound doctrine and full of comfort ; sound, because it is in perfect harmony with scriptural teaching ; comforting, because it assures us that God has condescended to teach man, by prophets, his existence, his character and his purposes through Christ, that man is capable of being taught to know his own origin, his relations, his responsibilities, and his destiny.

The whole system of Divine teaching from Moses to Malachi—from Jesus on the Mount to John on the Isle of Patmos, presents to view the sublimest correlation of Divine and human thought ever exhibited on earth. It is a display of Infinite Wisdom on the part of the Almighty, and wonderful possibilities on the part of man.

God is the author of the human mind ; and we hesitate not to say that when the Creator looked out upon his mighty work—the Universe and all its solar system — when he saw that all was good, he said to his angels, " Behold man in my likeness—it is the greatest work of my mind."

How true it is, and how often has it been said :

" On earth there's nothing great but man,
In man there's nothing great but mind."

The only animate existence on earth that could learn that God is his Father, the only being with whom God cared to converse, and to whom he could make a revelation of his will, he stands at the head of creation with faculties of mind—intellect, emotion, will, and conscience—all correlated to every manifestation of the Divine being, whether regarded as Creator, Ruler, Benefactor or Redeemer, and still further, because of these offices, an object of worship.

Unity of Divine mind and variability of language manifested in human mind is the great feature of the Bible.

Philology presents this principle in all its beauty. Let Philology praise the name of the Lord. Let Philologists lift up their minds from the words of the Sacred Book to him who inspired men to utter these words.

When the Bible is interpreted by the laws of language, just as any other book is interpreted, then can we readily discover the necessity of language to convey the thoughts of God to the mind of man; then can we see that just as the eye is adapted to light and the ear to sound, so is the human mind adapted to the words spoken by the prophets of the Almighty.

When God said, "Let us make man", he determined to make a mind superior to any mind previously created—a mind capable of thinking, feeling, and acting; a mind free from constraint—one susceptible of Divine impression, qualified by training to draw near to the Creator and worship him in spirit and in truth.

The intuitive conception of one God above all gods can be readily admitted. The philosophical conclusion of a Socrates directing the mind to the same great first cause is also true; but the God of the patriarchs and prophets, the God of Christ in all his holiness, wisdom, justice, and mercy never was conceived by intuition, or worked out by philosophical induction.

The history of nations is the history of mind both in its dignity and depravity. When we look at both sides we are compelled to say, "in apprehension how like a God", but in execution how like a demon. The gospel of the Son of God is intended to exorcise the demon of human nature, and lift the soul to communion with its Father. Can the soul be elevated from the gross sensualism of earth to the true spiritualism of Heaven? It can. How? By culture. By sitting at the feet of Christ and the apostles and allowing them to direct the intellect, to guide the emotions, and regulate the will. At this stage of our investigation we present to the reader's notice three important schools of theology, representing three distinct theories of Divine communication on the part of God—three distinct methods of reception on the part of man. These schools are:

- I. *The Mystics.*
- II. *The Naturalists.*
- III. *The Intellectualists.*

The different systems are respectively :

- I. *Mysticism.*
- II. *Naturalism.*
- III. *Intellectualism.*

Mysticism, as applied to the moral nature of man, or rather to his capacity to become a religious being and a true worshiper of God, is the doctrine of direct spiritual influence. It assumes that man is totally depraved and utterly unable to use either the moral or intellectual powers in coming to God. His mind must be illuminated by receiving direct, not reflected, light ; his whole moral sensibilities changed by immediate influence, and his will moved by the same Divine agency.

This theory originated with the Fathers, was transmitted by them to the Catholic church, and by her has been diffused throughout the religious world ; nine-tenths of Protestants receiving it in their catechetical teaching, in their pulpit discourses, and in their periodical literature without pausing to enquire, *Is it true, or is it false?*

One of the ablest defenders of the Mystic Theology says, in his work on the *Knowledge of God* :

“ In the renewal or renovation of the soul (which precedes faith) man is wholly passive. We incur a vital change, a spiritual restoration, wrought in a manner wholly regardless of its own absolute essence and nature—a work of infinite grace and almighty power, in which the Holy Ghost is the sole efficient agent, and the Truth of God the instrument ; the change wrought being in man, not in the truth, nor in God. The soul being thus renewed by the Holy Ghost, its new life is manifested by faith in Christ.”—DR. BRECKENRIDGE, *Op. cit.* vol. 2, p. 156.

Just as a mason unites one brick to another, so, according to this theory, does the Spirit unite man to Christ by the Divine cement of grace. Is this doctrine from heaven, or is it from men ? Let us note a few objections :

1. It makes God a sovereign despot, and places him on a level with the King of the Cannibal Islands.

2. It destroys personal responsibility and utterly annihilates the correlation of moral forces. If I am a mere passive recipient of the "grace of faith"; if I receive faith by infusion or by absorption, somewhat like physical *endosmosis*, or perhaps, *capillary attraction*; and if my neighbor receives no such grace and cannot receive it because the Spirit skips him, how, in the name of reason, can my neighbor be responsible for his unbelief?

3. It stultifies all the gracious invitations of the gospel. Can it be possible that the Divine Father would engage in the moral farce of sending apostles out into all the world to invite men of every kindred, tribe and tongue to *believe* on his Son, *obey* him and have everlasting life, and then refuse to grant the grace of faith to an overwhelming majority of the hearers of the apostles? A human father would not act with such cruelty. Surely God pities like an earthly father.

4. It contradicts all the expressions of Scripture touching the moral properties of the Word of God. "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. "The Word of God is quick and powerful; sharper than a two-edged sword, piercing even to the dividing of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. "The Gospel is the power of God unto salvation to every one that believeth." Rom. 1:16. "Faith cometh by hearing and hearing by the word of God." Rom. 10:17. What an antagonism! Let God's Word prevail.

5. It makes the judgment of the great day a scene of tyrannical arbitration instead of the exhibition of Justice, Truth, and Holiness. It proclaims aloud, "Depart ye accursed; God did not see fit to grant you the grace of faith; ye are damned for your unbelief, and you could not believe because God did not enable you to do it."

I propose now to notice briefly the doctrine of *Naturalism*. It is this: All faith, hope, and love, and worship, and upright life, and charity, etc., are the workings of an intuitive faculty

of the soul. Man possesses a spontaneous knowledge of God and is enabled to guide himself in the way of truth with or without a written revelation. "It professes to analyze the higher religious faculties which ally man to angels and to God ; to put him in relationship with all the theological, spiritual, and ethical truths of the universe, including all the doctrines they teach, and practices they command ; solves all mooted religious problems by scientific authority ; develops a complete system of morals, and discloses an exhaustless fountain of religious truth."

"Nature," says one of these teachers of Naturalism, "cannot have left these truths hidden, nor even obscure ; but lights them up with the full-orbed effulgence of knowledge. Our having a religious nature proves that it has its natural laws, which reduces it to scientific certainty, and makes morals and religion one of the exact natural sciences." The learned professor of Natural Religion, who thus speaks, is at issue with Paul, who explicitly declares that, "When, in the wisdom of God the world by wisdom (philosophy) knew not God, it pleased God by the simplicity of preaching to save them that believe." 1 Cor. 1:21.

All the arguments of the naturalist, or rather the Natural Religionist, simply exhibit a mind constituted so as to be appetent, either of truth or falsehood. Now Christ is Truth ; hear him and live. Satan is falsehood ; hear him and die.

This brings us in order to consider *Intellectualism*. This is the true Psychology. Interpreted correctly it may be styled *Christian Rationalism*. We reject all the forms of German Rationalism, as manifested in Faderland, England, and America, simply because such Rationalism ignores completely the Divinity of Christ.

The *Leben Jesu* of Strauss, and the *Ecce Homo* of Seely are about on a par. They both bring Christ down from the dignity of Emmanuel to the common position of a distinguished teacher of morals who died as a martyr to attest his own sincerity. The idea of a sacrificial death, of atonement, blood of a covenant, cleansing sin, never enters the thoughts of these moralists.

Rejecting, then, most emphatically, the Rationalism of all Deistic schools, we desire to contend for the true rationalism, in other words, for a system of mental endowment correlated to a system of truth which gives glory to God, honor to the Savior, dignity to the Holy Spirit, and responsibility to man.

Let us define it. *Intellectualism*, in its application to Revelation, means a system which requires the use of the intellect, in an active and voluntary manner, in order to hear, believe, and obey the Word of God. It calls to its aid all the moral sensibilities that may be necessary for the full development of a Christian character, all the service of the Will which is requisite for doing the commandments of God. It boasts not of self-engendered power, or self-constructive energy; but relying upon the grace of God that bringeth salvation to all men, it simply asks with Paul, "Lord, what wilt thou have me to do?" With the jailor of Philippi, "what must I do to be saved?" With the Master himself, "Lo, I came to do thy will, oh God!" It recognizes the truth that the world by wisdom does not know God, that abstract psychology cannot lead the mind to God through Christ, but, at the same time, thanks God that in his amazing mercy he proposes to educate the mind, and relieve it of its natural ignorance by the foolishness of preaching. It accepts the sacred record that God has spoken by prophets, by his own Son, and by the apostles. It is constantly propounding to the world that memorable series of questions found in Paul's letter to the Romans, "How shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?" It discerns plainly that Christianity is, in respect of its operation, a missionary institution, consisting of sending, preaching, hearing, believing, and obeying. It sees that the Divine plan for salvation is the greatest moral correlation of moral forces that the universe of mind presents for the study and acceptance of man, that every man, in coming to Christ and abiding in Christ is a living, moving illustration of the principle, whether conscious of it or not.

Does the Word of God affirm that Faith cometh by hearing and hearing by the Word of God? *Intellectualism* responds:

Yes, that is the very way in which it must come. God has constituted the mind so that it can not come in any other way. God's word is the antecedent, Faith is the consequent. God's word is the Divine force, Faith is the human force. God's truth is the proposition, man's submissive action is the acceptance. Here is infinite wisdom, here is finite obedience. What admirable co-adaptation, what remarkable correlation.

It matters not what the schoolmen of eighteen centuries may say. They may grind out their theological notions, and their mills may grind faster than the mills of the gods of Rome; yea, the people may buy their products and feast upon them, but God says, "*Faith comes by hearing.*" Now let God be true, though every man be a liar.

The mind of man is a *cosmos* until mania or idiotism takes possession of its reasoning powers; then it becomes a *chaos*. In a sane condition it petitions for order. God grants it. Christianity is order, law—a perfect law of Liberty.

Faith, hope, and charity are all the evolutions of a mind educated by Christ. Inspired Scripture adjusted to the mind by intelligible language is fully competent for doctrine, reproof, correction, and education in righteousness.

Susceptibility to be taught, reprov'd, corrected and educated, necessarily presupposes a correlation between the truth presented and the receiving of the truth.

Inferior animals, such as hogs, horses, dogs, and cats can be trained so as to perform wonderful feats of *Intellect*. Did man ever succeed in teaching an inferior animal the existence of a God, the nature of moral truth, the doctrine of moral obligation, the conscientious discharge of duty, etc.? No. Why? Simply because the brute has no mind capable of rising to the conception of any of these sublime truths. There is another want of correlation between mighty moral truth, emanating from God and the brute mind.

The same is true of the unfortunate insane person, whether maniac or idiot. His mind cannot be correlated to any of the great principles unfolded in Divine Revelation. He is irresponsible. Responsibility and correlability are commensurate terms. Every reader of this essay can determine this question. Is

your mind correlatable or not? Consciousness answers this question. On this point your consciousness is infallible. Do you understand Christ when he says, "*I am the Son of God, the Savior of the world*"? That settles the question of correlation. But observe, good reader, mere correlation is not salvation. You must go forward and consecrate all your correlative power to him who has died to save you. Let faith work by love, purify the heart, develop hope, and manifest work, and the end will be eternal life through Jesus Christ our Lord.

Unscriptural Psychology has been the bane of Christianity for more than seventeen centuries. A false view of the constitution of the mind, its abilities and inabilities, has led theologians, from Tertullian and Augustine down to Edwards and McCosh, to commit errors which careful study and non-devotion to human authority alone can correct.

Man, left alone in a world of sin, is in a wilderness. He cannot find his way out; but having Christ for his guide he can see the way, find the truth, and embrace the life.

Human Science, whether physical, physiological, psychological, or mathematical, though rendering us great assistance in studying God and his works, the Christ and his ministry, is incompetent to explore the field of Christian Ethics, or to determine the destiny of man. Christ has spoken to us. His words have come to us through eighteen centuries, freighted with the treasures of wisdom and knowledge—the wisdom that comes from above, the knowledge of a God of love and mercy.

All true Revelation concerning God is *ab extra*, from without. All false Revelation is *ab intra*, from within. How can we have any confidence in a revelation from within? Has the Pagan world ever been enlightened by it? Let the past centuries answer the question. Let Confucianism, Brahmanism, Buddhism, Zoroasterism in Asia, and Agnosticism in England and America give the response. What is it? "*Without God and without Hope.*"

Does the *ab-intra* system uphold the moral government of God? Let the moral chaos of civilization answer. Does it not attempt to prove the truth of a doctrine here and the falsehood of the same doctrine there? In other words is your *ab intra* my

ab intra? Who shall decide? Does not this inward fount of revelation set up the variable conscience and its authority over the written word? Is the Quaker's voice from within, the universal standard? It proves too much, therefore, proves nothing. On the other hand the Revelation *ab extra*, that is, Christ, prophets, and apostles, the word of Truth, the word of Salvation, is commended to us by various considerations:

(a) The mind is so constituted that it can easily receive a revelation from without. It begins in infancy to do this from the mother; the receptive process is a part of its nature; so that in the fulness of time, variable in different constitutions, but certain in all, except the insane, it is prepared to receive the Revelation which God has given by all the prophets since the world began.

(b) It is God's method. God has spoken by the lips of inspired prophets and by his Son. Heb. 1:1—"And the word spoken is quick and powerful * * * and is a discernor of the thoughts and intents of the heart."

(c) It sustains the moral government of God expressing his will—his law which cannot be broken.

(d) It supports the true doctrine of conscience, and insists upon its proper training.

(e) It places men upon the platform of justice and assures them they will be judged in accordance with truth and in accordance with accountability.

(f) The history of the human race, in its feeling after God, and in its conflicts with God, sustains the method of inspiration and revelation both from without—Pharaoh believed in the *ab-intra* style. Moses was the champion of the *ab-extra* style. Moses triumphed and Pharaoh was defeated. The king of Jericho was an *ab-intra* man; Joshua, *ab-extra*. Joshua vanquished the king and saved a woman, who in spite of her environments had adopted the *ab-extra* system. "We have heard", said she, "how the Lord dried up the water of the Red Sea for you * * * and what ye did to the kings of the Amonites * * * and our hearts did melt. The Lord your God is God in Heaven above and in earth beneath." Josh. 2:10. Her faith and obedience (hiding the messengers and sending

them off) saved her. Josh. 6 : 25. The poor king was ruined. Nebuchadnezzar belonged to the *ab-intra* school of philosophy. His cotemporary Daniel represented the *ab-extra* school. Daniel triumphed ! Nebuchadnezzar became a convert by necessity. When David was guided by *ab-extra* revelation he sang the praises of Jehovah in sublime poetry ; when guided by the *ab-intra* method he committed murder. The highest development of the *ab-intra* style among the polished and highly educated Athenians was an altar with the inscription, "*To the unknown God.*" The highest development of the *ab-extra* method is the Gospel of Christ offering salvation to the world.

SUMMARY VIEW.

1. Revelation *ab extra* is the adjustment of Divine mind to human—as a key to a lock.
2. Human mind is capable of receiving a revelation only on the principle of moral correlation. Any other method is contrary to the Divine purpose.
3. The Gospel of Christ is intelligible because there is a perfect correlation between the things revealed and the capacity of the mind to receive Divine truth.
4. The method of the revelation is in harmony with the intellectual and moral nature of man. There are just three steps: 1st. Inspiration from God filling select men with knowledge. 2d. Revelation proper, or making known the will of God by speaking. 3d. Hearing and obeying on the part of man. Such has been the process through all the ages—patriarchal, Jewish and Christian.
5. All false revelations are imitations and perversions of the true. In such cases the mind becomes correlated to a lie. Witness, Mohammedanism.
6. All false systems of theology in Christendom bear the marks of non-conformity to true correlation. The doctrine of transubstantiation, for example, can be sustained only by superstition and credulity. No intelligent effort of the mind can respond to the absurdity, "Bread and wine are converted into body and blood."

7. In harmony with the principle we advocate, all the plain teachings of the Gospel of Christ present themselves to us in *correspondence* with the best methods of teaching any fact, principle, or truth adopted by good teachers in imparting instruction on any subject whatever in the range of human knowledge. Christ *opened his mouth and taught them saying*: Blessed are the pure in heart for they shall see God. No mysticism here, no miraculous impression on the mind, no sudden, inexplicable evolution of intellect or emotion, but plain, intelligible teaching. And when the Master performed a miracle, there was no miraculous light shining into the mind. No. Every miracle was an argument to prove to an intelligent mind that he was the *Son of God*. All the miracles of Christ and the apostles constitute a mass of holy logic which infidelity cannot upset.

8. Every act of the mind in coming to God, through Christ, finds its *correspondence* in the acts of the mind in relation to our fellow-men, in the family, and in society at large. Our movements in society life are manward—in the Divine life—*Godward*.

As the child believes in his natural father, so *after instruction from the Holy Word*, man believes in his Heavenly Father. As the child repents towards his natural father, so, *under Divine influence*, he repents towards God. As the child obeys his natural father, so he can learn to obey the Father in Heaven.

Reverence for the parent is developed into reverence for God, after learning that God is a Spirit, and they that worship him must worship in spirit and in truth.

Next to Christ and the apostles, the Christian mother is God's appointed teacher to guide the mind of the world and lead man to God.

9. Subjective Christianity, that is, Christianity in the head, heart, and life, is man added to revelation—man in fellowship with God. It is the employment of the mental faculties in giving honor, and glory, and praise to God, through Christ, by the direction of the Holy Spirit.

10. Human morality is simply an "Enthusiasm of Humanity", as set forth beautifully by the author of *Ecce*

Homo, very good as far as it goes; but, alas! it does not "reach to that within the veil."

11. Divine morality, working in the heart, is the *pleroma* of the human spirit, the fulness of the mind partaking of the Divine nature by holy sympathy, the consecration of the whole being to the service of the Divine Father through the knowledge of Christ.

12. In this consecration, no new faculty is given, none taken away. It is a suitable diversion of the mind from the things that are temporal to the things that are eternal.

13. The Word of God is our text-book, to instruct, guide, educate. Let us add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Let us pray without ceasing. Let us do good to all men. Let us continue in well doing, and an abundant entrance will be given us into God's everlasting kingdom.

SAN ANTONIO, TEX.

WM. J. BARBEE.

THE DEVIL.

From the account given in Genesis, has been deduced the causes of all the misery, wretchedness, and woe, of our entire race. That this is a remarkable account, is certainly true. Remarkable for the actors concerned in it. Remarkable for what it so graphically discloses to man. When it was written, and by whom written, are by no means certain. The common opinion that Moses wrote this book is not altogether clear. Even if Moses be the author, still he must have relied upon, either the traditions of the preceding generation, or he must have been inspired by the great Jehovah to do this work. One thing is self-evident; beyond this meager outline, the origin of man is a profound mystery. Blot this out, and the question, Whence came our race? is left to the domain of speculation, and the possibilities are that Darwin is as near the truth as any other

guess man can make. Not only does this disclose the origin of man, but it also shows his fall and consequent ruin. In the fall of man we have two actors, Eve and the Serpent. That Eve was really what the record declares she was—the wife of Adam—we think, must be conceded. What the Serpent was is not so clear. It cannot be defined as anything short of one of the created objects so lately formed by the Almighty, and placed upon the earth, for the language of the historian is, that “The Serpent was more subtle than any beast of the field which the Lord God had made.” It, then, was not of the beast class, or it would have been on a plane with them. But it was above them in point of shrewdness. It had speech, and speech has always been a mark of the highest order of created intelligences. Indeed speech has never been any part of the qualifications of any order of intelligences below that of man. Our conclusion then follows, that whatever this was that approached Eve, it was of the class equal or superior to the race of man. Eve was pure. Adam was pure—sinless. The entire world of mankind say that the Serpent was a literal manifestation of the devil.

The questions recur, “Who was the devil? Whence came he?” These questions have never been fully settled. Whatever it was, this something, by a train of argumentative reason, induced Eve to violate the law. Adam and Eve had formed the consummation of the Creator’s work. How long they had dwelt in primeval simplicity and bliss, none, save the infinite God, can now tell. Of their condition we may speak more fully; because the data is at hand. Physically, they were perfect. Mentally and morally considered they did not occupy so high a position, and this we infer from their intellectual status. If they were morally good, it must have been in part owing to their mental weakness. That they were mentally weak is proved by their ignorance of good and evil. It will not answer the demands of the question to say that they knew good, but did not know evil experimentally; for this would be equivalent to saying that the only way to become cognizant of evil is to commit sin. What is man? “Know thyself” is said to be the wisest of maxims. Man is a triune being, composed of body, soul, and spirit. His body is the physical frame. His soul is the seat of animal passions, and is very intimately con-

nected with his blood, which may properly be denominated his life. Under the Jewish dispensation the blood was forbidden to be eaten by man, because it was the life of the animal. His spirit is intimately connected with his soul, and bears somewhat the same relation to the soul that the soul bears to his blood. His body is composed of a wonderful combination of bones, joints, nerves, blood-vessels, muscles, organs of respiration, and organs of digestion. With lime in his bones, iron in his blood, brains in his head, with powers of reproduction, and the command to multiply and replenish the earth, man started upon his career in this world.

By common consent, the world agrees that Adam and Eve possessed all the faculties of mind and body before they transgressed, that they had after, and that they were identically the same with just one addition—*sin*.

What had they before sin was added? They had will-power; among which is judgment and reason. They had desire or lust. They had the power of exercising love, anger, and hatred. Of necessity these elements entered into and formed a component part of the original organism of man. Now the record shows that man did learn something by transgression, he learned good and evil. If this be so, then before he committed sin he did not know good and evil. If he did not know good and evil, how could he be held accountable? Yet he was held accountable and punished for disobedience. This involves us in a paradox—a contradiction. Because among men it has never been a rule to punish those who do not know good from evil. Among these are classed infants, idiots, and lunatics. As a result, does the conclusion not follow, that whoever wrote the first chapters of Genesis only had the faintest glimmer of light to guide him? In the main points, no doubt, the record is correct, but on the minute, it is certainly wanting. No details are given, and yet there are points set forth with great clearness. One of them was the sudden discovery of their own nudity and the consequent attempt to clothe themselves with fig leaves. But what of the tempter? It is maintained that he assumed the form of a serpent and sought Eve in the garden. This presupposes that the devil possessed supernatural, or, at least, extraordi-

nary powers ; and if so, that they were bestowed upon him by the Almighty, or that, by virtue of his own perfection, he was the possessor of such power. If he had the power to clothe himself in the garb of a serpent and this power was not derived from God, then, it being in the nature of supernatural power, would give him an attribute of the Deity, and to clothe him with one attribute is to concede every one to him, and thus he becomes a God.

If the Almighty sent him on a mission to tempt Eve, then is James the Apostle found to be a false witness. But this can not be, because it would present the condition of a house divided against itself. Hence, we conclude, that neither hypothesis is correct. We must, therefore, work farther into the question for its proper and legitimate solution. All the information we have in regard to the early history of the race of man came from the Oriental countries. Now, it is a well-attested fact, that of all the races of mankind these have excelled in figures of rhetoric, in the boldest hyperboles. They have also always been largely superstitious. This was characteristic to a great extent among the Hebrews, who of all others ought to have been free from it.

After their bondage in Egypt, when scarcely freed from their taskmasters, in the absence of Moses and amidst the mutterings and thunderings of Sinai, they compelled Aaron to make them a calf of gold, that they might fall down and worship at its feet. The Israelites as a body were full of ingratitude to God, and forgetful of his abundant mercies. Their history is the history of constant departures from the path of rectitude ; and the fact of their long-continued bondage in Egypt with their multiplied thousands of transgressions, by which for forty long years they wandered in the desert, before they were permitted to cross the Jordan and enter the land of Canaan, with the subsequent revolt of the ten tribes, the capture of their great city by Nebuchadnezzar, and their long sojourn in the city of Babylon, show them in their true light. Now you will *note this fact, that, after this reference in Genesis to the devil, or Satan, or adversary, except in 1 Chronicles 21 : 1, where it is said Satan tempted Israel and provoked David to number the children of Israel, this word nowhere occurs until after the Babylonian captivity, notwithstanding the fact that the wickedness of man

for upwards of sixteen hundred years had been so great as to make God repent that he had made man, and, as a consequence of such wickedness, the earth had been deluged with water, and the entire race, save Noah and his family, had been swept out of existence; and notwithstanding the fact that after man came out of the flood and began to increase in the earth, he had formed the idea of building a tower to heaven as a means of defense against a second deluge, and in doing so called down upon the race the judgments and condemnation of God, and the confusion of languages, and the dispersion of the race; and notwithstanding the migration of man westwardly, and the construction by him of those vast cities of the plain, the wickedness of which called down the vengeance of God, and their destruction by fire, so that no vestige remains to mark where they once stood, save that fathomless lake, over thirteen hundred feet below the level of the Mediterranean sea, into whose briny waters the Jordan pours its ceaseless mountain stream. Solomon had built the temple; David had written his poetry, or rather, we think, had given it form when Eastern armies gathered in battle array, and

“The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold,
And the spears on their sheens were like stars on the sea,
When the blue waves roll nightly on deep Galilee.

“Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen.
Like the leaves of the forest when autumn hath flown,
That host on the morrow lay withered and strown.”

One hundred and eighty-five thousand Assyrians in a single night gave up their lives at the touch of the destroying angel.

But the hour had not yet come. After a while Babylon gathered its hosts upon the plains of Shinar, and, under the bold Nebuchadnezzar, marched in triumph to Syria, captured the city of Jerusalem, sacked that grand temple Solomon had built and dedicated with such solemnity and grandeur, and carried away its inhabitants and furniture to that mighty walled city that stood four square, through which the river Euphrates rolled. Here Daniel bewailed in saddest notes the captivity of his people, and for seventy years were they held in bondage in this wicked,

heathen city as a punishment for the sins they had committed against God. After all this long list of crimes, mishaps and adventures of the human race, is it not a little singular that the Devil, so far as the record shows, had so little hand in the work? Out of the meager account contained in Genesis has been spun and woven into the webs of earth enough material to carpet this mundane sphere. It has formed the principal stock in trade of many poets. Homer sang of it; Virgil embalmed it in eternal memory; while Dante's *Inferno*; and Milton's *Paradise Lost*, gave it a dignity and importance that will hand it down "to the last syllable of recorded time."

Theologians, catching up the doleful refrain, have echoed and re-echoed the sound from valley, hilltop, and plain, while the islands of the ocean have been made vocal with the peans of glory or infamy traceable to Satanic influence.

The human mind has, in all ages of the world, been the prey of superstition. The marvelous has possessed attractions for man that have been frequently irresistible. Among the Egyptians, Trojans, Phœnicians, Greeks and Romans, the marvelous always played an important part. They traced the founding of cities, the beginning of nationalities, to superhuman manifestations, in order, as they supposed, to command respect from their subjects.

Another fruitful source of evil has resulted from an attempt on the part of religionists to broaden the scope of the Bible. They, in order to do this, make it a universal history, a book of science, a work on ethics, a volume of poetry, and a code of laws. While it contains much of each, and all of these, its main intent was to gradually unfold that which was declared at one time to be a great mystery: "Great is the mystery of godliness. God manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory." After the fall of man in the garden of Eden and his consequent expulsion, his pathway was strewn with thorns. Sorrow and sadness were common to him. By the sweat of his face he was to eat bread, and the bounds of his habitation were fixed. That stern decree, "Dust thou art, and unto dust shalt thou return", was then passed, and it stands

to-day in all its force, however much we may dread its solemnity. That such consequences should have followed will forever impress us with the causes which led to them.

What, then, caused Eve to transgress God's law? We cannot, in the light of all that human reason suggests, make this transaction in the garden of Eden a reality. It must be an allegory. The terms used here certainly have no literal signification. We have already stated that Adam and Eve were, in every essential point, the same before and after transgression; had the same physical organization; the same mental power. The temptation then must have been a conflict between, and growing out of, the individual organism of Eve. Now it is a self-evident proposition, that man has will-power, and he has desire. He has power to reason and decide. He has power to will and determine. He has desire of a high, as well as of a low order, and he has judgment, conscience. To every student of human nature it is plain that lust is the strongest element of man. Lust is desire and desire is lust. Desire for military glory has led thousands to perish upon the field of battle. Desire for wealth has chained its millions to the rack and the torture, while sensual gratification has led a large majority of our race down the rugged steep of ruin to earthly shame and degradation.

"O man, thou feeble tenant of an hour,
Debased by slavery or corrupt by power :
Who knows thee well, must quit thee with disgust,
Degraded mass of animated dust.

Thy love is lust, thy friendship all a cheat,
Thy smiles hypocrisy, thy words deceit,
By nature vile, ennobled but by name,
Each kindred brute might bid thee blush for shame."

Lust then is the active principle in man. Without it he would be a mere cipher, a drone. But while this active element in man is indispensable, there is also a counter element that is and was intended to preserve man in a proper equilibrium. This we may call his judgment, or conscience. Suppose then we liken these two elements to the two great forces in nature or the physical world, viz., the centripetal and centrifugal forces, the latter tending off at a tangent, and the for-

mer holding all things to a common center. By these two forces the planets and all the hosts of heaven are kept in their respective orbits, by preserving that constant equilibrium we see in their daily motions. By this classification lust, or desire if you prefer it, stands for the centrifugal power in man—the aggressive force—while reason, judgment, conscience, stands for the centripetal power, or that force which draws our conduct and actions always to a common point or center. Lust is ever drawing forward; reason holds in check. Lust is often drunk; reason is always sober. Lust is an executioner; reason is a victim, and this comes from the fact that lust runs riot and destroys all the warnings and entreaties of reason.

Reader, will you please examine your past life and see if every sin you have committed against God and man is not traceable to the triumphs of your lust over your reason and judgment? Ask the thief who is serving his time in the penitentiary for the causes that led him to that dread abode, and he will tell you it came of his unbridled lust. Stand beneath the gallows and hear the last words that fall from the lips of the murderer, as his soul is about to launch into eternity, and ask him why, O! why, fellow mortal! art thou here? and he will tell you it came of his bitter, relentless heart, filled to overflowing with revengeful lust. Ask that prodigal debauchee, as he languishes upon his bed of death, mourning in sadness his awful condition, while his mind wanders amid the thick blackness, that, like a pall, has settled around him, why it is thus? and amid scalding and blinding tears, he will tell you it came at the bidding of his lust, when he set aside all the admonitions of his father, mother, and friends. With lust thus driving man to the commission of every crime known to the catalogue, and the experience of all men testifying through the entire race that every transgression of law, human and divine, is traceable to the triumphs of lust over reason, let me ask what need is there for the influence of the Devil? When man puts forth his hand to do evil, he needs no aid from the Devil or any other wicked source. But what about the Devil, say you? History may aid in the solution of this problem. As far back as profane history extends we have an account of the existence of two great antagonistic elements or forces. The one good, the other bad.

This was a favorite theory with Zoroaster, the great leader among the Persians. The one, he called good—*Oromaz*—author of good; the other—*Ahrimand*—author of evil. The Egyptians had their *Osiris*—author of good, and their *Syphon*, author of evil. The natives of the Island of Formosa had a good god, *Isky*, and a bad one, *Choney*. The negroes of Cote D'Or have two gods, one good, the other bad; one white, the other black. The Madagascans have their good god, *Jadhor*, and their bad god, *Agnot*. The Scandinavians have their *Lock* and *Thor*, the former good, the latter evil. The Peruvians have their *Pacha*, *Camae*, and their *Cupai*. During the first century of the Christian Era, Plutarch writes: "We must admit two opposing causes, two contrary powers, bearing the one to the right and the other to the left, and who thus govern our life and the whole sublunary world, which, for this reason, is subject to all the irregularities and vicissitudes we witness, for nothing is done without a cause. As good cannot produce evil, there is a principle causing evil as there is one causing good, and this idea has been adopted by all nations, and more especially by those renowned for their wisdom. They call the first good, on account of excellence, the other they denominate demon, on account of evil."

In Christian lands the same duality prevails. God is the author of all good; the Devil the author of all evil. Thus it will be seen that civilized and savage nations maintain the same theory as to good and evil. In the Scriptures the word "devil" has several titles, such as Satan, devil, adversary, and these three names are used interchangeably on many occasions. Satan is of Hebrew origin, and signifies adversary. Devil is defined to be the leader of the fallen angels, and is of Greek origin, coming from the noun *diablos*, which also comes from the verb *diaballein*, to calumniate, and probably signifies calumniator, detractor, false, accuser. In the Syriac language he is called *Achal Kartzo*, the "devourer of calumny, one who feeds on calumny." The term, "devils", in the plural, is often found in the English New Testament and applied to fallen spirits; but the original word in such cases is not *diaboloi*, but *daimones*, or *daimonia*. When used in the plural, *diabolos*

never applies to fallen angels, but to human beings. 1 Tim. 3:3; Titus 2:3.

Demon, from the Greek words, *daimoon* and *daimonion*, is in the New Testament applied to fallen angels, or morally evil and impure spirits, and in some instances to heathen gods—human spirits whom the heathens deified and worshipped. Acts 27:18; 1 Cor. 10:20, 21; 1 Tim. 4:1; Rev. 9:20.

According to heathen philosophers demons held a middle rank between the celestial gods and men upon the earth, and carried on all intercourse between them; carrying the addresses of men to the gods and bringing divine blessings to men. They were of two classes, good demons and evil demons. We here remark that "the Devil", as used in Scripture, was the leader of fallen angels. Now all we know of the fallen angels, Jude tells us: "The angels which kept not their first estate He hath reserved in chains under darkness unto the judgment of the great day." This disposes of the Devil, we should say, rather effectually if Jude is a true witness.

Now we have imputed sin to the lust of man and not to any influence of the Devil. To our mind Paul sustains this view in the 8th chapter of Romans: "I find there a law that when I would do good evil is present with me. For I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." Here was clearly a conflict between the lust of Paul's flesh and his enlightened conscience or judgment. What mankind had attributed to something without them, Paul declares came from something within him. So we reason, and we trace in this manner all sin to lust. But you ask what says the Scripture of lust? Lust takes hold upon whatever can gratify the eye, the ear, the taste, the smell, or the feeling. Without lust the organs of sense would be useless. It would be like hanging up the most beautiful paintings and shutting out the light of the sun. Lust inspires the young man to climb the hill of science, that he may stand at last upon its cloud-capped summit and gaze upon the beautiful valleys, hills, and rivulets as they sparkle in the distance and wander through verdant meadows

on their way to the great ocean. It prompts the careworn, weary pilgrim, as he journeys, staff in hand, with his eye fixed on the polar star of hope, that in the end of his journey, he shall hear the sweet notes of angelic choristers as they reverberate through the arches of heaven's eternal dome.

Desire has prompted every deed man ever performed. Often his deeds have been dark, wicked, and full of woe; yet they sprang from his desire.

Hear the apostle James 4: 1, 2, 3: "Whence came wars and fightings among you? Came they not hence even of your *lusts* that war in your members. Ye lust and have not. Ye kill and desire to have and cannot obtain. Ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

If wars originate in lust, why not all other evils? Heaven could not gratify the ambitious lust of the angels that fell. Eden could not satiate the desires of Eve.

Who can measure the ambitious lust for power and earthly glory of a Cæsar, an Alexander, a Robespierre, or a Bonaparte? How many millions of human victims have perished upon the altars of their ambition? Who can estimate the crimes traceable to human lust for revenge, or measure the dark deeds it has done when it has gone forth in search of sensual gratification?

Our theory is, that sin is the direct result of lust. That all our temptations come from our lust which is within us, and from no other source. On this point, we cite the following from the apostle James: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil. Neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." 1:13, 14. Here is a full statement by an inspired man, teaching us the source of temptation. Now, without temptation, there would have been no sin, but out of the elements composing our make-up certainly comes the tempter. Now listen to the warnings from the New Testament writers against the influences of lust, and we

here affirm that no one thing in all the New Testament is portrayed with such power and frequency as that of lust.

"I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul." 1 Peter 1:2.

"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:4.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world." Titus 2:11-12.

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance." 1 Pet. 1:14.

"Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into images. Wherefore God also gave them up to uncleanness through the *lusts* of their own hearts." Romans 1:22, 23, 24.

"Let not sin dwell in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12.

"Put ye on the Lord Jesus Christ and make no provisions for the flesh to fulfill the lusts thereof." Romans 13:14.

"And they that are Christ's, have crucified the flesh with the affections and lusts." Gal. 5:24.

"Among whom also we all had our conversation in times past in the *lusts* of our flesh, fulfilling the desires of the flesh." Eph. 2:3.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful *lusts*." Eph. 4:22.

"But they that would be rich fall into temptation and into many foolish and hurtful lusts, which drown men in perdition." 1 Tim. 6:9.

"Flee youthful lusts, but follow righteousness." 2 Tim. 2:22.

"For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lascivious lusts, excess of wine," etc. 1 Peter 4:2-3.

"Knowing this that there shall come in the last days scoffers, walking after their own lusts." 2 Pet. 3:3-4.

"There shall be murmurers, complainers, walking after their own *lusts*. Remember the words of the apostles, that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Jude 16, 17, 18.

But this is only a tithe of what can be culled from the same book, showing the enormity of the influence exerted on our lives by our lust. Go again to Eve in the garden, and you find her possessed of an intellect, endowed with reason, having a will, a judgment, a conscience, and with all, this element of desire. Here was the tree, the forbidden tree, fair to look upon. She had unbounded curiosity. Eve looked at the fruit, and all that talk between her and the snake was had by Eve in the absence of his snakeship. Her desire represented the snake side, and her sense of obligation to obey God was on the other side.

These were the combatants, and, just as it will always happen when there is a dispute between our sense of human duty on one side, and our extreme desire to do something on the other side, the old adage, "Where there is a will there is a way", comes up and our judgment yields the palm, and our desires triumph.

We will grant that Eve did not know the extent of the punishment that was to and did follow the transgression, or we venture the statement, that it would never have happened. If the people of La Vendee, in France, had known that they would be defeated by the revolutionists of 1793, and that as a result they would be totally exterminated as they were, they would quite likely never have rebelled. But her lust was persistent, aggressive, and full of determination. Eve was deceived, not into eating the apple, but was deceived as to the effect. Paul says: "Adam was not deceived, but Eve being deceived was in the transgression." Adam, therefore, took of it, rather than be separated from Eve.

In the temptation of the Savior, and we say it with all due reverence, after he had fasted forty days the tempter came to him; which tempter? This *desire* for food in all its aggra-

vated form, and it made an appeal to his divine power to save the human body. Jesus said : "Nay, let this body perish and go back to the dead, but I will never violate the laws and commands of my Father." This was to teach us to suffer these bodies of ours to be torn in pieces and scattered to the four winds of heaven rather than disobey God. When he had thus triumphed over the demands of hunger, angels came and ministered unto him. So will it be with you, my readers, if you obey God.

The other appeal was to the human side demanding empire. But he came for no such purpose, and his spiritual nature again triumphed over the desires of the human body ; this teaches us to disregard the honors, the emoluments, and the glories of this world, which are but for a moment ; and to adore, honor, and worship the God of the Universe, who is able, willing, and freely will give us all things to enjoy. An apostle says, "Jesus was tempted in all points like as we are, yet without sin." James says we are tempted by our lusts ; therefore, Jesus was tempted by and through lust, and this again teaches us the great lesson that, however great or severe the temptation, we can, if we will, resist it, and we have the promise of the help of the heavenly Father if we ask him, for he says, "in every temptation I will make a way of escape."

If my readers will examine their own lives they will see clearly the philosophy of this whole question. Take the drunkard, whose lust for drink is nourished by his willing indulgence, in opposition at first to his better judgment ; watch him as he goes step by step the downward road until at last he plunges into the dark abyss of eternal woe and wretchedness. Look at the gambler, whose lust for money takes him first to the card-table. See him as he watches the chances, and observe how unscrupulous he becomes, and at last, when the chances are against him, lost to every good impulse, he plunges the dagger to the heart of his victim, and amidst the darkness of the midnight hour, clutching his ill-gotten gains like Cain of old, goes forth to become a vagabond and a wanderer in the earth, or a victim to expiate his crime upon the gallows. Take that young man who was once pure and who occupied a high place in the affections of the mother that bore him, and of the father that

cherished him, as well as among his friends and acquaintances. He imagines that he must make money, that it is the one thing needful. His heart yearns for an opportunity. He soon finds an opening. It is behind green blinds over a counter where liquor is sold by the drink. He hears the dimes falling like a miniature hail storm into the drawer. His friends come up and drink and he takes their cash. He sees them do this day after day, and week after week. He hears of want and woe and nakedness ; cold, hunger and despair in their homes and among their children, but what cares he for that ? He is making money. He lusts after money, and his traffic has caused the customers to lust after his liquors, and thus he consigns loving wives and dear prattling children to a life of shame, wretchedness and misery, while his victims fill drunkards' graves. But he makes money. His lust is satiated.

Come with me to the house of an elegant lady possessed of a small income, but a competence for her and an only daughter. See the joy that fills that mother's heart as she looks into the face of that bright girl. Behold her aged locks as they fall in graceful ringlets about her snowy neck and marble forehead. See the shining glances that fall from her large expressive eyes. Notice her lithesome step, while her noble, warm heart beats in harmony with the purity of all her surroundings.

"Some feelings are to mortals given,
With less of earth in them than heaven.
And if there be a human tear
From passion's dross refined and clear,
A tear so limpid and so meek,
It would not stain an angel's cheek,
'Tis that which pious mothers shed
Upon a dutious daughter's head."

This daughter was chaste as the icicle that's curdled by the frost of purest snow,

"And hangs on Dian's temple."

In an evil hour a gay young man, from the better-to-do class of people, happened to pass the humble cottage where she dwelt, and his eyes fell upon the form of this lovely girl. He sought her acquaintance, and from his high social standing readily won her young confiding heart. She gave him her confidence, which he

feigned to reciprocate, and followed whithersoever his footsteps led. But when, alas, it was too late, he deserted her, despoiled and ruined for life. Thus dishonored, earth lost all its charms to her, and amidst the pangs which only the deserted can know, she took her own life, and her body now fills the suicide's grave. 'Tis a lonely spot in a quiet country-church yard, with no marble slab to mark her resting place. But, methinks, the all-seeing eye dispatched a guardian angel from the upper courts to watch her sleeping dust and mark her silent abode, and when that bright morning shall dawn, he will gently touch her ashes and bid her put on the garments of immortality. But of that mother! Ah, the bitter cup of woe was too much for her worn, tender, loving heartstrings to bear. Bereft of the last hope of her declining years, her mind wandered to and fro like a vessel tossed at sea, and ere long she became a raving maniac. Friends came and bore her away to an asylum, and for long years thereafter, at all hours of the night, her wail of anguish was heard as it pierced the darkness and died away in the distance. And this was the work of lust. Sing me, then, no siren song of the Devil, when unbridled lust thus stalks over the earth despoiling the fairest of the sons and daughters of men, leading them down to death in total disregard of all the warnings of conscience and the teachings of the meek and lowly Nazarene, whose pure life he gave up to save a lost, ruined, and lustful world.

M. Y. DUNCAN.

THE MISSION OF THE CHURCH.

The word *mission*, it is true, is not a Bible term, still it is an expressive one. It is scarcely proper to say that the church has a *mission*, but rather a *commission*. For to the apostles was committed the word of reconciliation—the gospel of the grace of God. Every one who becomes a new creature, who is in Christ, becomes an ambassador for Christ, and to him is the word of reconciliation committed. It, therefore, becomes the

duty of each disciple, individually, and of the Church, collectively, to discharge the duties imposed by the commission of the great head of the Church. The apostles had a mission to perform, and so have all who are sent of God to do his work. The Church is the result of the mission of apostles and evangelists, and to the Church has been committed the work of "turning the nations from darkness to light, from the power of Satan unto God, that they may receive the forgiveness of sins and an inheritance among them which are sanctified."

It will be clearly perceived that the Church has not been *sent*, but has been planted, or founded, and can have a mission only in the sense of sending some agency to do a specific work. Jesus used many figures under which the nature, character, and work of the Church was indicated to his disciples. "The Kingdom of Heaven is like leaven which a woman hid in three measures of meal, until the whole was leavened." Whether his disciples then understood really the principle upon which the leavening process proceeded, and exactly in what the Kingdom of Heaven resembled it, they were, at least, cognizant of the main fact, that the leaven produced a radical change in the meal, and, hence, could readily infer that the Kingdom of Heaven would produce a radical change in the world.

"The Kingdom of Heaven is like a grain of mustard seed", etc.; "is like treasure hid in the field"—men sell all they have, and buy the field. "It is like a pearl"; "it is like a net cast into the sea", etc. Each of these similitudes was intended by the blessed Master to represent some one or more of the characteristics of his Church, or Kingdom. That of the leaven illustrates most beautifully the power inherent in the Church of converting the world, changing it, and assimilating it to Christ. No other institution has this power. The Church, or Kingdom of Christ, is the only body which has the power to change and renew the heart of man—to give him a new life. The mustard seed indicates the fact of its small beginning, and its ultimate growth, and, finally, its power to protect and shield from danger those who seek cover among its branches. But let us not here commit the folly of many who regard each one of the sectarian bodies, or societies of Christians, one of the *branches* of the Church. On one occasion Bro. H. was traveling in Missis-

sippi. He called to stay over night at an inn some twelve miles east of Columbus. He found, on entering the tavern, several gentlemen who seemed to be very much interested upon the subject of religion, their conversation turning first from the discussion of one theological point to another. The good brother listened quite attentively, but said nothing. Finally, one of the party noticed his interested appearance, and, turning to him, said, "Are you a member of the church?" "Yes," said he. "May I ask of what church?" The good brother answered, "that one you read about in the Bible." "But," said the man, "of what branch of the church?" "If I were to tell you," said he, "you would not know." "Why, my dear man, I am sure I should, for we are ministers, and are just on our way to our church meeting, which begins at Columbus to-morrow." "Besides, I am acquainted with all the various *denominations* of Christians—*branches* of the church—in the country, and surely, if to any of these you belonged, I should know." "But," answered the Bible-read Christian, "I am sure you would not know the *branch* of the church to which I belong, though I told you." By this time the conversation of all the others had ceased, and all eyes were fixed on Bro. H., and there was a general expression on all sides that he tell them the branch of the Church to which he belonged. He still persisted that none of them would know, though he should tell them. Finally, said he: "I belong to the Betsy Goodall *branch*." (His good wife, whose maiden name was Betsy Goodall, was a member of the Church of Christ, and he belonged to her and she belonged to him). The preachers confessed that they had never heard of *that* branch before, and did not know the branch of the Church to which he belonged.

Christ said, "I am the vine, ye are the branches."

There is but the one vine, one Church—and if we are Christ's, each one of us is a branch—he never intended that his Church should be divided into sects, for he said, "Let there be no divisions among you."

The parable of the "treasure in the field," illustrates most beautifully and forcibly the richness and worth of the Church to humanity, as compared to all other institutions.

The merchantman, who braves the dangers of the ocean in search of pearls, exhibits the sterling qualities of heart, and the determined resolution of him who appreciates the great wealth to be found in the Kingdom of Heaven. Yea, a man would sell all that he has, and purchase this pearl of great price; and, yet, the blessings of the kingdom may be had without money, and without price.

But, it is like a net, etc. This parable illustrates the ultimate design of the Church. It is easy to perceive that its design is to conserve the good. Its benign influences are not to be felt for a day among men, restraining, guiding, and drawing them, but is to continue through all time—finally landing the draught on the shores of eternity, where the sorting will be done. But the parable of the leaven is the most significant of the nature of the Church, as well as of the means of its triumphant work.

Jesus not only knew what was in man, but knew what was in nature. Though his ignorant fisherman disciples might not have known, scientifically, the nature of yeast, and though many of his loving disciples may not now know, he knew all things, and knowing, his parables were perfectly adapted to the illustration of whatever principle he sought to teach. So, he said to his disciples, "Have ye understood all these things?" They say, "Yea, Lord." Doubtless, they thought so, but not long after this, at the utterance of another very simple statement, they asked him to explain, "Not that which goeth into the mouth defileth a man", etc., and the Saviour said, "Are ye *yet* without understanding?" As much as to say, "have you not yet perceived the fact, that the kingdom which my Father planteth is to affect the hearts and lives of men, that its leavening power is to be manifested in changing the lives of men, enlightening their eyes, causing them to turn away from their traditions, philosophies and worldly wisdom, teaching them the vanity of worshipping him according to the doctrines and commandments of men?"

Leaven is a living and rapidly growing organism, which, under favorable circumstances or conditions, permeates the mass in which it is hid, imparting its own nature and characteristics to the lump. It must neither be too hot nor too cold. Either

condition is fatal in its results. A certain degree of cold may destroy its activity without destroying the life. Here, let us learn a valuable lesson. We often see a congregation spring up in a city or town, growing and expanding until you would think it would leaven the whole lump. But soon a blighting frigidity seizes upon it. It ceases to make effort—loses its life-giving power, and a state of cold indifference manifests itself in all departments of church work, as well as in the individual lives of its members. This church, or congregation, is like leaven, too, in that it has no influence or effect on the measures of meal, simply because of its coldness.

The more we truly learn of science, the better we understand those subtle, but most powerful forces called the Laws of Nature—the greater beauties and harmonies we are able to discover in the words and wisdom of Jesus.

The Church is represented to be *one*. Notice that it is a—one—grain of mustard seed, a pearl, a net, etc. These expressions are indicative of the idea of unity, the oneness of the Church.

His Church was to be, and now is, a living Church, a growing Church, and like the leaven will spread its influence among the members of society to its edification. It was for this Church, to which has been committed the work of sounding out the word—preaching the gospel, which is the power of God to salvation—that Jesus freely gave himself.

Whatever power the Church may have for saving men, is found in her faithfulness in preaching the gospel—of holding forth the word of life to the world.

It is evident that the Lord intended his Church to be a benefaction to all nations. And this is confirmed by his command to the disciples charging them to preach the gospel to every creature.

The disciple, no less than the master, is under obligations to be faithful in the work committed to him.

The duties of the pew are not far removed from the duties of the pulpit, since both are instruments in carrying out the great commission.

The work of the Church is simply a moral one—its instruments of warfare are not carnal. Therefore, he who supposes that the true interests of the Church can be subserved, or its work be properly done, by appealing to the lusts of the eye, the pride of life, any gratification of the flesh—for which we are commanded to make no provision—simply mistakes both the nature of the Kingdom and the means of its growth. Not long since, I attended a prayer meeting, and one of the brethren, in his zeal for the increase and spread of the gospel, recognizing the true principle that the gospel must be heard—said, in order to draw persons to where the gospel is preached we should make our churches attractive, our exercises entertaining, use, indeed, *every* means at our command. Our Sunday Schools, said he, should be made attractive to the children—why, said he, “the multitude did not follow Jesus to hear his teaching, but for the loaves and fishes.” I hope my good brother will stop short, and not go so far as to set a *free lunch* to draw a crowd.

The Church sends the gospel; and *its* mission is to rescue man from his lost, ruined, helpless condition—morally to regenerate him—make him a new creature; and, in its mission, it is confined to no particular class or nationality, but without reference to earthly relationships it may permeate every form of society, as the sunlight falls upon every quarter of the globe. No other religion possesses this universal adaptability to the varied wants and needs of man. Other religions are feebly, if at all, missionary, and are adapted only to particular climates, races, and tongues, and are connected and associated with some place and government, and without which they fall into desuetude, and final decay. What is there to sustain Mohammedanism without Mecca? Judaism, without Jerusalem? Catholicism, without Rome? Though the Jews worshipped only at Jerusalem, and the Samaritans on the Mountain, the conversation at the well indicated clearly what has since been amply verified, that in every land, the true worshipper might find a bleeding victim, and a smoking altar.

Thus, we are led to conclude that the true spiritual kingdom is superior to every institution, which is the result of man's philosophy. It is the outgrowth of God's ability and

willingness to provide for man's necessity something to satisfy the longings of his nature.

Institutions formed by man only minister to man's real comfort and well-being in so far as they teach and enforce those things contained in the law of the spirit. All institutions, governmental or religious, which do not teach, and cannot enforce upon the conscience of men the law of the spirit of life in Christ Jesus, so as this law shall be the strength of their lives, and the measure of their sacrifice, fail of the very elements necessary to the highest spiritual development. And it is this spiritual development which the religion of Christ seeks, that prepares man for a higher and better state.

The Kingdom of Heaven is like heaven, because the heaven is the life-giving principle ; so the Kingdom has the life-giving principle—the Spirit, and this Spirit helps our infirmities. No man can live the Christian life without the Spirit. Unless we have the Spirit of Christ, we are none of his. Unless we have the Holy Spirit, we are not the children of God.

It is a difficult thing for man to live a good, moral, upright life (to say nothing of a Christian life), without the sustaining power of Christianity, that which leads, guides, and helps man.

Even the heathen idolater, the follower of Confucius, the Buddhist, and the Mohammedan, find it harder to live up to their moral law, than does the Christian to the law of Christ. Whether God, in his goodness and mercy, will save any heathen, is not with me, now, a question ; but I am sure he would not, and will not, save those of them who will not live up to their sense of moral obligation. But God would save all. Christ died for all men. Indeed, there has been nothing left undone, which Heaven could do, that man might be saved.

The universe has been laid under contribution to provide the very best and easiest means of man's moral redemption, of his eternal salvation. As the result of the effort of Omniscience, and Omnipotence, coupled with infinite love, justice, and mercy, we have the Kingdom, or Church, with its mission of the Gospel.

Admitting that God can, and will, save some of the good heathen, still, I can see why the Savior would say : "Go into

all the world, and preach the Gospel", because this Gospel of the Kingdom is the best and easiest way to save men. It will turn them from darkness to light, they can, then, walk without stumbling; and being led by the Spirit, supported and comforted in their trials, many thousands, instead of the few, will enjoy the light, liberty, and happiness of the Christian life in this world, and the life everlasting in the world to come.

Some institutions, founded by men, may propose to help forward the kingdom, and some may oppose its progress, but none of them can become Christianity, nor can they perform its legitimate work. Some, indeed, may foster and give scope for it to do its own work, but this, only in proportion as these institutions are influenced by the Spirit of Christ, shown in his teachings.

Christianity attacks no visible institution, as such. It permits man to have whatsoever institution he will. It wages no war on Judaism, Mohammedanism, Catholicism, as religious institutions; attempts to enact no laws nor wield any power directly to subvert governments. It recognizes the monarchy, and permits the democracy. It honors the king, and exhorts obedience to them that have the rule. Teaches its adherents to pray for kings and for all in authority. It recognized the relationship of master and servant, because it existed among men. It calls its people out of Babylon and would fashion them after the Master. It sows the seed of universal emancipation, that man may be relieved of all error, which it attacks in every place and in every form, whether among its own professed followers, or those who oppose. Its weapons of warfare are not carnal, "but mighty through God to the pulling down the strongholds, * * * * bringing into captivity every thought to the obedience of Christ."

As the mountain is carried to the sea in grains of sand, so, all institutions, which exalt themselves above the Church, will be, sooner or later, brought down, by the disintegrating forces, and rapid currents of spiritual truth in its contact with their errors.

It is said that the peach was, at one time, a dwarfed and poisonous fruit; but culture has so modified its organism, caus-

ing new combinations of the juices to circulate in it as to have entirely revolutionized its growth and development, so that instead of a mere shrub, bearing an unsavory and unwholesome and dwarfed fruit, it is now a tree, bearing one of the most beautiful, as well as the most luscious of fruits.

So Christianity is constantly sending its vital forces into all the elements of society.

Human institutions recognize its presence, and wonderful changes are everywhere to be seen, in all that pertains to the welfare of the race.

Its provisions reach every class and condition of society. It goes to the slave, and he becomes the Lord's freeman ; it goes to the master, and he becomes the servant of the Lord. It makes both master and servant brethren. It transforms the king into a subject, and converts the subject, not only into a king, but also into a priest of God. It raises all men to the common level of an immortality. It finds them all on a level of common sinfulness—makes all accountable, and offers to all a common salvation. Proposes to all the law of love, and to those who accept this law, it promises eternal life.

Then let its benign influence be shed abroad by those with life imbued.

"A living church is like a living tree, it bringeth forth its fruit in due season."

The mere growth of a church—or congregation—in numbers, in consequence of an innovation, should not be discounted for Spiritual life and energy.

Clerical absorption, and ecclesiastical bondage are the dangers which now threaten that liberty which belongs to the people of God. A congregation set in order, imbued with the Spirit of Christ, and operating according to apostolic rule will be a living power ; otherwise its claims to divine paternity must be baseless.

Why all this effort on the part of the preachers—pastors—to gain a semblance of spiritual life in churches by appealing to them to work to save souls, while the lust of the flesh, and the pride of life are consuming them day by day ? The low comedy of the theatre, the vulgar jest and burlesque of the minstrel

show, the fascinations of the ball-room, the ecstasies of the round-dance, the beastliness of drunkenness and gluttony, covetousness and idolatry run riot, drawing men to perdition, while the elders, on whom the Lord has laid the responsibility of the spiritual welfare of the church, have resigned the trust into a clerical gentleman's hands, modernly called the pastor, who finds, as I recently heard from the pulpit, that the feeble spiritual condition of the church is traceable to two causes; viz., 1. There were some *dead heads*, in the church, who would not pay what they ought, though they attended church and received all the blessings of the congregational worship and the ministrations of the *pastor*. 2. That there were others, who were conspicuous by their absence from the services of the church. (I suppose they paid.) Now, I can safely say, that I have never known a preacher, who seemed more desirous to have *his* church to manifest their zeal than he, and I have never known one who was more ready to invent and adopt human expediences for the purpose.

But in his diagnosis he has simply mistaken the symptoms for the disease. He only sees the fruit, and has not examined the tree. The fruit is not good. He would pluck off the few *branches*, on which the fruit he condemns is seen. The wisdom and the philosophy of the Master is far more rational than that of the preacher wedded to modern ideas and what he calls a broader Christian liberty, broader, as I conceive, than the law of Christ prescribes. The Master said: "The axe is laid at the root of the tree." There is something wrong, there is a reason for this dereliction of duty. Perhaps, it may be found in a disposition on his part, or on the part of others, to trust too much to the experiences of a false philosophy of "Christian liberty", which means, sometimes, an occasion for the flesh.

"If ye love me ye will keep my commandments."

"For this is the love of God, that we keep his commandments."

Perhaps, there may be in the congregations, not manifesting the fruits of the Spirit, some consuming fire of discord, the cause of which has been wantonly thrust into the congregation, which, if not removed, will, sooner or later, work its destruction.

It is impossible, in the nature of the religion of Christ, for any man, or set of men, to attempt to engraft on a congregation of Christians, professing to take the Scriptures as its guide, any new methods in the work and worship of the Church, to which they have not been accustomed, without producing strife and discord, unless, first of all, these things shall have been fully discussed, and that congregation taught to believe them, at least, permissible, if not incumbent, as a matter of duty.

And no such effort will be made where the law of love has not been abandoned. No such thought can enter the heart until the doctrine of Christian liberty degenerates into license.

But this desire and effort on the part of man to make perfect by the flesh, the things left wanting by the Spirit, is as old as Cain, and equally as full of mischief. The Church is the pillar and ground of the truth, and her works and her worship cannot be resigned, nor superceded. She is the bride, the Lamb's wife, and no other organization will be able to seduce him from her love; no other will he either recognize or honor. That Church which operates in harmony with apostolic precepts and precedents manifests his life, and shows that she is one with him and the Father. She will abide in his love.

All human organizations, associations, and societies of men, operating, or claiming to operate, by the authority of Jesus, the Christ, are outgrowths of an innovated and corrupted Christianity. In the divinely ordained means the Church finds its true expansion and growth. Each *branch*—member—must bear fruit, or there is no full development.

Each has his office, and when in the discharge of the duties of that office, the Church edifies herself in love and makes increase of the body. But if one or more members get to working wrong—get out of gear, as it were—what a jar and what friction to the whole machinery. No wonder the benediction of the apostle was, "Peace be with you."

The Church, by her ministry, sows the seed, by her zealous and taught men in the Scriptures is it watered, and God gives the increase.

"Paul plants, Apollos waters, but God giveth the increase."

Thus let the loving influences of the Gospel of the grace of God be shed abroad in our own hearts, and may we burn to spread its benefits far and wide—at home and abroad. Let the Church put forth all her energies in spreading the truth, that men may be converted from error and God glorified in the redemption of man from the thralldom of sin.

Let knowledge—the wisdom of God—be the wisdom of his people, and may it abound more and more, that the light of the glorious Gospel of the Son of God may grow brighter and brighter, till the perfect day; till we shall all see eye to eye, and speak the same things; until all men shall know God, whom to know aright is life eternal.

JAMES E. SCOBEE.

THE TIME AND PLACE WHERE THE LORD INSTITUTED THE SUPPER.

It is almost universally believed that our Lord instituted what the Christians call the Lord's Supper immediately after partaking of the Passover. There are good grounds for disputing this belief. The events that preceded the arrest, and the subsequent trial and crucifixion of Jesus, as recorded by the Apostle John, indicate, in truth, clearly disprove that "Jesus instituted the Lord's Supper at Jerusalem immediately after the Passover." It is freely admitted that there is, in the record given by Matthew, Mark, and Luke, evidence which implies that the Supper was instituted at Jerusalem on the night of the arrest of Jesus in the garden. A careful study will demonstrate that there is a serious difference in the statements as reputed to be from Matthew, Mark, and Luke; but, when compared with what is undisputed to be the order of the Jews, when observing the Passover, the error is seen.

Says Josephus, in his history of the Jews, speaking of the Passover: "The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and contin-

ues seven days, wherein they feed on unleavened bread ; on every one of which days two bulls are killed, and one ram, and seven lambs. Now, these lambs are entirely burnt, besides the kids of the goats, which is added to all the rest of sins ; for it is intended as a feast for the priests on every one of these days. But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them."

This quotation from Josephus is exactly the order which the Bible gives for the observing of the feast of unleavened bread. The lamb for the passover, by divine command, was to be killed on the fourteenth day of the month, called Nisan, at even, which, Josephus says, was done "between the ninth and eleventh hours." Therefore, the last thing done by the Jews on the fourteenth day was the killing of the paschal lamb. It was roasted and eaten between the going down of the sun on the fourteenth and the morning of the fifteenth.

Turn with me to Matthew, 26th chapter, and note carefully the statement made : "And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the son of man is betrayed to be crucified." "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said not on the feast day, lest there be an uproar among the people." This statement of Matthew, if true, and I believe it is true, then it was before the feast of the passover that Jesus was betrayed. Could language be any more expressive, "Ye know that after two days is the feast of the passover, and the son of man is betrayed to be crucified"? The betrayal of Jesus was agreed upon, and executed before the feast of the passover. Matthew, Mark, Luke, and John all agree as to what transpired in the house of Simon at Bethany. John is the most explicit, and gives the feet-washing which Jesus did after supper. It can be, and, in fact, it is, demonstrated by the Scriptures, that the first day of unleavened bread was a holy day, in which no Jew was allowed to work. This proves that the anointing of Jesus, and the feet-washing were

prior to the passover, and done at the house of Simon. John distinctly states that Jesus discovered to his disciples who it was that should betray him. This was done at Bethany, in the house of Simon, from whence Judas went and covenanted with the priests to deliver Jesus. It is utterly impossible to conceive how Jesus could say, "the son of man is betrayed to be crucified," and yet the passover at which it is alleged he was betrayed was two days off. The language, "and from that time he sought opportunity to betray him," forbids the acceptance of the theory that Judas went from the passover table, on the first day of unleavened bread, to the chief priests and scribes, and agreed to deliver Jesus, and that he did that very night lead the band to capture Jesus. Stranger still is the doing; that is, the taking of Jesus on the feast day, when the high priests, scribes, and elders said, "not on the feast day, lest there be an uproar among the people." And, stranger yet, the Jews are made to take Jesus on the convocation day (a day of rest) and crucify him. John, however, shows that the Jews, after Jesus was in the hands of Pilate, would not enter the judgment-hall, because "it was the preparation of the passover." Another forcible argument is, that Jesus was in the clutches of the Jews on the fourteenth day of Nisan, about the sixth hour, three hours before Jesus was put to death, and three hours before the Jews killed the passover lamb. The succeeding hours after Jesus expired, and then taken from the cross, was "the preparation of the sabbath." Here we have the order of events, that Jesus died and was taken from the cross on the fourteenth day. The next day was the Jews' sabbath, made "an high day", because it was the first day of unleavened bread, and the fifteenth day of Nisan. The day following this "high day" was the second day of unleavened bread, and on that day (the sixteenth day of the month Nisan), Jesus arose from the dead.

Having, as I believe, faithfully and truly given the facts attending the betrayal and crucifixion of Jesus, and shown that he was on the cross, dead, at the hour when the Jews killed their passover lamb, how grand the utterance of Paul, who declares Jesus Christ, "our passover, is sacrificed for us." The Jews' passover was instituted to commemorate their deliverance from bondage in Egypt. The sacrifice of Jesus on that very

fourteenth day, and at the hour that the Jews sacrificed the lamb, Christ died for our deliverance from the bondage of sin.

I shall briefly note some of the absurd statements which the ancient and modern revisers of the Scriptures have handed down to us. Take that of Matthew 26 : 17 : "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, where wilt thou that we prepare for thee to eat the passover?" Mark and Luke have about the same statement credited to them, which is a contradiction of the Scriptures, and what Josephus informs us is the order in which the passover and feast of unleavened bread was observed. If the Scriptures, and Josephus, are to be taken as authority, then the statement that the disciples asked Jesus on the "first day of unleavened bread (which was the fifteenth day of the month) where wilt thou that we prepare for thee to eat the passover?" is not correct. Luke 22 is reported as saying, "Now the feast of unleavened bread drew nigh, which is called the passover." Again, "Then came the day of unleavened bread, when the passover must be killed." True it is, that the day of unleavened bread came, but the passover was killed before the unleavened bread was eaten. It is impossible, therefore, to understand how the disciples of Jesus went to him on the first day of unleavened bread, to consult him about the passover which was killed on the fourteenth day, a day that is not counted in the feast of unleavened bread, consisting of seven days, the fifteenth day being counted the first day. It is likely that Jesus observed at least two passovers with his disciples after he commenced to preach, and that the last one at which he ate the passover was a full year before he suffered death. The record which states that Jesus said, "It is with desire, that I have desired to eat this passover with you before I suffer," and the previous record, of what Jesus bade John and Peter to do, when they asked him where should they prepare for him to eat the passover, applies with much more force to the time of year previous. than to what took place during the time of the passover at his death.

The object of this article is to invite attention to the loose handling of the Word of God, and stimulate an earnest investi-

gation upon the subject before us. The brethren who are ever watchful, and valiant for pure speech, and defence of the gospel of Christ, will, it is hoped, carefully examine into this subject. I know that I am treading upon the toes of thousands who will turn upon me and say, "Wilt thou teach us?" It is not I that should teach, but the Word of God. I believe that the Roman Catholic Church, King James' translators, and the late Revisers of the Scriptures are responsible for the error herein spoken of.

J. T. PEARCE.

THE HUMAN WILL AS A FACTOR IN RELIGION.

The repudiation of natural religion led to the opposite extreme, and Calvinism took high rank in the field of theological controversy. And probably nineteen-twentieths of all the preaching done to-day in Protestant churches is essentially Calvinistic. Many of those who repudiate the name of Calvin with scorn, and who affect to despise his theology, seem, unwittingly, in many instances, to fall back upon it in every attempt which they make at an explanation of regeneration. It is simply impossible to harmonize the doctrine of total inability, and the theory which claims faith to be an immediate "gift", or an emanation from God, with any other system than Calvinism.

However, we propose to investigate the province of the Will, in the great work of converting to God, satisfied that the Scripture teaching on this question will do away the necessity for much of the controversy and false teaching with which the world has unfortunately already been too familiar. Nor do we believe it advisable to attempt the scientific accuracy in which a Locke or a Wheedon might fail. But as a question of fact there is a will, mind, ability, or determining force recognized by the Bible as inherently present as a part of the human understanding or intelligence.

The advice of the great apostle to the Gentiles is couched in these words: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8.

We introduce this exhortation of the apostle as containing the fullest possible recognition of the freedom of the human will. He refers to this power of choice incidentally, as though it needed no argument to sustain it. If he misjudged not the capacity of these Galatian brethren, it is a poor compliment to the world's progress that we should not be able to understand him now. The appeal to these brethren is based on a comparison between the power of choosing, as it existed in the mind of Christ, and as it may exist in the mind of man. The fullness, freeness, and energy of purpose, on the part of Christ, to do the will of God, is made to be the *example* which the believer shall imitate. And the recognition of man's power to control and direct his moral energies, in harmony with God's revealed will, is complete.

It may be suggested that, since this language is addressed to Christians, it does not, necessarily, refer to the exercise of any power held by them in common with the unregenerate. And, secondly, that *φρονεῖν* "mind," refers to the disposition of the affections, rather than to the exercise of the will.

In answer to which, we say, that the assumption, that there is in the believer any other faculty or power, as a human being, than that which may be found in all rational descendants of Adam, is without the semblance of foundation, being unsupported alike by observation and the Word of God. While *φρονεῖν* in this instance, evidently means to *consider* with a *desire* and a *purpose* to become like Christ. It must have this force, or this splendid passage becomes meaningless.

It is sufficient, then, for our present purpose, to consider the fact that Paul recognizes the presence of a power or faculty of soul in man by which his life may be controlled. The appeal

to men persuading them to permit the mind, *i. e.*, the obedient disposition which was in Christ, to be in them also, implies the possession of a will power by which this result was to be brought about. Christ is the example, and the ability of the human will to imitate him in the exercise of a voluntary service to God, will secure, as the context teaches, to the faithful ones, an exaltation to glory. God is not unrighteous to forget your patience of hope and labor of love. In the absence of ability, the "ought" of human duty becomes a solemn mockery.

There is but one question to be answered, in order to determine the correctness of the above interpretation. And that is, in what sense is Christ an example that we should follow him? Did he walk by faith, or did he walk in knowledge? Is he an example of faith? Can you conceive of Christ as a believer? Is not Abraham the typical believer? Is not the Christ, before men and angels, the embodiment of sanctified will power? Did he not understandingly say, "Lo! I come to do thy will, O, God"? Did not the fullness of the Godhead dwell in him in substance while he tabernacled among men? Was he not the light, in whom is no darkness? Did he not, *in knowledge*, lay aside the glory which he had with the Father before the world was? Did he not intelligently say, when his soul was troubled, "*But for this purpose came I unto this hour*"?

If Christ walked by knowledge of God's purpose, and not by faith, it follows with the demonstration of logic that he is to us the model of willing obedience. Does not faith belong only to the created ones, to whom the veil has not been lifted? We have a thousand examples of lives devoted to the service of God by faith; but there is only one example of obedience unto death where the stainless hero walked by knowledge. We ought to have the faith of Abraham, to which should be added the mind which was in Christ. And if our perfect exemplar was moved by the determination of his own will to obey, in all things, the will of the Father, in like manner should the believer determine the course of his life by the exercise of *his will* in imitation of Christ.

It is impossible to confuse the terms, faith and will. But there is a distinction, not always made, to which we invite attention. Faith is, oftentimes, compulsory; the will, with reference to duty, is always free,

It is doubtless true, as infidels claim, that one is compelled to believe in harmony with the weight of evidence. The Bible presumes that its evidences are sufficiently convincing, and that those to whom they are presented are without excuse. But, although sometimes compelled to believe, beyond the power of the mind to dissent, we are never compelled, beyond our power of refusal, to obey God.

A very simple illustration will aid in presenting our thought. Twelve men, in a jury-box, may prefer to believe their neighbor boy innocent of theft. But, as charged in the indictment, his guilt is proved. And they are compelled to believe what they would have preferred not to have believed. But are these men not free to violate the oath of a juror? Certainly. Convinced of the prisoner's guilt, they are yet free to violate their oaths, and allow him to "go hence acquit." It is simply a question of conscience and of will, as to whether they discharge their duty according to the law and the evidence.

And to-day, in the great court of life, with all the proof, irresistible it may be, that Christ is the Son of God, we may, as did those referred to in the twelfth chapter of John, "refuse to confess him"! Man may be forced to believe, but he cannot be forced to be good. The sun shines, and God has given him eyes to see, but this does not prevent the suicide walking over the cliff. Knowledge of God's revelation, and faith therein, does not compel obedience. The exercise of the will, of a mind like Christ's, in obedience to God, is the one supreme condition of salvation.

In "forty-nine" and the "fifties," no man, in this country, doubted that there was gold in California. Often the man who stayed at home had just as great faith as his brother who tramped the plains, through hostile tribes, to reach the golden sands of the Pacific slope. It was not the want of faith in him who stayed, but the presence of will in those going that

made the difference. All were compelled to believe, none were compelled, in an absolute sense, to go. So true is it that will power must be superadded to faith in all the important affairs of men.

The loafer who reclines in the shade while the robin sings amid the apple blossoms, and the balmy south wind kisses mother earth out of her winter's sleep, has just as much *faith* that God is, and that nature is true to the promise of seed-time and harvest, as though he were industrious. The difference between the loafer and the toiler is not one of faith, but of will! He who drives the glittering ploughshare and gathers in the precious grain, is moved, not by faith only, but by a determination and purpose to do that which duty and opportunity require. The great mass of disobedient ones, where the gospel is preached, are not unbelievers, infidels. They believe the great truths of the Bible; but they have not the mind, will, or purpose to obey God. The distinction between the obedient and the disobedient is one of will rather than of faith. As saith the Scripture, "When they knew God, they glorified him not as God." Wherefore? Not because they did not believe, but because they did not *choose* to honor him. This is the history of irreligion from the beginning until now.

Faith may be the gift of God. It may be the beginning, the begetting, to a divine life. But no man was ever born again, or adopted into the family of God, except upon his own petition springing from a choice made through a determination of his own will. When the prodigal son came to himself, to his reason, in distress and among strangers, he said, "I *will* arise and *go* to my father." No sinner ever returned to God by faith only. But believing the story of the cross he considers it. Convinced of his lost condition, and that there is joy in heaven over the penitent, he says, in addition to faith, "I will arise and go to my Father." For such an one the robes of sonship and the Father's greeting are waiting. Belief among the swineherds is powerless; but when the energies of the moral nature are aroused, and the intelligent soul says, "I will arise and go", faith is perfected by obedience.

In the peerless glory of his exaltation the Son of David, the bright and the morning star, "The Spirit and the Bride

say, Come ; and let him who hears say, Come ; And let him that is thirsty come ; and whosoever will, let him take the water of life freely" ! Christ said, " ye will not come unto me that you might have life." When the Son of Man wept over Jerusalem, he said, " O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen doth gather her chickens under her wings, *and ye would not* " !

The will, the moral power of determination, is the factor, on the human side, in religion, without which faith and tears are of no avail. There are few who will read this paper without faith enough to save them. Faith is easily given ; but how hard to work in us a will to do and to suffer after the example of Christ ! You may approach the average citizen of this country, and he will confess Christ. Few will deny him. But where is the mind, the purpose to carry out what faith dictates to be done ?

Approach the backslider. Not one in a hundred of these will deny Christ. As a rule, they will say, " We believe in God, in Christ, and in the Bible, as firmly as we ever did." But in some way, their resolution or purpose to follow Christ has been shaken. The *will* that took them to the house of God exists no longer ; and faith without a purpose becomes that fruitless thing described as a body without a soul.

It is pertinent to remark, before closing, that God " works in us both to will and to do of his good pleasure." But there is no reason to suppose that he works contrary to the requirements of the moral and intellectual constitution which he hath given us. Man is a creature of motive. And God operates upon his will to direct it by the motives which he sets before him. But these are not irresistible. The compelling power of the gospel is the message sent. The feast is ready, the invitation is generously given to all. No compulsory power beyond the ability of man to resist is mentioned in the Bible. Sinners are drawn by the cords of his love. Yet it is written, " All day long have I stretched out my hands to a disobedient and gainsaying people !"

Helplessness to provide salvation does not preclude the ability to accept salvation when it is offered. The child who extends its hand for charity receives a gift. The act does not merit the gift, but is the condition of its reception. The prayer for alms does not create food and clothing, but it is a pre-eminently favorable condition for the reception of blessing. The coming to Christ is no substitute for the atonement, but a necessary condition to its enjoyment. Heaven is not a penitentiary. No one is taken there by a sheriff. Paradise exists for those who have cultivated the "mind which was in Christ Jesus." "Come unto me and I will give you rest." But he who wept over Jerusalem is yet rejected of men. But he can not be rejected, refused, unless he were willing to reign over them !

W. B. F. TREAT.

SCRIPTURAL SYSTEM OF SPREADING THE GOSPEL.

CHAP. I.

SHOULD THE GOSPEL BE SPREAD ?

Why should the good news, that salvation has been brought to the world of humanity, dead in trespasses and sins, be proclaimed ? Why should that salvation, which *first began to be spoken by the Lord*, and afterwards was confirmed by them that heard him, be now spoken ? Because men are in need of a salvation ; and they must hear of it and accept it before they can enjoy it. "Preach the gospel to every creature. He who believes and is immersed * shall be saved." Mark 16:16. "Then belief comes though hearing the word of God." Rom. 10:17. "And this is the word which by the gospel is preached unto you." 1 Pet. 1:25. That it should be brought to the ears of

* Charles Anthon, LL. D., says :—"The primary meaning of the word *Baptizo* is to dip or immerse ; and its secondary meanings, if it ever had any, all refer in some way or other to the same leading idea. *Sprinkling, etc.*, are entirely out of the question."—*Dr. Fuller on Baptism*, p. 45.

human-kind, but few will deny ; and that it is the duty of those who enjoy such salvation to aid others to enjoy it, scarcely needs to be demonstrated. The gospel to be preached is thus defined by the apostle Paul : " Now I make known unto you, brethren, the gospel which I preached unto you, which also you received, wherein also you stand, by which also you are saved. * * * For I delivered unto you first of all that which also I received, how that Christ died for our sins, according to the Scriptures ; and that he was buried and that he has been raised on the third day according to the Scriptures." 1 Cor. 15:1.

1. HOW IS THE GOSPEL TO BE SPREAD ?

This is a question that affords more room for investigation. Our knowledge on this point is to be derived from one source, that is—the New Testament. We are obliged to dispense with the miraculous in the religion of Christ, as a present, actual operation amongst mankind, from the simple fact that there is no such thing now manifested. We have the grand result in the New Testament, our only source of Christian knowledge. We have the miraculous as a model or pattern ; and the work of supernaturally gifted men as an example or precedent for our action in all cases where similar work can be done now. What they did in spreading the gospel that was not miraculous or extraordinary, we can do and ought to do, and do it in the same way or manner. We have *three* living powers, admittedly so in all Christendom, and about which there is scarcely the shade of dispute, and what are they ?

2. THE BIBLE—THE CHRISTIAN—THE CONGREGATION.

By what process is the perpetuation of the Bible, the Christian, the congregation of Christians to be attained ? All three are necessary and requisite ; to work wisely, and powerfully, all three must go hand in hand, intimately and closely ; if one is thrown aside, error and corruption creep in, mischief and destruction follow. What God has joined together let no man put asunder. How, then, may they operate in this world ? I answer :

First.—*The Bible*—By its transcription, translation and circulation.

Second.—*The Christian*—By his private and public work.

Third.—*The Congregation*—By its internal and external work.

THE BIBLE—May again be divided under three heads of operation :

(a) The Bible itself, its translation, printing, circulation and distribution ; a large work, in which all may join in one or the other.

(b) Books written in defence, vindication or elucidation of its history, contents, etc. This is an important work, to be carefully performed.

(c) Publications published to vindicate the truth, refute error, save the sinner and confirm the saint. A valuable, useful, and responsible work in this age of the world.

THE CHRISTIAN—May also be viewed in works of three characters :

(a) His own faith and obedience ; which proclaim to all who see and hear of them the gospel he has believed and obeyed ; also in the aid he may afford to others.

(b) The Christian's individual efforts to spread the word wherever he may be. This should be encouraged and practiced ; reasonably and prudently, but earnestly and constantly. Acts 8:1 ; 11:20.

(c) An individual disciple's public effort in speaking the word ; acting an independent and devoted part in advancing the gospel at his own charges. Acts 18:28.

THE CONGREGATION—May also be seen operating in three ways : Jude 3 ; Phil. 1:27.

(a) The congregation, as such, keeping the ordinance of Christ, taking heed to the word of life. Phil. 2:15.

(b) The congregation in its teaching, exhortation, etc., setting forth the gospel to those who may hear the teaching and of its teaching. 1 Thess. 1:8.

(c) The congregation or congregations sending missionaries or apostles to convert sinners and confirm saints.

In all these modes the gospel may be spread ; one should not supersede the others, or displace the others ; each and all are necessary, and if maintained in active and constant operation what a work would be done ! How glorious would be

the spread of the truth, and how prevailing and triumphant would it become ! Each division might be largely elaborated upon and shown to be authorized from the Scriptures, but possibly all will be admitted ; all, at any rate, but the last one, by most of our readers. I will, therefore, leave all the other means of operation to the reflection of the reader, and proceed to note some things about the last ; a congregation, or congregations, sending a missionary or missionaries.

The individual should work in his circle, the congregation in its circle, the "missionary of the congregation" (2 Cor. 8:23) in "regions beyond", (2 Cor. 10:16), or where "Christ has not been named", (Romans 15:20) ; and thus the gospel of the Lord would spread and enlarge until the whole habitable earth shall hear the glad tidings.

To accomplish this grand and glorious work God sent the "Great Apostle", His only begotten Son. Heb. 3:1. Christ sent the *thirteen* apostles. John 17:18 ; Acts 26:17. They preached the gospel and "made disciples" ; of the disciples they made congregations of Christ, or of God ; the congregations sent the "apostles" (Acts 11:22, 16:4-14 ; 2 Cor. 8:23 ; Phil. 2:25), and thus the glorious chain of love, with links divine and human, is established to the end of time, to draw sinners heavenward.

There are two leading points to find out from the Scriptures, and all is settled as regards the question of preaching the gospel and aiding those who may preach it. *First*, the *sending* of persons to preach. Who can do this ? Can any one or more ? Is it authorized in the New Testament ? *Second*, the *sustaining* or supporting those sent. Is this authorized, and how was it done ? What more is requisite, but to *send* and *sustain* ? Get the proper men ; *send* and *sustain* them in the proper way, and this work is done. We make selections of all the Scriptures on the question of *sending*—*not calling*. The question is not a question of distance or nearness of locality ; but of the class or kind of persons to whom the preacher is sent ; not to Christians, for the gospel is not, and cannot be preached to them, although sometimes in their hearing ; but to and for the disobedient or unbeliever wherever found, at home or abroad.

We should distinguish carefully between things which differ ; an apostle or missionary of a congregation is *one sent* by a congregation to preach, and *is not a teacher* in a congregation who may be called to that work. The apostles never trafficked in,* (2 Cor. 2:17), traded, bought and sold, the Word of God ; that is, they never gave an equivalent in teaching for the money they received from *those they taught*, or those who contributed did not receive teaching in return for their contributions. They would not make commerce or "merchandise" of the Christians (2 Peter 2:3), give instructions to them for the money they received from them. They themselves followed the apostle's injunction, "teach the flock of God" * * not mercenarily, but gratuitously. 1 Peter 5:3. If Christians choose to be generous, liberal, disinterested, and to serve others, they could do so, and their gifts were accepted as "fruit that would abound to their account", a "sweet odor, a sacrifice acceptable and well-pleasing to God." Phil. 4:17-18. In this respect the Master's teaching was honored by Paul. The apostle would not be the shepherd (pastor) of a flock as an "hireling" (John 10:14), but, on the other hand, like the "good shepherd", he would lay down his life for the "sheep", (Phil. 5:11), and "spend and be spent for them." 2 Cor. 12:15. But if they wished to "do service", (2 Cor. 11:8), for others, he would, and did, receive their contributions as an aid to accomplish the work of saving sinners, and he called this aid, "contribution for the gospel." Phil. 1:5.

CHAP. II.

"APOSTLES OF CONGREGATIONS."—2 Cor. 8:23.

The divine mode of sending missionaries or persons to convert sinners and confirm saints is taught in the New Testament, if it is taught at all. If it is not there, it is not one of the means authorized to be used in the spread of the gospel ; for the gospel was spread throughout the world at the time of the apostles of Christ, by various means (Col. 1:23), and if this was not one of them, we ought not to adopt it or use it ; we

* "For I seek no profit (like most) by setting the Word of God to sale." The original word means "to sell by retail, including a notion of fraud in the selling." (Life and Epistles of Paul, Vol. II, page 101).

have no authority to press it on the minds of persons as an obligation ; but if it were one of the ordinary and usual means used, as distinguished from the extraordinary and miraculous, then it is for us ; and we are bound to act as the first Christians acted, and to do as they did ; when we desire to do the same work or accomplish the same object.

THE CONGREGATIONS OUGHT TO SEND.

Then there will be no need of a "missionary society", or a board, as the congregations of Christ will be societies enough, and "boards" enough to do all the work in that respect which is required to be done. Why form a society to do the work which that society known as the congregation can do ?

1. CONGREGATION OF JERUSALEM.

Mission of Barnabas. Barnabas was the first apostle of a congregation, and was sent by the model congregation at Jerusalem, the mother of all congregations of Christ.

Now, of those who had been dispersed by the persecution that arose after the death of Stephen ; some of them were men of Cyprus and Cyrene, who spoke the word to the Grecians at Antioch, and a great number believed and turned to the Lord, (Acts 11:19), and the report concerning them came to the ears of the congregation that was in Jerusalem, and they sent out Barnabas to go as far as Antioch. Verse 22. He went, and the work he did had reference to two objects : 1. He *exhorted* them all (the believers) to remain with purpose of heart faithful to the Lord. Verse 23. 2. "A great multitude was *added to the Lord.*" Verse 24. The character of Barnabas is thus given : "For he was a good man and full of holy spirit and of faith." Verse 24.

That Barnabas was an "apostle" of the congregation at Jerusalem, is apparent from the statements in Acts 14:4-14, he is so named twice expressly. "And part held with the Jews and part held with *the apostles,*" "which when *the apostles Barnabas* and Paul heard of, they rent their clothes." These facts explain the reason of Barnabas being called an apostle. He was not an "apostle of Christ", as was Paul, but he was an "apostle" of a congregation.

THE HISTORY OF BARNABAS,

the first missionary of a congregation, cannot fail to be interesting; and if it were studied a little more than the history of the modern missionaries sent by "sects" and "societies", the world would be vastly improved by the result. The first notice we have of Barnabas is in these words: "And Joses, who, by the apostles, was surnamed Barnabas (which name, when translated, is son of exhortation), a Levite, by birth a Cyprian, having land, sold it, and brought the money and laid it at the feet of the apostles." Acts 4:36. We hear of him again when Paul came to Jerusalem, and attempted to associate with the disciples, and they were all afraid of him, for they did not believe that he was a disciple. "But Barnabas took him and brought him to the apostles and told them how he had seen the Lord on the road, and that he had spoken to him, and how he had boldly preached in Damascus in the name of Jesus." Acts 9:26. The next mention of him is in the chapter first quoted (Acts 11:22), and after that "Barnabas went to Tarsus to seek for Saul, and when he had found him he brought him to Antioch, and it came to pass that *they met together in the congregation* for a whole year, and *taught a great multitude*, and the disciples were called Christians first at Antioch." 5:25. Agabus having predicted a famine in Jerusalem, the brethren in Antioch determined to send "relief to the brethren that dwelt in Judea, which also they did, and they sent it to the elders by the hands of Barnabas and Saul" (11:30), and "Barnabas and Saul, after they had fulfilled their service, returned from Jerusalem, taking with them John whose surname was Mark." Acts 12:25.

"Now there were certain prophets and teachers in the congregation that was at Antioch: Barnabas and Simeon, who is called Niger, and Lucius of Cyrene and Manaen, who was brought up with Herod the Tetrarch, and Saul, and while they were publicly serving the Lord and fasting, the Holy Spirit said: Set apart for me Barnabas and Saul, to the work to which I have called them. Then after they had fasted and prayed and laid hands on them they dismissed them. Therefore, having been sent forth by the Holy Spirit, they went to Sileucia,

and then sailed to Cyprus, and while they were in Salamis *they preached the word of God in the synagogue of the Jews, and they had John as an assistant.*"

This Scripture is used by some, as if the congregation had sent Paul and Barnabas, by others as if the "prophets and teachers" had sent them, neither of which is correct; for it is expressly stated, "*Therefore, having been sent forth by the Holy Spirit,*" they went down to Sileucia. This concludes us in reference to any views we might have on the subject. This was merely putting them into the work for which they were sent. Paul was sent by Christ to preach the gospel; Barnabas was sent by the congregation at Jerusalem long before this to preach the gospel; they remained, it would appear, too long at Antioch teaching the congregation, hence the Holy Spirit said, "*Set apart for me Barnabas and Saul to the work to which I have called them*"; not the work *I call* them or *will call* them; but the work to which *I have*—at a time antecedent to this—*called them*; that work was *preaching the Word of God*. See verse 5. Teaching a congregation was incidental and temporary for the most part, until, as, in the instance at Antioch, those who were taught were able to "teach others also", which we find was the case there. Acts 15:35.

They went to Paphos, and Sergius Paulus, "*a prudent man*", called for Barnabas and Saul, and expressed an earnest wish *to hear the word of God*. Verse 7. They afterwards put to sea and went to Perga in Pamphylia, thence to Antioch, in Pisidia, and on the Sabbath day went into the synagogue and sat down, and the rulers asked them to exhort. Paul preached unto them. Acts 13:16 to 42. "Now, after the congregation was dismissed, many of the Jews and religious proselytes followed Paul and Barnabas, *who spoke to them, and persuaded them to continue faithful to the grace of God.*" The next Sabbath "*almost the whole city came together to hear the word of God*", but the Jews contradicting and reviling, Paul and Barnabas, speaking boldly, said: "*It was necessary that the word of God should be spoken to you first; but since you reject it and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles, and the word of the Lord was published throughout the whole of that region.*" The Jews "*raised persecution*

against Paul and Barnabas, and expelled them from their borders," and they went to Iconium.

In Iconium "they went together into the synagogue of the Jews, and so spoke that a great multitude of the Jews and Greeks believed"; but the unbelieving Jews excited and embittered the minds of the Gentiles against the brethren; therefore, they continued a long time, and spoke boldly in the Lord, who gave testimony to the word of His grace, by granting signs and wonders to be done by their hands. But the multitude of the city were divided; and some were with the Jews and some with the apostles, but when there was a violent purpose on the part of the Gentiles and of the Jews, with their rulers, to outrage and to stone them, being aware of it, they fled to the cities of Lycaonia, Lystra and Derbe, and to the regions round about, and there *they preached the gospel.*" Acts 14:1 to 7. Paul healed the cripple in Lystra, and when the people saw what was done they said: "The gods have come down to us in the likeness of men. And they called Barnabas, Jupiter, and Paul, Mercury, for he was the chief speaker." Then the priests of Jupiter went to offer sacrifice; "but when the *apostles Barnabas* and Paul heard of it, they rent their clothes," and said, "*we preach the gospel* to you that you may turn from these vanities to the living God." The Jews followed them and Paul was stoned.

"And on the next day, he departed with Barnabas to Derbe, and when *they had preached the gospel in that city, and had made many disciples*, they returned to Lystra and to Iconium, and to Antioch, *strengthening the souls of the disciples, exhorting them to continue in the faith*, and saying that through many afflictions we must enter into the kingdom of God. And when *they had appointed elders for them* in every congregation, with prayer and fasting, they commended them to the Lord on whom they believed, and having passed through Pisidia, they came into Pamphylia, and when they had *preached the word* in Perga, they went down to Attalia; thence they sailed to Antioch, from which place they had been commended to the grace of God, for the work which they had accomplished. "*And having come and called together the congregation, they*

reported all that God had done with them, and that he had opened the door of faith to the Gentiles. And they continued a long time with the disciples." Acts 14:21. Certain men came down from Judea, and "Paul and Barnabas had no little discussion and disputation with them," and Paul and Barnabas and certain others went up to Jerusalem and met the apostles, elders and multitude of the disciples; they kept silence and "listened to Barnabas and Paul, while they made known what signs and wonders God had done by them among the Gentiles." Acts 15:12. A letter was sent back with them, and also other brethren, to Antioch, and "Paul also and Barnabas continued in Antioch, *teaching and preaching* WITH MANY OTHERS *the word of the Lord*, and after some days Paul said to Barnabas, let us return *and visit our brethren in every city in which we have preached the word of the Lord, and see how they do.*" Barnabas had wanted Mark to go with them; but Paul "did not think it proper" to take him, and they had a "sharp contention, so that they separated from each other" and "Barnabas took Mark and sailed to Cyprus." Acts 15:39.

We have no other or further authentic account of Barnabas or his work after this, except it be in 1 Cor. 9:6, which was written about six years after this separation, and then Paul associates Barnabas with him in the privileges claimed for himself: "Have I only and Barnabas, no right to leave off working." 1 Cor. 9:6. This would seem to indicate a reconciliation and a reunion in work again. The only other allusion to him we have in the Epistles is in Galatians 2, when Paul speaks of going up to Jerusalem with Barnabas. This abbreviated history of Barnabas will give the reader an idea of the work of the first apostle of a congregation of Christ.

2. CONGREGATION AT PHILIPPI.

Epaphroditus. Paul to the Philippians says of Epaphroditus: "Yet I thought it becoming to send you Epaphroditus, my brother and companion in labor and fellow-soldier, but *your apostle* (missionary) and *public servant to my need*, because he longed after you all, and was much distressed because you had heard that he was sick." Phil. 2:25. "Receive him, therefore, in the Lord with all joy, and regard such as worthy

of honor, because *for the work of Christ* he was near to death, not regarding his life, that he might supply that which was lacking in your *public service* to me." Verse 29. It appears to me that the words, "*your apostle*", are descriptive of the relation of Epaphroditus to the congregation at Philippi generally, as the words, "*your public servant to my need*", is of his particular relation at that time to the congregation and apostle both, and that they are to be distinguished; that they are not equivalent, or synonymous, or a repetition of the same character, is, I think, quite clear. "Your apostle" is general, "*your public servant to my need*" is limited and particular. In being sent to carry the gift to help Paul's need, he acted like Barnabas going up to Jerusalem (Acts 11:30); or as that other "apostle" sent by the congregation with Paul as his fellow-traveler with the "gift" to Jerusalem. 2 Cor. 8:19-23.

3. MISSIONARIES OF CONGREGATIONS. 2 Cor. 8:23.

In the nineteenth verse of this chapter the apostle refers to a brother (supposed to be Luke) "who was chosen (or voted) *by the congregations*" (probably of Macedonia—see verse 1—or may be generally by all the congregations who contributed), "*our fellow-traveler with this gift*"; and in the eighteenth verse the apostle speaks of sending Titus to Corinth, and with him the above "brother, whose praise in the gospel is throughout all the congregations", and in the twenty-second verse another brother is spoken of, who is supposed to have been Erastus, (Acts 19:22), who is also sent, by Paul, with both the former; and in the twenty-third verse the apostle says: "If any inquire concerning Titus, he is my partner and fellow-laborer for you; or if *our brethren* (supposed to be Luke and Erastus) be inquired of, they are APOSTLES OF CONGREGATIONS; *a glory of Christ*, wherefore the proof of your love, and of our boasting concerning you, display before them, and before the face of the congregation." Those brethren are not spoken of as *the* apostles of the congregations, nor yet "*apostles of the congregations.*"

These brethren were then as "missionaries of congregations" of the same character as Barnabas, an "apostle" of the congregation of Jerusalem, and who did the same or similar

work. The term was well understood in the usage of Paul as distinctive.

I use the word "missionary" instead of "messenger", as in common version, as the best English word to represent *apostolos* where it ought to be translated. "Messenger" represents *angelos*, another word frequently used in the Scriptures, and transferred in our English word *angel*. They should not be confounded. They are distinct terms, and apply to distinct persons.* I would so translate *apostolos* in every instance where the word is not applied to the "apostles of Christ" alone. When applied to them I would use the term "apostles", because they were "named apostles" by Christ himself (Luke 6:13), as Simon was named Peter.

ACTS 13:1.

I should probably observe that an incident almost always referred to in connection with the subject of sending persons to preach the gospel is found in Acts 13:1, where Paul and Barnabas were sent forth by the Holy Spirit. This is not an illustration of the work to be done by congregations; for the congregation of Antioch had no part in the matter, had nothing to do with it; they did not send them; they did not lay hands on them, nor anything of the kind; the prophets and teachers did lay hands on them, by the express direction of the Holy Spirit; and as we have no prophets and teachers now under the same miraculous direction, designating this or that particular person by name to this or that particular work, there is no one of similar authority to act as they did. It should also be observed that both Paul and Barnabas were "apostles" before this time,

* In the appendix to "Living Oracles", Alexander Campbell, President of Bethany College, Virginia, says, speaking of the proper rendering of *angelos*:—"In most, or perhaps, in all English, and all modern versions, it is sometimes rendered by messenger, which also represents apostle; and this again confounds the reader; for when he meets the word messenger, he cannot ascertain whether it is *apostolos* or *angelos* in the original. Had we our choice, we would always render the word *apostolos*, missionary; and the word *angelos*, messenger; but this we have not. The words *angel* and *messenger* are now naturalized and adopted into our language, and we must use them." So say I, in their proper place, but not when they ought not to be used.

"The word *apostle* (*apostolos* from *apostello*, to send forth,) means simply a missionary, or one who is sent out by the authority of another." "There are three orders of apostles mentioned in the New Testament." 1. Apostle of God. 2. Apostles of Christ. 3. Apostles of the Church.—*Scheme of Redemption*, by R. Mullan. of Kentucky University, p. 294.

and were not termed apostles simply in consequence of this sending (as in Acts 14 : 4-14) ; but one had been an "apostle of Christ", and the other an "apostle" of the congregation at Jerusalem.

I deduce from these facts, and others in the Scriptures, this rule : that, what a congregation did once (that was not special or exceptional), with the approval of the apostles of Christ, may be done again and ought to be done. What the model congregation—that at Jerusalem—*did in sending Barnabas* to preach to and to teach others—*not themselves*—may and surely ought to be done by all those who wish to become imitators of the congregations of God which were in Judea in Christ Jesus. 1 Thess. 2 : 14.

CHAP. III.

"CONTRIBUTION FOR THE GOSPEL." Phil. 1 : 5.

Did congregations, as such, ever contribute to the gospel, or, in other words, aid those who preached the gospel ? The fact is evident, the apostles *and others* did receive aid when preaching the gospel. Was it because they were "poor saints", or because they were "laborers in the gospel" ? The answer will be found in the following selections. The apostle Paul distinctly avows, at least twice, that certain aid he received was for the gospel. Phil. 1 : 5, 7, and 2 Cor. 11 : 8, 9. This ought to be conclusive. The fact that he associated Barnabas with himself in the privileges claimed in 1 Cor. 9 : 6, shows, if there was nothing else, that "apostles of congregations" were to have this right. See also 3 John 5 ; Titus 3 : 13, and generally 1 Cor. 9 : 1-14.

1. CONGREGATION AT ANTIOCH.

The brethren at Antioch "determined that Paul, Barnabas, and *certain others from amongst them*, should go up to Jerusalem to the apostles and elders about this question ; *being therefore conducted on their journey by the congregation*, they passed through Phenicia and Samaria, making known the conversion of the Gentiles, and they gave great joy to all the brethren. The word in the original represented by "conducted" means to

furnish or supply, also to *accompany*, and the context must aid us in determining which is meant. Here it evidently means to supply or furnish for the journey, as the congregation did not accompany Paul and Barnabas; as "certain others from among them" were chosen and sent, and they were conducted on their journey *by the congregation* who remained at home. Illustrations of the use of the word in the sense of "accompanying" will be found in Acts 20 : 37, 38, and Acts 21 : 5.

2. CONGREGATION AT ROME.

For Paul. "When I make my journey into Spain I hope in passing through to see you, *and to be conducted by you on my journey thither*, after I am first partly satisfied with your company." Rom. 15 : 24. If the congregation were to *accompany* Paul to Spain from Rome, instead of *supplying* him with the necessary means to accomplish the journey, he would not have said they might "conduct" him after he was "first partly satisfied with their company", for he would have had their company all the time throughout their journey.

3. CONGREGATION OF CORINTH.

For Paul. "Now I will come to you when I have passed through Macedonia, for I intend to go through Macedonia, and perhaps I may abide with you or even spend the winter, *that you may conduct me on my way to whatever place I may go.*" 1 Cor. 16 : 5. He would spend the winter in Corinth as his headquarters, and the congregation would conduct him to "whatever place" he might go from time to time to preach the gospel.

"And in this confidence I intended to go to you before, that you might have a second benefit, and by you to pass through into Macedonia, and to come again to you from Macedonia *and be conducted by you into Judea.*" 2 Cor. 1 : 16.

This shows that the apostle, when he spoke about coming to them, and not being "burdensome" to them, he did not mean to relieve them from aiding him in preaching the gospel to others, but that he would not, as a "teacher" among them, be burdensome to them as the "false apostles" had been. 2 Cor. 11 : 20. He expected rather, as he says, "not boasting

ourselves in the labors of others in regions not measured out to us, *but having hope* that when your faith is increased to be by you abundantly enlarged with respect to our line, so as to preach the gospel in regions beyond you, and not to boast in regions made ready under another man's line." 2 Cor. 10: 15-16.

For Timothy. "If Timothy come, see that he be with you without fear; for he works the work of the Lord as I do. Therefore let no one despise him, *but conduct him forth in peace that he may come to me.*" 1 Cor. 16: 10.

4. CONGREGATION IN PHILIPPI.

For Paul. "I thank my God on every remembrance of you, * * for your contribution for the gospel from the first day until now." Phil. 1: 3, 5. "Because you had me in your hearts, both in my bonds and in the defense and confirmation of the gospel, you all being joint contributors to me of the gift." Verse 7.*

These verses preclude the idea suggested by some that the "gifts" were given to Paul because of his "need", in the sense of charity, as he expressly says that what the Philippians did from "the first day until" the time he wrote, was "contribution for the gospel"; and that it was not, as also suggested by some, given to him when in his bonds merely, is also shown, when he says that "both, in his bonds and in his defense and confirmation of the gospel" they contributed to him.

"Yet I thought it necessary to send to you Epaphroditus, my brother and companion in labor and fellow-soldier, but your missionary and public servant to my need." Phil. 2: 25. "Receive him, therefore, in the Lord, with all joy, and have such persons in great estimation, because for the work of Christ he drew nigh to death, not regarding his life, that he might fully supply the wants of your public service towards me." Verse 29.

"I rejoiced in the Lord greatly that now at length your care for me has revived again, * * yet you have done well in contributing to the relief of my affliction." Phil. 4: 10-14.

* Since translating, as in the text, "contribution for the gospel", instead of "fellowship in the gospel", as in Com. Ver., I have looked at *The Living Oracles*, and find that Macknight so translates it. The Bible Union Version readings give "for your participation in the gospel", or "for your contribution to the gospel." I have not seen any translation, except the *Emphatic Diaglott*, by Benjamin Wilson, which gives the seventh verse as in the text. See Phil. 4: 1, 7. See Revised Version.

"Now you Philippians know also that in the *beginning of the gospel, when I DEPARTED from Macedonia, no congregation contributed to me, so that I kept an account of giving and receiving but you only.*" Phil. 4 : 15.

"For even when I was in *Thessalonica you sent once, yes twice, to aid me in my need.*" Verse 16. "Not that I seek a gift, but *I desire fruit that may abound to your account.* But I have all and abound, I am full, having received from Epaphroditus *your gifts; a sweet odor, a sacrifice, acceptable and well-pleasing to God.*" Phil. 4 : 17.

5. OTHER CONGREGATIONS.

For Paul. "Have I committed a sin in making myself lowly that you might be exalted, because I preached the gospel to you without cost? *I stripped other congregations, taking wages, for serving you.*" 2 Cor. 10 : 7, 8.

"For being *present with you*, and in want, we were burdensome to no one; *but what I wanted the brethren from Macedonia supplied*; and in every thing I have kept and will keep myself from being burdensome to you. Is the truth in me? Then this my boasting shall not be prevented in the regions of Achaia." 2 Cor. 11 : 9. "For what is it in which you were inferior to other congregations, unless in this that I did not burden you. Forgive me this wrong." 2 Cor. 12 : 13.

GENERAL INJUNCTIONS TO THE CORINTHIANS.

1 Cor. 9 : 1-14. This chapter is used for so many purposes that one has to carefully examine it to understand what it really does mean. It is claimed by some to be conclusive authority for paying "teachers" in a congregation; by others it is rather a rebuttal than otherwise of all rights in this respect, both as to teacher and preacher. To me it seems to apply wholly to "*preaching the gospel.*" Some say the apostle adopts the reasoning of the "false apostles", and shows that while they improperly were paid for their services, he does not claim anything for himself or Barnabas; that the questions put one after another, with the illustrations, belonged to his opponents, and were not his own. This, I think, is conclusively answered by the apostle, in his own words: "*My answer to them who*

condemn me is this"; then he proceeds to argue the matter. He says, "*my answer*", not the answer of the "false apostles", it is his own, not theirs. That the argument does not apply to a "teacher" settled with a congregation is evident also, from the phrase with which he sets out. "Have we not power to *bring about* a sister, a wife, as the other apostles and the brethren of the Lord and Cephas?" To bring, or take, or "lead about", is not being established with a congregation as "the pastor", or remaining with a congregation *three* years, as Paul did at Ephesus, (Acts 20 : 31), but is like what is said to the Romans, "so that from Jerusalem and *round about*; as far as Illyricum, I have fully declared the gospel of Christ." Rom. 15 : 19. The conclusion of his argument shows, too, that he had reference to *preaching*, and not *teaching*, when he expressed the result. "So also the Lord appointed them *who announced glad tidings*, of the glad tidings to live." 1 Cor. 9 : 14.

"My answer to them who condemn me, is this : have we not liberty to eat and to drink ? Have we not power to *lead about* a sister, a wife, as the other apostles and the brethren of the Lord and Cephas ? Or have I only and Barnabas not liberty to leave off working ? Who at any time serves in the wars at his own charges ?" * (wages)—verse 7, read to verse 11. "If we have sown for you spiritual things, is it a great matter if *we shall reap* your carnal things ? If others partake of this authority over you, ought we not rather ?" Verse 12, read to verse 14. "So also the Lord appointed them *who preached † the gospel to live by the gospel*",—read to verse 18, "What then is my reward ? That, when declaring the gospel, I shall exhibit the gospel of Christ *without charge*, in order that I may not abuse my power in the gospel,"—verse 18.

The Apostle Paul would declare the gospel "without charge" to those to whom he was "exhibiting it", but those for whom he "*had sown spiritual things*", and who enjoyed spir-

* The following are the only other instances of this word in the New Testament :

Luke 3 : 14. And be content with your *wages*.

Rom. 6 : 23. For the *wages* of sin is death.

2 Cor. 40 : 8. I robbed other churches, taking *wages* of them to do you service.

† The English reader must beware not to take the expression "preach the gospel" as if it made a distinction between preaching the *gospel* and preaching *something else* ; it simply represents the word *evangelize*, i. e., perform the work of a Christian missionary.—Dean Alford on 1 Cor. 9.

itual blessings through the gospel which he had preached unto them, for them it was no great matter if they should allow the apostle and Barnabas to "reap their carnal things" while they served others, thereby practicing his declaration: "I stripped *other* congregations, taking wages to do you a service", (2 Cor. 11 : 8), and at the same time illustrating the law. "So also the Lord has appointed them who announce glad tidings, *from of the glad tidings to live.*" 1 Cor. 9 : 14.

What is it to "*live of the gospel*"? The gospel did not supply rewards in money or money's worth, nor were its blessings of that character; they were and are spiritual; but those who had obeyed the gospel,—not those who were to hear it, and to whom it might be preached—were to make "contribution for the gospel", (Phil. 1:5), and "do service" to others; and the aid thus given to Paul, the apostle of Christ, or to Barnabas, an apostle of a congregation, (Acts 11 : 22 ; 14 : 4-14), was "fruit that would abound to their account." Phil. 4 : 17. And in this particular Paul places Barnabas on the same footing with himself, and declares him entitled to the same privilege. 1 Cor. 9 : 6. Paul never did take from a congregation he taught, and he expressly commanded others not to take of the congregation they taught, but to labor for their own support as he had done.* Acts 20 : 34. No teacher in a congregation was ever paid anything for teaching the congregation; (1 Peter 5:3); his teaching was a free-will offering; but those whom the congregation sent to "announce" to the world the glad tidings, lived by the aid of those who had previously received the glad tidings and who sent them.

* Prof. Witherow, in taking notice of elders, other than "teaching elders", as he calls them, "sitting in any Presbyterian court," rebuts the idea that "ruling elders" sit as representatives of the laity in a sense different from that of the "teaching elder", and adds: "The notion is only plausible from the fact that most elders are engaged in secular pursuits. *But it should be remembered that all ministers were so engaged at the first.* Even an apostle lived by his trade, as he repeatedly informs us (Acts 20 : 34 ; 18 : 3 ; 1 Cor. 4 : 12 ; 1 Thess. 2 : 9 ; 2 Thess. 3 : 8); and it was part of Paul's charge to the Bishops of Ephesus, "that *so laboring* they ought to support the weak." Acts 20 : 35. If the pursuit of secular employments prove our elders to be laymen, then the Bishops of Ephesus were laymen, and the apostle of the Gentiles was a layman too.—*The Apostolic Church, which is it?* by Thomas Witherow, Professor of Church History, Londonderry.

We are prepared to prove from the New Testament that there is no example of a single pastor, with deacons under him, being constituted by the apostles for ruling a church. If there be any such instance, let it be exhibited. It is easy to reason, from

PAUL TO TITUS.

And through him to the brethren generally. The Apostle gave an injunction, as we read in Titus 3:13, "*Conduct Zenas the lawyer, and Apollos on their journey with care, so that nothing may be wanting to them.* Let our brethren also learn to excel in good works for these pressing needs, that they may not be unfaithful." Study the history of Apollos. Acts 18:24-28; 1 Cor. 3:6, &c.

JOHN THE APOSTLE TO GAIUS.

3 John 5. "Beloved, you do faithfully what you perform for the brethren and for the strangers. These have borne testimony to your love, in the presence of the congregation, *whom if you help forward on their journey, in a manner worthy of God, you will do well*; because for his name's sake they went forth, *receiving nothing from the Gentiles.* We therefore ought to receive such, that we may be joint laborers in the truth."*

GENERAL REMARKS.

The apostle Paul called the aid given to him, in one instance at least, "wages"; "I stripped other congregations, *taking wages*, for serving you." 2 Cor. 11:8. Here *two or more* congregations *united* or co-operated to contribute "wages" to Paul for a particular service, to preach the gospel to the Corinthians "without cost" to them. This is an instance of co-operation, so-called, in making a "contribution for the gospel."

The "contribution for the poor saints" is an ordinance in the congregation for every Lord's day. 1 Cor. 16:1. The "contribution for the gospel," (Phil. 1:5), is a "gift," not commanded in terms, but "desired," as "fruit that will abound"

the smallness of the work to be done in so many places, the scarcity of suitable persons for settled rulers, and the necessity of unfixed officers for preaching abroad; but such circumstances are nugatory when brought against palpable evidence of the fact being otherwise. *Besides, it is unfair to conjure up small churches in the apostolic period, for the purpose of setting one pastor over them.* The established churches of that day were not ordinarily small.—*The Ecclesiastical Polity of the New Testament Unfolded*, by Samuel Davidson, D.D., and LL. D. of the University of Halle, Second Ed. p. 15.

Moses E. Lard, in his Com. on Rom. 12:10, defines the word *Times*, translated "honor" in 1 Tim. 5:17; 6:1, to signify "valuing, estimation, honor, reverence respect. Here it denotes the esteem in which one Christian should hold another."

* Receive, *Com. Ver.* and *Anderson*; entertain, *A. Campbell*; sustain, *B. U. Ver.*; fellow-helpers, *Com. Ver.* and *Anderson*; joint laborers, *A. Campbell*; fellow-workers *B. U. Ver.*

to the account of the contributors, and is given as required, as needed : and in addition to the contribution for the poor saints, and may be done "once, yes twice," (Phil. 4 : 16), and from time to time, "from the first day until" some other day, (Phil. 1 : 5), or the last day of the year, to meet the "wages" of a "missionary of a congregation." 2 Cor. 8 : 23. There is no reason why the "contribution for the gospel" should not be made at least as often as the first Lord's day in every month, if not on every Lord's day.

Some will no doubt see in this the probability of impostors taking advantage of it ; and, prompted by the "love of money, a root of all evil," (1 Tim. 6 : 10), preach the gospel for "filthy lucre's sake," and not for the "truth's sake." This is not impossible, but it cannot be helped until found out, and when found out then stop the supplies, and that difficulty is adjusted. It is less likely to happen in this way, the *apostolic way*, than in any other ; for the man that buffets the world in preaching the simple gospel of Christ will not do it long, only for money, and unless influenced by a stronger and higher motive. But even if such unfortunate cases should arise, let us, with Paul, again say : "Some, indeed, preach Christ even of envy and strife, and some also of good will. The former preach Christ of contention, *not sincerely*, thinking to add affliction to my bonds ; the latter indeed *from love*, knowing that I am set for the defence of the gospel. What then ? Still in every way, *whether in pretence or in truth, Christ is preached, even in this I do rejoice : yes, and will rejoice.*" Phil. 1. 15.

CHAP. IV.

INDIVIDUAL AID TO THE GOSPEL.

Afterwards He (Christ) travelled through cities and villages, *proclaiming the joyful tidings* of the reign of God, being attended by the Twelve, and by certain women, who had been delivered from evil spirits and distempers ; Mary, called Magdalene, out of whom went seven demons, Joanna wife of Chuza,

Herod's steward ; Susanna, and several others *who assisted him with their property.*" Luke 8:1-4. "Several women also were there, looking on at a distance, who had followed Jesus from Galilee, *assisting him with their services.*" Mat. 27:55.

"And when the brethren heard this (the attempt to kill Paul) they *brought him down to Cesarea, and sent him out to Tarsus.*" (Acts 9:30.)

"And it came to pass that he (Peter) *remained many days in Joppa with one Simon a tanner.*" Acts 9:43.

"And now send men to Joppa, and call for Simon, who is surnamed Peter ; *he lodges with one Simon, a tanner, whose house is by the sea.*" Acts 10:6.

"These men [Paul and Silas] who have thrown the world into confusion, have come hither also, *whom Jason has received into his house.*" Acts 17:7.

"And the brethren immediately sent away Paul and Silas, by night, to Berea. Verse 10. If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Acts 17:15. See verse 10.

"Then the brethren immediately sent Paul away, to go as if to the sea ; but Silas and Timothy remained there, *and those who conducted Paul brought him to Athens ;* and having received a commandment for Silas and Timothy, that they should come to him as soon as possible." Verse 14. "And completing the voyage from Tyre, we arrived at Ptolemais, and having saluted the brethren *we remained with them one day.* On the following day we departed and came to Cesarea, and *went into the house of Philip, the evangelist, who was one of the seven, and we remained with him.*" Acts 21:7.

"You yourselves know that these hands have ministered *to my necessities and to those who were with me.*" Acts 20:39.

"And after three days, packing up our baggage, we went up to Jerusalem, and some of the disciples of Cesarea went with us, bringing us to one Mnason, a Cyprian, an *old disciple, with whom we might lodge.*" Acts 21:15.

"For when I was present with you and wanted, I was not a burden to any one, for the brethren who came from Macedonia supplied my wants." 2 Cor. 11:9.

"I rejoice at the coming of Stephanus and Fortunatus and Achaiacus, *for they have supplied what was wanting on your part*, for they have refreshed my spirit and yours ; therefore acknowledge such." 1 Cor. 16:17.

"I beseech you also, true yoke-fellow, *to assist those women who labor with me in the gospel, with Clement also, and any other fellow-laborer, whose names are in the book of life.*" Phil. 4:3.

"Then after three years I went up to Jerusalem, in order to become personally acquainted with Peter, and *I remained with him fifteen days.*" Gal. 1:8.

"May the Lord give mercy to the house of Onesiphorus, *for he often refreshed me*, and was not ashamed of my chain ; for when in Rome he sought me very diligently and found me. The Lord grant to him that he may find mercy from the Lord in that day ; *and in how many things he ministered to me in Ephesus you know very well.*" 2 Tim. 1:16. See also Acts 20:31.

"At the same time *also prepare for me a lodging*, for I hope that through the prayers of you all I may be given to you." Philemon, 22.

"Conduct Zenas the lawyer, and Apollos, on their journey with care, *that nothing may be wanting to them*. Let our brethren also learn to excel in good works for these pressing needs, that they may not be unfruitful." Titus 3:13.

"Beloved, you do faithful, whatever you do to the brethren and to strangers, who have testified to your love before the congregation, *if you conduct them on their journey in a manner worthy of God, you will do well* ; for on account of his name they went out, *taking nothing* from the Gentiles. *We therefore ought to receive such*, that we may be fellow-helpers to the truth." 3 John, 5 to 9.

CHAP. V.

UNITED ACTION OF DIFFERENT CONGREGATIONS.

1. FOR THE GOSPEL.

"Have I committed a sin in making myself lowly that you might be exalted, because I preached the gospel to you without

cost? *I stripped other congregations, taking wages for serving you.* 2 Cor. 11:7, 8. "For what is it in which you were inferior to *other congregations*, unless in this, I did not burden you, forgive me this wrong." 2 Cor. 12:13.

"Now you Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, *no congregation contributed to me*, so that I kept an account of giving and receiving, but you only." Phil. 4:15.

2. FOR THE POOR.

"For *Macedonia and Achaia* have been pleased to make a contribution for the poor saints who are in Jerusalem." Rom. 15:26.

"For I know your readiness of mind, on account of which I boasted of you to the Macedonians that *Achaia was ready a year ago*, and your zeal has incited very many." 2 Cor. 9:2.

"As it respects the collection which is for the saints, so I have given orders to *the congregations of Galatia*, so also do you. On the first day of every week, let each one of you, as he prospered, place something by itself, treasuring up, so that when I come, collections may not be made." 1 Cor. 16:1.

"Now, brethren, we made you acquainted with that gift for God which has been given in *the congregations of Macedonia*." The gift was "the contribution"; the service which is for the saints. 2 Cor. 8:1-4.

3. IN CHOOSING A MESSENGER OR PUBLIC SERVANT.

"And we have sent with him the brother, whose praises in the gospel is in all the congregations, and who, moreover, *was chosen by the congregations*, as our fellow-traveller with the gift, which is to be distributed by us to the glory of the Lord himself, and as a declaration of your readiness of mind." 2 Cor. 8:18.

4. IN KEEPING ONE CUSTOM OR PRACTICE.

"Now, brethren, I beseech you [see 1 Cor. 1:2] by the name of our Lord Jesus Christ, that *you all speak the same thing*, and that there be no schisms among you; but that *you be perfectly united in the same mind, and in the same judgment*." 1 Cor. 1:10.

"But if any one seems to be contentious, we have no such custom, *nor have the congregations of God.*" 1 Cor. 11:16.

"For God is not the author of confusion, but of peace, as *in all the congregations of the saints.*" 1 Cor. 14:33.

"Let your women keep silence in the congregations." Verse 34.

"For this reason have I sent to you Timothy, who is my son, beloved and faithful in the Lord, that he may remind you of my ways that are in Christ, *as I teach everywhere in every congregation.*" 1 Cor. 14:33.

"And so do I command in *all the congregations.*" 1 Cor. 7:17.

"Not forsaking the assembling of ourselves together, as *the custom of some is.*" Heb. 10:25.

5. IN SENDING SALUTATIONS OR THANKS.

"To whom [Priscilla and Aquilla] not only do I give thanks, but all the *congregations* of the Gentiles." Rom. 26:4.

"The *congregations* of Christ salute you." Rom. 16:16.

"The *congregations* of Asia salute you." 1 Cor. 16:9.

GENERAL REMARKS.

These *five* objects are the only ones found in the New Testament, which two or more congregations united to accomplish. It will be remembered, however, that the work was done by each congregation separately and independently of the other, but for the same object, or for the same person or persons. There was no *convention* or *delegation* or *representatives* of congregations assembled in one meeting to do the work. The congregation did the work; not a few *self-constituted representative men*.

I claim that in reference to "contribution for the gospel," we are not left in the dark, that we have all requisite information how to act in obtaining the "contribution for the gospel" made by congregations, and of appropriating it to its proper use. The only fact in the Scriptures we have as a precedent for *two or more congregations* uniting to contribute to one person, to aid in preaching the gospel, is stated in the words, "I *stripped other congregations, taking wages* for serving you." 2 Cor.

9:8. Paul took wages from two or more congregations to "do service" to the Corinthians, which service we find explained in the previous and subsequent verses of same chapter to be *preaching the gospel* to them "*without cost to them.*" How, then, did they, the other congregations, give or contribute the wages of Paul? We cannot answer from any facts connected with that contribution unless it is to be found in 2 Cor. 11:9, where he says, "that which was lacking to me *the brethren which came from Macedonia supplied.*" Whether this was individual or congregational is not directly apparent, unless the previous statement is explained by this one; the fact is palpable, "the brethren" which came from Macedonia supplied his requirements, whether *sent* by the "other congregations" or not; but when we take into view other facts, it seems almost conclusive that they were sent. The congregation at Philippi did contribute and sent to Paul in just this way; and what that congregation did any other may do. The Philippians contributed to Paul when "he *departed from Macedonia*" (Phil. 4:15) directly. They also "*sent once, yes, twice, to him in Thessalonica,* (verse 16), and when in Rome *they sent Epaphroditus, whom Paul describes as their apostle and "public servant to my need,"* (Phil 2:25); and then he was able to say: "But I have received all and abound; I have been *fully supplied, having received by Epaphroditus the things sent from you*; a fragrant odor, a sacrifice acceptable, well-pleasing to God", (verse 18); and these things given and sent from the Philippians to Paul he calls "contributions for the gospel." Phil. 1:5. These things were sent to him, not merely when he was in prison, but "*both in his bonds and his defence* and confirmation of the gospel." Verse 7. Here is an express precedent; the Colosse congregation could do the same, Ephesus the same, and so it can be done now; and the "apostles of congregations" can, like Paul, "*keep an account of giving and receiving*", (Phil. 4:15), debit and credit; and when the wages were received, then, of course, the contribution ceased, or was diverted in another direction for another missionary. The number of congregations uniting should be simply as many as are necessary to keep one apostle, or, at most, two, in the work. 2 Cor. 8:23.

It may be said by some readers that what was done with respect to Paul, an "apostle of Christ", is not a precedent for an "apostle of a congregation." To this I answer, Paul, with respect to this very question of "living", associated Barnabas, an apostle of the congregation at Jerusalem, with himself, (1 Cor. 9 : 6), and placed him in precisely the same position.

It should be a rule in investigating the Scriptures, and comparing plans with what is written, to ask this question, Is there any expression, or form of words in the New Testament distinctly stating such plan, either in terms or in facts? If there are no words conveying the idea to the mind of the reader, I conclude, and I think correctly, that the *idea* or *plan* or *work itself* is *not there enjoined*. We have, for instance, "missionaries of congregations", (2 Cor. 8 : 23), and "contribution for the gospel", (Phil. 1 : 5), and "contribution for the poor saints", (Rom. 15 : 26), but we have not in so many words "co-operation of congregations"; but we have the *fact stated*; which is equal, if not more expressive, in the words, "I stripped *other congregations* taking wages to do you service." 2 Cor. 10 : 8. There are only *two* words used in the New Testament that would express this idea, and they do not primarily apply to congregations, but to individuals. The two words I refer to are found, one in Phil. 1 : 7: "You are all *joint contributors* to me of the gift", and the other in 3 John 8: "We therefore ought to entertain such, that we may be *joint laborers* in the truth." These were united or joint acts and not merely single or individual contributions.

CHAPTER VI.

EVANGELISTS.

Evangelists were gifted men; one of the gifts given by Christ. Eph. 10:11. The only evangelists of whom we have any special account, Philip and Timothy, were both possessed of extraordinary gifts. Acts 8 : 6; 2 Tim. 1 : 6. Unless "the seven" were evangelists, which we think the statement plainly implies in Acts, 21:8, "Philip, the evangelist, one of the seven," (evangelists), and they all possessed spiritual gifts. No congregation ever made an evangelist, ever sent an evan-

gelist; no individual person ever made an evangelist, nor did the evangelist make himself. He was a "gift", and as such is classified with apostles and prophets. There is not an evangelist now; there cannot be, unless the original order of things is restored. They were sent on special missions by the Holy Spirit; (Acts, 8:26), or by an apostle; (Acts, 19:22; Phil. 2:22). They never appointed bishops or deacons. Timothy never appointed a bishop or deacon, and never was instructed so to do. Titus was not an evangelist; at least he is never so called in the New Testament. This name applied to persons in our day is, therefore, a misnomer, and confuses the mind, and should be abandoned by all who speak of Bible things in Bible terms. If preaching the gospel constituted an evangelist, then every Christian who preached was an evangelist, (Acts, 8:3), but the work of an evangelist is distinguished by the apostle Paul from preaching the word. 2 Tim. 4:2, 5. He first commanded Timothy to "Proclaim the word", and then, "Do the work of an evangelist, fully perform your service."

MESSENGERS OF CONGREGATIONS.

For inter-communication of congregations, and of congregations with individuals, we have members of the body through which they can reach out and benefit those beyond the immediate circle of the congregation itself, such as the "messengers of" the seven congregations mentioned in Rev. 1:20. In Rev. 1:4, it is said, "John to the seven congregations which are in Asia," and in verse 11, "What you see write in a book and send to the seven congregations," showing clearly it was not to the messengers, but to the congregations he wrote by the messengers.

The one like the Son of Man "had in his right hand seven stars", (Rev. 1:16), "and the seven stars are *messengers of the seven congregations*", (verse 20). Messengers and apostles are not the same; are different in every respect, and should not be confounded. The two men sent by the disciples of Joppa, to Peter, when Dorcas died, may be classed under this head. (Acts 9:38). They went with a special message.

Message by Judas and Silas.--"Then it pleased the apostles and the elders *with the whole congregation to send to An-*

tioch, with Paul and Barnabas, *chosen men* from among themselves, Judas, who was surnamed Barnabas, and Silas, *leading men* among the brethren, (Acts 15:22), and they wrote by their hands a letter in which the apostles, the elders and the brethren (verse 23) said, "it had seemed good to us, *having come together with one mind to send chosen men to you.*" (verse 25). "We have sent, therefore, Judas and Silas, *who will tell you the same things in word,*" (verse 27). They went to Antioch, and having assembled the congregation they delivered this letter and "*exhorted the brethren* with many words and strengthened them, and after spending some time they were dismissed in peace from the brethren to those who had sent them." (verse 33).

Message by Paul, Barnabas and others. Some false teachers having come to Antioch caused a contention among the brethren. "After Paul and Barnabas had no little debate with them, they (the brethren) determined that Paul and Barnabas, and certain others from among themselves, should go up to Jerusalem, to the apostles and elders about this question. *Being therefore conducted on their journey by the congregation,* they passed through Phœnicia and Samaria, making known the conversion of the Gentiles, and they gave great joy to all the brethren. When they arrived at Jerusalem they were received by the congregation, and the apostles and elders, and they declared all that God had done with them." Acts 15:2.

PUBLIC SERVANTS.

Public servants, such as Epaphroditus. Phil. 2:25. "Yet I thought it necessary to send to you Epaphroditus, my brother and companion in labor and fellow-soldier, but your missionary and *public servant* to my need." See the same term, Rom. 15:16. In this class might be placed Paul's "fellow-traveller" with the gift to the saints at Jerusalem. 2 Cor. 8:19. *Their* "public servant", *his* "fellow-traveller."

By "messengers" or "public servants" congregations can communicate with one another, and with a missionary or missionaries, and in regard to the selection of missionaries, to be sent, and the wages they should receive, and their payment when due. These messengers should not be constituted, nor

constitute themselves into a Society, or Board, or Committee, in any sense. They should act simply as the mouthpiece of the congregations, and as representing congregational action, being for the time only the congregation's "public servants", for special purposes. A congregation has important functions to perform, as well as the individual Christian. God built the individual person, Christ built his congregation, and as such it has work to do, which it cannot divest itself of, and honor Christ, no more than the individual can. "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

JAMES BEATY.

TORONTO, CANADA.

THE HUSBAND OF ONE WIFE.

"Dear Bro. Briney:—I write to request you to give me your views on the question of the eligibility of an unmarried man to hold the position of elder or bishop in the church. H. S. HALE."

Bro. Hale only expected a private response, but as his request calls up a subject of general interest, we have concluded to devote an editorial to it. Three views of the matter have their advocates respectively, viz., (1) that a bishop must be a married man and have but one wife at a time; (2) that a divorced bishop must not remarry; (3) that a bishop who has lost his wife by death must not remarry. It is not necessary to here notice the arguments by which the supporters of these several views have sought to sustain their respective positions. Perhaps the most popular view is the first one given above, although it seems to have originated with Vigilantius, a bishop of the church at Barcelona, in the fourth century.

That a bishop is required by the Scriptures to be a married man, seems to me to be a position not warranted by the passage, (1 Tim. 3:2), relied upon by its advocates, when considered in connection with other passages, and in view of the customs of

those days. If this be the meaning of the passage in question its author would appear to be involved in inconsistency. Paul told the Corinthians that it is best, under stress of certain circumstances, for a man not to marry, and no exception is made in favor of such as it might be necessary to put into the episcopate. If he had understood that a man must be married to be a bishop, it seems that he should have made some allusion to such necessity in this connection. Of course, if circumstances that render marriage inexpedient, should continue long enough there might come a time when there would be no married men in the church, and hence none qualified to be bishops, if marriage be an essential qualification for that position. In view of the possibility of such an exigency arising Paul certainly would have made some reference to it, and given instructions as to how to meet it.

But there is an item in this same connection that points still more certainly in this direction. Paul says: "But I would have you to be without anxiety. He that is unmarried is anxious about the things of the Lord; but he that is married is anxious about the things of the world, how he shall please his wife." 1 Cor. 7: 32, 33. When the apostle expresses a desire that brethren be without anxiety it is manifest that worldly anxiety is meant, and this freedom from anxiety is urged that the brethren might give the more attention to the things of the Lord. That this applies to elders as well as others there can be but little if any doubt. Indeed it would seem to apply to them with peculiar force, in view of the fact that they are especially charged with the duty of attending to the things of the Lord. Now for Paul to say in one place that a bishop *must* have a wife, and in another that any one can better attend to the things of the Lord without a wife under special circumstances, is, to say the least of it, not manifestly consistent. I conclude, therefore, that Paul's instructions to Timothy and Titus do not mean that a bishop must necessarily be a married man.

Furthermore, this view of the case carries with it some implications that have at least the resemblance of unreasonableness. What qualification for the eldership does marriage impart to a man, that he may not acquire otherwise? It may be said that it gives opportunity for a man to show his aptness

to govern. But there are other ways in which this may be done. It sometimes happens that the care and management of a family fall upon a son at the death of the father. And an unmarried man may have all the experience and show all the capability to govern, through work in the school room, that he could possibly have or show as the father of a family. Moreover, if the Scriptures require a bishop to have a wife, they likewise require him to have children. It sometimes happens that an unmarried man has all the mental and moral qualifications for an elder in a higher degree than any married man in the congregation. Shall the lack of marriage, which imparts no mental, moral or spiritual qualification render all other necessary qualifications nugatory, and put a man into the eldership who has the inherently essential qualifications in a much less degree than the other, simply because he happens to be married? Certainly, Paul had no such view of the matter.

Besides all this, if a man must have a wife to be a scriptural elder, the loss of a wife by death would bring on such disabilities as would require the very best elder in the church to vacate the office. Here is a supposition. Bro. A. has been an elder in the church for thirty years. He is eminently qualified for the position in every respect. He has the unbounded confidence, respect and love of the whole community. He has administered the affairs of the church with marked ability and success; but death comes and takes away his wife. Shall he give up his office, lay down his work, and turn the church over into the hands of others much less competent than himself, simply because he has lost his wife? If the answer be negative, the position that having a wife is essential to being an elder, is wrong; if the answer be affirmative, it is unreasonable, not to say absurd.

What then is the meaning of the passage? Simply that an elder must not be a polygamist. Christianity never proposed to precipitate violent reforms that would disrupt social and domestic relations, and work grievous evils and hardships to innocent parties. It found polygamy in the world and recognized the fact that it could not be extirpated at once, and it sought to remedy the evil by planting such principles as would cause Christian society to gradually throw off this excrescence, beginning the work by disallowing the evil practice

in high places in the church. This view of the passage is consistent with the other Scriptures alluded to above, obviates several grave difficulties, and is sustained by eminent authority in exegesis, such as the following :

Barnes : "This need not be understood as requiring that a bishop *should be* a married man."

Wesley : "This neither means that a bishop 'must' be married, nor that he may not marry a second wife."

Conybeare and Howson : "We believe it is this kind of *successive* polygamy which is here spoken of as disqualifying for the Presbyterate."

Smith's Bible Dictionary : "According to the most probable interpretation, not divorced and then married to another."

Other distinguished writers do not understand the passage in question to require a bishop to be a married man.

J. B. BRINEY, in *Christian-Evangelist*.

THE INNER MAN, HOW GOVERNED.

In these days of speculation and theorising it becomes necessary to look after many questions that otherwise would be admitted as a matter of course. The Bible speaks of the outward man, and the inward man, the old man and the new man, the fleshly man and the spirit man. The man that man may kill ; the man that man can not kill, etc., etc. With these, and like expressions, we readily arrive at the conclusion, that man is a duality, if there is any sense in the Scriptures ; but, then, we are met by the atheist who denies a hereafter *in toto* ; therefore, deny an existence at all after the death of the body ; and that death ends all, that man is annihilated at death. The milder form of this belief is called *soul-sleepers*, who claim that man is annihilated at death, but that God recreates him at the great day of the resurrection. Here we find food for thought. To state this will be to disprove it. To resurrect that which

does not exist is the height of folly. To raise anything, the thing must exist, or it can not be raised.

But now I will proceed to state further, that there is an inner man and an outer man, or the Bible is a mere delusion of the brain. Paul says: "Though our outward man perish, our inward man is renewed day by day." 2 Cor. 4:16. Again he says: "While we look not at the things seen: for the things which are seen are temporal; but the things which are not seen are eternal." Verse 18. Paul was a physiologist; and speaks of the inner man as being renewed day by day, though the outer man would reach a period that renewal of the body would cease and would decay, yet this inner man would continue to repair all waste, and, as a common-sense conclusion, would hold this benefit until the outward man had failed, at least. But the affirmation in the eighteenth verse goes beyond that conclusion, by stating, that that which is seen is temporal, but that which is not seen is eternal. We can see the outer man, the body, but the inner man (the spirit) we can not see—it is eternal. Therefore, the time never will come when the waste of the inner man will exceed the repairs; hence, as it will not reach a period when the repairs will be lost, it, of necessity, must continue on and on eternally. In Ps. 22:26, David gives the same idea, when he said: "Your heart shall live forever." What Paul calls the inner man, David calls heart, and it shall live forever, it will not die. He could not have meant the fleshly heart, for it is a part of the body and dies with it; but here is something that does not die, the heart, the inner man, the spirit; or, as Paul expresses it, "God is my witness, whom I serve with my spirit, in the gospel of his Son." Rom. 1:9. Therefore, we see at a glance that the heart is the spirit, but lest some take advantage of this, and say that it could not mean more than the fleshly heart, I will let David forestall that at once. In Ps. 45:1, he says: "My heart is inditing a good matter." Therefore, it is the intellectual man, that which thinks, reasons, suggests, dictates. Can the fleshly heart do this? Does it live on and on, when the body dies? This is self-condemned, for the heart is a muscle, and muscular tissue can not think, reason, dictate, or determine anything, no more than the foot or the hand.

We are driven of necessity to the head for thought, as all thinking, reasoning, and dictating comes through the use of the brain power. There is where the great operator works; from this office he carries dispatches (or sends them) to every portion of this vast government, having ten millions of wires (or nerves) on which to send them even to the most remote region of his territory, and as every body has his one inner man, or one spirit, there is always harmony; but if there were a plurality, there would be confusion and discord, from difference of opinion; one would send a dispatch to one foot to go forward, another a dispatch to the other foot to go backward, and thus pull the man in twain. But as God has made these appointments, and given each body a ruler, whom he calls a king, and priest, (Rev. 1:6), to govern the body and make offerings for the same, that there be no discord, but to act in perfect harmony with the great ruler of the universe according to his law, and furnished him with five senses, perception, memory, reflection, reason, and judgment, which are as indispensably necessary as the five senses are to the outer man, sight, smell, taste, touch, hearing, a real man, or the real man, is so far superior to the fleshly man, that the fleshly is called a tent, or temporary abode. He is possessed of powers of love, hate, fear, trust, etc., etc.; hence, Hosea says, "The man of the spirit is mad." Hosea 9:7. The spirit-man thus considered stands out then as the intellectual man, and can only be reached intellectually, which is, addressed in words, or their equivalent, such as would naturally belong to the source from which the intelligence was brought. If I wish to convey intelligence to my son in Idaho I write him a letter; if I desire to impart information to one of my sons at home, I speak to him; the letter imparts the information by way of the ocular nerve to the brain where intellect is located, and there the mind takes hold of the matter, digests it, and appropriates it according to its nature. Thus my mind and his mind are brought into communion with each other; or if I speak to him, the message enters by way of the auditory nerve and is carried to the same termination. Mind thus communicating with mind, or spirit with spirit. It is very evident that God in expressing his thoughts to man would address the intellect, as it would be folly to

think that he would act differently towards that intelligence which is the embodiment of intelligence, the source of all intelligence.

He speaks to man through agents appointed by him for that purpose. As they are approaching the end of their mission, he causes them to write it down in a book, to be kept for all time, as that book, when complete, will contain all the facts of God's dealings with man, until at last, he sends his Son, who speaks to the children of men, giving infallible evidence that he is the Son of God. After finishing his teaching for all time to come, he returns to his Father, leaving twelve witnesses to confirm all his claims. On reaching his Father's Throne he takes his seat as Lord of all, sending the Advocate to accompany the twelve witnesses in the confirmation of his claims, with the same and last charge to write it down in a book. When this book is completed, he puts his anathema upon man or angel that will dare to add to or diminish from its contents. This is his last message to man until Christ shall come again to make an end of all things earthly, and to receive those who are ready for his coming, and to banish forever and ever those who are not ready. Could there be any justice in this last act, unless he had made man susceptible of teaching, preparatory to this end? Certainly not. If man was a mere animal could he be prepared intellectually, without intellect? No. Is it reasonable to try to prepare men for that great and awful day, only as God has made him? No. How can we do that? Teach him what God says; teach him to believe it; to do what God said do, and for the purpose He commanded it to be done; and teach him to trust God upon his word. There he will learn that when he has done what God said do, in order to the remission of sins he will then receive it, for God cannot lie. If a man live as God said live, he shall never die; though the outer man decay, the intelligent man—the spirit, the heart, the mind, the real man, will live when time shall be no more. Though he desert the outer man, and it shall be laid in the tomb, yet the inner man will live on and on, as Dives and Lazarus lived; although both were dead to this world, were alive in hades; one in happiness, the other in torment, each possessed of intellectual power, each could see, remember, reflect,

reason, and exercise judgment. One remembers his kindred who are like himself, unbelievers in revelation, and concludes that if unbelief will take one man to torment, so it will take all unbelievers there, as it is an individual matter. The other is at rest, and is defended by Abraham, and shows that if a godly life according to revelation will secure rest beyond the grave to one man, it will to all who will live godly, as revelation is addressed to individuals.

What did Lazarus believe? Certainly he believed Moses, and the prophets. What did the rich man *not* believe? He did *not* believe Moses and the prophets. What was the benefit of believing them? They taught men to live godly, in order to shun this place of torment. The life of such belief is doing what the Bible commands. The opposite is death; for a man to say he believes God, and not do his commandments, is either a liar or a hypocrite; either is sufficient to condemn him forever in endless woe.

Now the question is: What influence was used to fix the everlasting destinies of each of these two men? Certainly it was persuasive means, or God's word containing a rule of life for the purpose of controlling and governing men's minds. The mind controlling actions, the actions moulding characters, characters controlling or fixing their destinies. But was there no spirit influence in this work? Certainly there was. Holy men of God spoke as they were moved by the Holy Spirit sent down from Heaven. 2 Peter 1:21. If God would rule the world for four thousand years without a direct spiritual influence individually, is there such an influence now? If men could fix their everlasting destinies by accepting or rejecting the words of Moses and the prophets, why should we claim any additional testimony to that of God's own Son? Why should we not believe God as implicitly upon the testimony of his Son, as we do his prophets, who were but men, as Paul, Peter, John, Jude, Matthew, and Luke? Has man grown more incredulous, or why can we not believe the New Testament as well as the Old? Or does God use such influence, or is it a delusion of the brain? The latter is certainly the safe conclusion, as we will see at a glance.

When God created the first man, he endowed him with all the attributes that were necessary for every other man that should live while the earth remains. He made him a duality, and has so made all others of this man's seed, putting an intellectual man inside the earthly man, which God calls the spirit, heart, mind, inner, or man of the spirit. To him, God gives reason, reflection, rationality, judgment, intellectuality, and the great tablet of memory, with perception. Thus endowed, God talks to him, because he is like God, his image, he has a spirit; this spirit God gave, this is possessed of God's nature, can live in a body or house of clay, and can also live out of the body or house of clay; can see *ideas*; this, the fleshly eyes cannot see; can see outside the body, better than in the body. But as the spirit possesses this intellect, God addresses him. This must be done intelligently; hence he talks to him, and to make all alike in his house above, he must give all a uniform rule of action. This we have in the New Testament; and, further, all that are governed exclusively by the New Testament are Christians by name, and act just alike—are one. Those claiming a direct spirit influence, are wearing other names, that the Bible says nothing about. Their conversions are unintelligible. They are a mass of confusion, reason is dethroned and the imagination is called into requisition, instead of the intellect. As God deals with intellect, and intellect governs the fleshly, the rule of action must be intelligent, must be addressed to the intellectual man. This can only be done by presenting ideas of which words are signs. These ideas embody the whole scheme of redemption, which alone is found in the gospel of Christ. This gospel heard, believed, obeyed, with honest and understanding hearts, secures the remission of sins, or the purification of the soul, (1 Pet. 1:22), in which the apostle admonishes to gird up the *loins* of the mind, (1 Pet. 1:13); holding to the idea that the mind is a real man, the intellectual man, and that the gospel contains all things that pertain to life and godliness. 2 Pet. 1:3. This perfect rule is based on the reality of God's Son having come. Although we cannot now see him, yet we believe his words. 1 Pet. 1:8. These words contain his promises (2 Pet. 1:4), that through these we may become partakers of the divine nature, being liberated from the

corrupting force in the world. Now add to this belief the Christian virtues, and we are prepared for an abundant entrance into the eternal Kingdom of Jesus Christ; hence all submissive minds are prepared for a welcome to the Paradise of God. Let us labor for that end intelligently, and not trust to our imaginations.

G. W. ROBERTSON.

EDITORIAL.

EVANGELISTIC :—At the Society meeting at Indianapolis, last year, it was decided to have an *Evangelistic Column* in one of the papers, for the use of "State Evangelists", and the *Christian Standard* was selected. It commenced with the January number, and it contains some suggestive paragraphs.

"Evangelists need hints and suggestions from brother evangelists." Bear in mind that these are not the old-fashioned New Testament preachers, but the new-fashioned Society State Evangelists. The old-fashioned kind went to the Bible for hints and suggestions. But listen to the work for which they need hints: "They need to know how to manage territories, both small and great." If this had been found in a Manual for Methodist Presiding Elders, it would have excited no remark. It would be refreshing to see one of these new-fangled Evangelists trying to find any hints and suggestions in the New Testament for an evangelist as to how to manage territories of labor!

"They need to know how to prepare and use the most effective evangelistic sermons." The Bible gives all the instruction needed about this—"preach the gospel"—but that is not what he means. He means, the most effective "State Evangelist's Sermons"; sermons that will be most effective, not in winning souls to Christ, but in persuading disciples to con-

tribute to the treasury of the Society, from which they draw with commendable regularity their salaries!

"They want to know how to secure the co-operation of a church, of churches, of the Christians of a State, and of our whole Nation", *for our Societies*, from which they draw their living.

"They want to know how to secure and to use statistics of churches." Why, in the name of common sense, do evangelists want to know how to secure and to use statistics of churches? Statistics of churches are not mentioned in the New Testament. What absolute foolishness. What madness has seized our brethren, who once prided themselves on being loyal to the Bible?

"They want to know how to take a collection and make the most of their opportunities." Well, if these "State Evangelists" do not know how *to take* a collection, and make the most of *their opportunities*, we would not care to find any one who could teach them! *Taking* collections, and using their opportunities, seem to be their principal occupation. Their *General Manager*, sometimes called "Corresponding Secretary", R. Moffett, gives instructions on this last point in an article immediately following, entitled *Taking up Missionary Collections*. Hear him, and blush with shame while you read it:

"The collection should be taken for specific missionary work. If for the F. C. M. S., G. C. M. C., or State Society, the fact should be stated, and the urgency and importance of the missionary work set forth.

"The preacher should state the sum the (a) officers desire to raise for this specific object, and give as a reason that the Board is laying out plans in the (b) fullest confidence that this particular church will help sustain them. Another reason: the (c) reputation of our people depends on the offerings we make for missionary work, etc.

"(d) It may be necessary that a few of the best givers be seen in advance, and a promise exacted that they will give specific sums as starters. Then the preacher should say something as follows: 'We want to raise to-day — dollars for this Board. In order to do this every one will have to give something, and many will have to give — dollars. How

many in the congregation will put into the basket five dollars ? One, two, three, four ; I see four hands up. How many will give from one to four dollars ? I see ten hands up. Now this indicates to me that if all will give, the \$50 will be raised without trouble. Pass the basket.'

"When churches are very indifferent to these appeals it would be better to appoint two or three (*e*) sisters to canvass the church, member by member, for missionary money. This will call personal attention to the subject, and educate and develop some very much needed workers. I am convinced that very many of our churches could be made to yield returns by this method. The secretary of G. C. M. C. and F. C. M. S. will furnish blank books for this purpose."

(*a*) "The officers desire to raise." *Not* the "officers" of the congregation, the only representatives of the congregations mentioned in the Bible, but the "officers" of a self-constituted Society, not spoken of in the Bible. What interest has a congregation of Christians in knowing what such "officers" desire to do ? Disciples of Christ come together to worship, to exhort one another, and to build each other up in the faith.

"In the fullest confidence", etc. This is advice from the head manager to his subordinates, to lie. The Board did not lay out plans in the fullest confidence that that particular church would help sustain those plans. It is quite likely that the "Board" did not have that church in its mind at all. It is a general instruction, and applies to every congregation that his subordinates might visit, and they are instructed to visit many congregations that have not contributed, and most likely will not, and he fully realizes that fact ; but he instructs his agents to go to such congregations with a falsehood in their mouths, so as to *constrain* them to give.

(*c*) "The reputation of our people depends on the offerings we make for missionary work", etc. Appealing to the low sentiments of our natures in order to induce men to do a service that they would not do from higher sentiments. Oh, how debasing to men is the perverting of the ways of the Lord !

(*d*) "It may be necessary that a few of the best givers be seen in advance", etc. Here is a deliberate fraud advised. A perfect confidence game. Please read that paragraph carefully,

and let its deliberate craftiness and hypocrisy break in upon your mind and Christian consciousness ! If you do not exclaim, "Get behind me Satan !" we will be surprised.

(e) "When churches are very indifferent", etc. Just two or three paragraphs back, the "Board had the fullest confidence that this particular church would sustain them", but when that confidence was misplaced, and the appeal to their *sectarian pride* failed to arouse them, and the "confidence game" did not work, then as a last resort, two or three sisters, we suppose some of the most fascinating, are to be sent out to make personal appeals, so as to bring to bear their personal charms upon the sensual gallantry of the obdurate brethren. Is not this too humiliating and disgusting to contemplate ? Brethren, you who have innocently begun to worship these false gods, stop and think what you are doing, and whither you are tending.

In the same paper the Editor-in-Chief says : "It is only as Christ lives in us—only as the mind that was in Christ is in us also—that our lives can be acceptable to God." And yet he endorsed what R. Moffett says in the foregoing extracts. Was it the mind of Christ or of Paul to use such means to get his disciples to do their duty ? "Beware of unworthy motives and low inspirations", he says, and yet he keeps R. Moffett in his place ! Consistency, thou art a jewel, rare indeed. "Beware of a resort to methods and measures to catch the worldly-minded and propitiate the fashion-loving", he says, but endorses appealing to sectarian pride and the personal influence of women. "As far as church members are concerned, it is dragooning them by unworthy means into outlays which, if they are able to make, should be made freely for Christ's sake", he says, and yet he endorses the dragooning advised by the General Manager. "Such offerings, from either saint 'or sinner, are not offerings to God", he says, and yet three-fourths of the contributions made to support these Societies are made under these conditions.

"But what we have just said is not true of the great majority of churches to which the *Standard* pays its visits. More and more, every year, these churches are coming into co-operative benevolent work, and by regular and increasing contribu-

tions, from church and Sunday-school and individual members, are enlarging our missionary work at home and abroad."

But these churches are coming into co-operative work by just such means as you have condemned, and your representative has proposed, and are being practiced, not only by your agents, but by yourself.

"The cause of Christian Union is coming to the front as never before. There is a better opportunity to be heard on this question, for the evils and sin of sectarianism are more generally acknowledged, and it is becoming an anxious inquiry, How may this most desirable end of union be accomplished? At such a time it behooves those who are pleading for the unity and catholicity that belonged to the apostolic churches, to *practice what they preach*. We need to understand thoroughly our own position—especially that questions of *opinion* and *expediency*, while they may be freely discussed with a view to as near an approach to unanimity as possible, (*f*) are never to be made tests of fellowship. There is an unmistakable tendency on the part of some to pervert such questions to this end. It is hoped that our brethren generally are sufficiently schooled in the principles of Christian unity and Christian liberty to frown down all such efforts with sternest reprobation. But there is another side to this subject. While, on one hand, we should be careful to condemn all attempts to produce schism on account of differences of opinion or of mere usage, we must, on the other hand, be careful not to offend against the law of love by needlessly provoking those who differ from us in matters of expediency, and also to guard against an abuse of liberty by running into unwarrantable extremes. And just here there is needed a word of caution at the present time. We are not as largely united as we ought to be in philanthropic work. Some are crying aloud against all our co-operative movements as unauthorized by the New Testament. While this may be, on the part of demagogues, a mere outcry to serve their own purposes, it is, nevertheless, by many conscientious people, regarded as a departure from apostolic methods, likely to result in more serious departure from primitive order, and they look with suspicion and evil foreboding on the success of all such movements. (*g*) Now, it happens, occasionally, that some individual, or

church, or Sunday-school, is betrayed into some extreme of folly, and this, though exceptional, is seized on as a justification of all these fears and suspicions, and is paraded as an unmistakable evidence of the mischiefs of 'Progressionism.' Some Sunday-school has a foolish dramatic performance; some church has a fair, with lottery and postoffice and grab-bags; some preacher makes a foolish utterance; some church publishes a list of Reverends to figure in some church gathering, or hires a quartet of ungodly singers to perform 'divine service', or gets into a quarrel over an organ. (h) Although these are exceptional instances, condemned by the churches and the public sentiment of the brotherhood generally, they are greedily snatched up and boastfully paraded as evidence of the apostate condition of all the churches that are engaged in co-operative work. Not only do unreasonable and wicked men so use them, but the God-fearing and conscientious, who have been fearing just such results, are confirmed in their suspicions, and the co-operative work in which all our forces ought to be united is arrested in its progress, and new alienations are produced through the folly or thoughtlessness or madness of some individual, or church, or Sunday-school."

(f) But they are made tests of fellowship. A faction will introduce an organ into the public worship, and so drive out some of their brethren, and yet this Editor has never to our knowledge publicly said to such brethren, "You are doing wrong, and must take out the organ or forfeit your claim to being Christians." He ostracises, as far as is in his power, those who oppose his societies, and is doing all that he can to establish an opposition *Quarterly*, because this one will not endorse his Societies; and men are *manipulated* into congregations as "Pastors", who are expected to, and do preach Society panegyrics quarterly, when it is known that they are offensive to many brethren, and these brethren are condemned if they do not contribute to the support of these "Pastors." And while this Editor mumbles in wishy-washy platitudes about the "elderships" being the pastors, yet his columns are full of notices of "Pastors."

(g) Yes, these things *happen* occasionally, but it is remarkable that they *always happen* with these society advocates,

and this Editor's name *happens* sometimes to be connected with these *happenings*, as for example the "ordination" of E. T. Williams as a missionary to China, last August, and the advertisement in his own paper of "Isaac Errett, D. D.", as a contributor to some paper, and the Island Park Ordination burlesque, and the selling of memberships in his Society to *infants*, he himself being the auctioneer, and yet he has never specifically condemned them.

(h) Yes, these are exceptional cases and condemned by the public sentiment of the brotherhood generally, yet he fails to write a word in protest when J. Z. Tyler reports a meeting of these societies for the *Independent* and prefixes *Rev.* to the names of the preachers who were present; and when an Eastern "Pastor" writes so flippantly and defiantly to his brethren about his use in his church of not only the organ but of a cornet, our Editor endorses it by his silence. These things are "condemned by the churches and the public sentiment of the brotherhood generally", yet we challenge him to show a line in his paper specifically condemning them.

(i) "Now, without pausing to inquire into the merits of the complaints in such cases, one thing is evident: something is due to brethren who are grieved over these things. If for no other reason, from a brotherly regard for brethren who are injured and alienated by such practices, we should avoid all such occasions of offense, all such feeders of strife and division. We should not seek to please ourselves, but to please our neighbors for their edification. And when we sin against them, needlessly and provokingly, we sin against Christ. To sacrifice our own prejudices for the sake of soothing the prejudices and quieting the fears of good brethren, would confer spiritual benefits on us more precious by far than any benefit that can come to us by gratifying self-will. We can not take space to discuss this matter fully now, nor do we think it necessary. Nor have we any apology to make for the unjustifiable use that some alarmists make of such instances of folly as we have referred to. But we beg our brethren who have at heart the interests of the cause we plead, and are seeking to guard it against the perversions of bigotry on one hand, to see to it that Christian liberty is not

perverted into licentiousness on the other. There is room for a larger reign of brotherly love."

(i) Yes, but you ought to stop to inquire into the merits of the complaints in such cases, you ought to stop to inquire into the merits of Isaac Errett playing the parts he did at Island Park, at Lexington, and at the "Central Christian Church, Cincinnati." You ought to stop to inquire into J. Z. Tyler reporting yourself and your brethren to the world as "Revs." You ought to stop and inquire, when the employees of your Societies, supported by money given by men who are conscientiously opposed to the use of the organ in public worship, use the organ in the public worship. But you do not do it, even while you know it is offending your brethren, but you uphold them by continuing them in their positions. "If for no other reason, from a brotherly regard for brethren who are injured and alienated by such practices, we should avoid all such occasions of offense, all such feeders of strife and division." Yes, but you do not avoid such occasions yourself, nor condemn others who do those things. Where is the sense or profit in saying we ought not to do such things, and still do them?

A QUESTION :—"Can a young unmarried man be a pastor according to the teaching of inspiration?"

This question was asked in the *Christian Standard*, by Dr. Barbee, we judge. The Doctor is not a young unmarried man, and so the query can not be personal. He did not ask the question for personal information, for he is a Biblical scholar of no ordinary attainments. We are interested in the editorial answer.

ANSWER :—"That depends upon what meaning you attach to the word *pastor*. The elders of a church are properly its pastors or shepherds, and a young unmarried man can not scripturally be one of these. The young men generally employed in our churches can be regarded only as helpers, under the direction of the eldership. Yet young men may be so far ripe in spiritual attainments as to be intrusted with very important interests. Paul said to Timothy, 'Let no man despise thy youth.' Yet Timothy was empowered to act in the gravest matters."

If the elders of a church are *properly* its pastors, then any one else who claims to be is not. Then why not come out squarely and say so, and why do you publish every week in your paper that certain persons are pastors of certain congregations, when you know they are not elders in those congregations? You say that young unmarried men can not be elders, and hence, not pastors, yet you encourage them to so consider and style themselves, by calling and publishing them as such. Will you please point out a *single* instance in the New Testament where a congregation *employed* a young man or an old one not a member of it to preach for it, as do some of our congregations? We suppose the little that has been recorded about Timothy, has been worse perverted and less understood than any other equal amount of Scripture. Timothy was a young Jewish-Grecian, piously brought up, early embraced Christianity, was of considerable promise, and so inspired flattering predictions from the older disciples, was taken by Paul to assist him and to receive training from him, and was used by Paul as his agent in doing apostolic work, and preached as he had occasion. That is all that there is in the whole story, but he has been made to be the figure and object lesson for all evangelists and Bishops. Yes, Timothy was empowered to act in the gravest matters, but it was a personal empowerment by an apostle; and it gives no warrant to any one who claims to be an evangelist, to visit congregations and exercise lordship over them, rebuking and reproving, and "ordaining" elders. The Bible has probably been more diligently studied to find authority for preachers to exercise authority than for any other purpose, and the result has been discouraging. If preachers would be content to be reckoned as ordinary Christians, simply exercising a special talent, as others are exercising other talents, then more time could be spared by them to preaching the gospel.

PROGRESSIVE THEOLOGY:—In the January (1888) *Reformed Quarterly Review*, there is a carefully prepared article on "Theological Problems", by William Rupp, in which the position is taken, that *Theology* is progressive as is any other *ology*. This may be true in a certain sense, but in another sense, it may be a very false and mischievous doctrine. The-

ology literally means, a talk about God, or the science of God ; but it is made to mean, "the science which treats of the existence, nature and attributes of God, and of his relations to man ; the true doctrine concerning God, and the duty which ought to be rendered to him by man." We know nothing about God, but what he has revealed to us. Man by his own faculties can not find out God. He is a spirit, and we can not reason concerning spirit. All that we know of spiritual things has been revealed to us, and we accept it on trust—it is a matter of belief, not knowledge. Strictly, there can be no *Theology*, for we can make no discoveries. Our writer seems to make speculations and investigations concerning the revelations of God, his definition or conception of *Theology*. There can be no doubt but that there have been fluctuations in the speculations concerning the will of God, but it is not so evident that these changes have always been in the direction of the truth ; in fact, we are satisfied that different schools have swung backward and forward, sometimes nearer and sometimes further from the truth ; and that sometimes one school would be nearer the truth, and sometimes another. We believe that since the close of the second century there has been dominating the mind of the religious world an incorrect conception of the relation that revelation should sustain to man, and that this false theory has perverted every reformatory movement that has been undertaken up to the beginning of the present century. That false theory is, that the revelation of the New Testament Scriptures, was not a perfect revelation, but that some tribunal was necessary to determine its meaning. As in our country, laws enacted by our Legislative bodies were of *doubtful* meaning, until their meaning was definitely determined by the Judiciary Department ; that the law meant what it seemed to say until some one suggested a different meaning, and then there was no meaning until the proper meaning was given by the Supreme Court. So, according to this theory, was it in regard to the divine laws ; the obvious meaning was taken until some one suggested another meaning, and then a tribunal of some kind was necessary to determine this question.

About the beginning of the present century, this theory was challenged, and another proposed. The new rule was, that

the New Testament was a revelation from God; if a revelation, it needed no interpretation; that it must be taken as it read, the obscure expressions to be explained by the plain; and that it must be accepted as a completed revelation. These two rules are in direct antagonism; if the one is true, the other must be false. The advocates of the last rule claim, that the first has never led to any agreement concerning any controverted question; and that there never has been, and in the nature of the case, there never can be, any tribunal that will receive the homage of the world. They claim that if the rule is adopted, to let the revelation be its own interpreter, then there can be no controversy; but they insist that this rule must be applied without exceptions, that the admission of even a single exception would destroy the whole. They also insist upon it, as an essential accompaniment of that rule, that the New Testament be accepted as a complete code of belief and practice; that nothing must be taken from it, and nothing of any kind must be added to it. If anything be taken from it as non-essential, then an equal authority may take away something else, and so on until the whole is taken away. If anything be added, either of faith or practice, some one else having equal authority may add something else, until the faith and practice of the revelation is buried under a mass of additions, and there will be divisions of faith and practice innumerable. We claim that the rule of the first century, that, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: *that the man of God may be complete, furnished completely unto every good work*", and formulated in the nineteenth century into the declaration, "That we will speak when and as the Bible speaks, and be silent when it is silent", is correct. If this rule is correct, then there can be no progress in theology, using the term in the sense above indicated.

Our author says:

"But whether for good or for evil, new questions do continually present themselves to the mind of the Church and clamor for consideration and solution. Questions about which the past did not dream, and to which there is no answer found in any of the current systems of theology, are becoming vital questions of the age, that cannot be remanded to the limbo of impertinent or disordered fancies."

These new questions arise because of the false theory, that the Scriptures do not mean what they say, and that there is a sacred or spiritual sense lying behind the letters. These questions are not of impertinent or disordered fancies, but the children of this false theory, that the New Testament is only a revelation when interpreted by the Church, which, in this connection, is a term so indefinite, that Romanists understand it to mean the Pope or a Council, the Greeks a council, and others, convocations, synods, or the consensus of a number of recognized leaders. These questions are never *settled*, they are sometimes outgrown, sometimes dropped, and sometimes condemned by one faction and retained by the other. No religious question is ever *settled* by a council, convocation, synod, or conference.

When he says that, "Christianity is a religion whose golden age, or ideal of perfection and happiness, lies not, like that of ethnic religions, in the past, but in the future", he shows some confusion of thought. The ethnic religions all assumed an organized existence, either blended with the civil government, or existing separate from it, but dominating it. Such religions in their organized existence could have golden ages, periods of glory, power, and influence, and periods of decay. But not so with Christianity; it never had, was not intended to have an organized existence. Every effort to force such a condition upon it has resulted in either a material or spiritual failure. The Church of Christ has never had an organized existence, and of course could have no golden age. The heart of man was its territory, and as long as there is one human heart swayed by its rule, so long will Christianity have its golden age. Unless we understand this peculiarity of the Church of Christ, we can not fully comprehend the divine statement, that "upon this rock will I build my church, and the gates of hades shall not prevail against it."

"There was value in the medical science of one hundred years ago; there is more in that of to-day; and there will be still more in that of a century hence. The same is true of theology. It had its value for Christian faith and life in the past; it has more value in the present; and it will have still more in the future."

Medical science is altogether human in its methods and development. There is no revelation about it. This being true

there can be no comparison between it and theology. The one is entirely of human experience and reason, the other is entirely of revelation. Medicine is more valuable to-day than it was an hundred years ago, because man has reasoned from more and truer data; but there is not a data in theology that we have to-day, that we did not have over eighteen hundred years ago. Some of those facts have been obscured during the interval by corrupted text and mistranslation, but at the end of the first century men knew as much of God and his will concerning them, as they ever will know.

"Men are saved, not by the acceptance of any doctrine concerning Christ, but by faith in Christ Himself." This is quite a popular statement at the present time, but is it true? Sometimes a phrase becomes popular in order that a popular sentiment may be met, and we use it without considering its meaning. Doctrine means teaching, the statement of a proposition and its demonstration. The statement may be false and the demonstration may be inconclusive, then the doctrine is false. We can not believe a person, nor believe in a person, we believe the statement made of a person, or we accept of a person by believing a statement—a doctrine—concerning that person. We do not believe Jesus, but we believe what he says. We do not believe in Jesus, but we believe the doctrine concerning him, that he is the Son of God; believing that he is the Son of God, we believe that he will fulfill his promises, and we trust him, and obey his commandments. We are saved by the acceptance of the doctrine that Jesus is the Christ, when we follow up that acceptance by obedience to his laws.

W. B. F. Treat, editor of the *Octographic Review*, and our associate editor, writing in the same direction, writes:

We know the orators who pose before admiring conventions in order to get up something new, affect to ignore those who fail to see as they do, yet the fact remains, that all over this broad earth wherever this restoration has gone, the loyal-hearted have been taught to turn back to Christ and his apostles for the kingdom in its perfection, and to the church of God as described in the New Testament Scriptures as the model church. But we are rapidly changing from this. This body of people is being recast; the teaching of the reformation is being modified. We are rapidly becoming another people. Not only seeking for affinity with the sects about us, but becoming fundamentally un-

like that "Reformation" which our pioneers left among men. Here everything is at stake. We are free to confess that the divergence in doctrine and principle between ourselves and some of our brethren is as well defined, at this point, as is the antagonism between sprinkling and immersion, or between faith in the word of God, and faith in excitement as the witness of the Spirit.

And here we will more clearly define the issue between those of us who believe in the "Restoration of the Ancient Order of Things", and those who affirm the teaching of Christ to be that the kingdom of God, as the "full corn in the ear", is *yet* future.

1. They assume that the parable of the growing corn represents the kingdom of God as in the blade in early Christian times, as attaining to the corn or grain at some time in its past or present history, but that the full corn in the ear "has not yet been seen." By this they attempt to justify changes in the manners, forms and methods of conducting the affairs of Christ's kingdom. In other words, they assume that the parable of the growing corn represents the historical period covered by Christianity, and that we have not *yet* reached the period of full development corresponding to the "full corn in the ear."

* * * * *

3. We observe that if there be growth, development, "evolution" going on in the church, it follows that organic changes are yet going on, and nothing can be preached authoritatively. The changes from "blade" to "ear", and from "ear" (or "shoot") to the "full corn in the ear," are changes of organism. If our brethren are not mistaken when they assert that this growth from blade to ear, from earing to maturity, is still going forward, and that, therefore, we may make up our minds to "see great changes in the kingdom of God in the near future," etc., etc., then there is no certainty as to what *form* the kingdom of God will yet assume; consequently there can be no way of knowing who is "nearest" right! There can be no likeness between the blade and the form of the ripened grain. The corn of wheat cannot go back to the blade form of the plant to find how it ought to grow. At every stage of development mentioned by Christ, the plant loses its old form and puts on another. And this is what these brethren apply to the present! Well may they cease to go back to Jerusalem or to any other model! And these landmarks they are repudiating in approved modern style.

EXEGETICAL—1 JOHN 1:8; 2:1, AND 3:6—9. S. H. Kellogg, of Toronto, Canada, in *The Pulpit Treasury*, of February, gives an exegesis of these passages, and we present several extracts from his essay. These passages read as follows:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to

forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

"Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."

Our commentator writes:

"These words seem to teach that no one who abides in Christ, no one who is born of God, either sins or 'can sin', and in appearance, therefore, they stand in contradiction with the previous affirmations in the former part of the epistle. That John, however, could have directly contradicted himself, on such a matter, even apart from any question of his inspiration, is not supposable. There must be agreement here, whether we can discover it or not. Wherein lies the true reconciliation of the apparent contradiction, is the present question.

"The correct reconciliation is found, if we mistake not, by simply noting the specific force of the Greek tenses employed in each class of statements. The present and perfect indicative tenses, which we have in the declarations of 1:8, 10, call for no remark. They have exactly the same force that the corresponding tenses have in English. But the present indicative in Greek is also used to describe an action as done *continuously* and *habitually*. The same usage of the same tense obtains in English. A good and undoubted example is found in 3:8, 'The devil sinneth from the beginning.' No one could mistake the sense of these words either in Greek or in English. This *continuative* and *habitual* force of the present obtains also in the subjunctive, optative, infinitive and imperative moods and the participle. Hence, Winer (*Grammar of N. T. Diction*) tells us, that the present participle is used 'of a *continued* state of things'; and that the infinitive present is employed 'to express an action as * * * continued or frequently repeated.'

So also in the subjunctive, the present stands in contrast with the aorist, in that while the former represents an action or state, hypothetically, as *continued, habitual, or progressive*, the latter represents it as merely 'momentary.' So Kuhner, Winer, and all the authorities.

"We come now to the passage before us with these principles of Greek grammar in mind, and on applying them, the apparent inconsistency of teaching vanishes. The interpretation is clear. 'Whosoever is born of God', *ἀμαρτίαν οὐ ποιεῖ*—habitual present—'doth not commit sin', is that, as the habit of his life. He does not *live* in sin. 'For his seed remaineth in him, and *οὐ δύναται ἀμαρτάνειν*,—infinitive *present*—'he can not sin'; i. e., 'can not *continue* sinning', 'because he is born of God.' Had John written *οὐ δύναται ἀμάρτειν*, infinitive *aorist*, then indeed there would have been direct contradiction with the statements in chapter 1; for the aorist infinitive would have denoted the 'momentary', individual act of sinning, and thus would have expressed a denial that it was possible for one born of God, even to fall into a momentary act of sin. And this accurate discrimination in the use of the Greek tenses, which is also to be observed in the use of the present participial forms, as denoting habitual action, in verses 7, 8, is further illustrated when we return now to the former group of passages, where in chap. 2:1, 2, we read as follows:

"'My little children, these things I write unto you', *ἵνα μὴ ἀμάρτητε*, 'that ye sin not'; where the subjunctive *aorist* denotes the act of sinning as *momentary, individual*. That is, my object in writing what I have is this, that ye may thereby be kept from falling even into any single act of sin. And yet there remains still the possibility that the believer may nevertheless sometimes fall; and so he adds, 'And if any man sin we have an Advocate with the Father, Jesus Christ the righteous'; where we have not the *present* subjunctive, *ἀμαρτάνῃ*, but the *aorist* subjunctive, *ἀμάρτη*; because the reference is still to the individual act of sin, that which is occasional, and not habitual. Had he written, on the other hand, *εάν ἀμαρτάνῃ*, using the present instead of the aorist, the sense would have been, 'if we *continue* sinning.' Thus he would have presented the advocacy of Christ as an encouragement to a life of sin, in direct contra-

diction then, most truly, with his subsequent declaration already considered ; where, employing now the present, instead of the aorist, he tells us that, ' he that hath been born of God, *can not* continue in sin.'

"Such then we take to be the true explanation of the seeming inconsistency which many find in the English Version. Give to the tenses used with such accurate discrimination, their proper distinctive force, and no semblance of contradiction remains. The teaching of these various passages, taken together, is simply this, namely : No man lives who can truly say that he has not sinned, or has no sin. Even the believer may fall into sin, but for every sin into which he may fall, if he confess it, there is ever ready forgiveness, through the great Advocate and Propitiation, Jesus Christ the righteous. And yet, no one is to argue hence that he may therefore continue in sin that this grace may abound. For he that is really born of God can not live in sin, so that if any man thus live, he thereby makes it manifest that he is not a child of God, but of the Evil One.

"The exegesis of these passages well illustrates the truth of Winer's remark (*Grammar of the N. T. Diction*, sec. xl.) that 'in general the tenses are employed in the New Testament with exactly the same respective import as in Greek (classic) authors.' It also illustrates incidentally—what is not always duly appreciated—namely, the importance for the minister of a thorough acquaintance with the niceties of Greek grammar."

THE SCRIPTURAL SYSTEM OF SPREADING THE GOSPEL :—

We have given considerable space in this number, to the article of James Beaty, editor of the *Bible Index*, on this subject. Our reason for giving so much space to it is, that it is the subject that *seems* to be the cause of strife and alienation among the people who profess to be governed exclusively by the Bible in faith and practice. We make this review of this article because we are anxious, if possible, to arrive at no incorrect conclusions. Bro. Beaty's purpose and desire is to be loyal to the Bible, his whole editorial career has demonstrated that, and any positions

that he may take, are taken conscientiously. But we think that he has fallen into some errors; it may be us instead of him, who is in error—it is only by comparing conclusions and our reasons that we can come to the knowledge of the truth; and hence it has been our constant habit to invite, *yea entreat*, those who differ from us to present their reasons through our pages. Notwithstanding this, it is reported that another QUARTERLY is needed to represent views different to ours. Let it be understood that, although we are very confident of our conclusions, we are not dogmatic. How is the gospel to be spread? “Our knowledge on this point is to be derived from one source, that is the New Testament.” We accept that, and insist upon it.

On page 233, near the bottom, speaking of the functions and duties of congregations, he says: “(c) The congregation or congregations sending missionaries or apostles to convert sinners and confirm saints.” His first proof-text is Acts 11:19–22, the sending of Barnabas to Antioch. We claim that it was not *congregational* action, from the phraseology. *Ears*, plural, is *never* used in speaking of an organization, but *ear*, singular, is always used. It came to the ears of the individual disciples composing the group of disciples at Jerusalem. *They sent* (in the Greek) is *third person plural*, and could not refer to congregational action. Barnabas was *not sent to preach*. He did what he was sent to do. He exhorted them all, all the new disciples, that with purpose of heart they would cleave unto the Lord. The disciples at Jerusalem heard that the disciples who had been scattered abroad had preached to the Greeks, and received them, and they sent Barnabas to enquire about it. He did this, and endorsed the work, and so completed his commission from the Jerusalem disciples; then, of his own motion, he went after Paul and brought him there to preach to the people at Antioch. “Did congregations, as such, ever contribute to the gospel, or, in other words, aid those who preached the gospel? The fact is evident, the apostles *and others* did receive aid when preaching the gospel.” Page 243, Chap. III. The first proof-text is, “The brethren at Antioch ‘determined that Paul, Barnabas, and *certain others* from amongst them, should go up to Jerusalem to the apostles and elders about this question’; *being therefore conducted on their journey by the congrega-*

tion," etc. "Appointed" or "determined," in the Greek, is *third person plural*, and, hence, could not refer to congregational action. "By the church" can mean the group of disciples acting individually as well as collectively, but as they determined *individually* to send them, it is legitimate to understand that they *individually* brought them on their way. But, Paul and Barnabas, and certain others of them, were *not sent to preach*, but to go up to Jerusalem for instruction, and hence, this has nothing whatever to do with evangelizing.

Page 244. "2. Congregation at Rome." This can not possibly have any bearing on the question under consideration. Paul was an apostle; he proposed to go to Spain, he hoped to see the disciples at Rome as he passed through, and to be brought on his way "by you", which is plural. The same may be said of the "Congregation at Corinth." 1 Cor. 16:10, can not meet this question, for he was not evangelizing.

Page 245. "4. Congregation in Philippi." "I thank my God on every remembrance of you * * for your contribution for the gospel from the first day until now." This epistle is addressed, not to the "congregation" at Philippi, but to *all the saints*. "You" is plural, "you all" is plural, and intensely individualizing. "Your contribution", *your* is plural. It seems to us that he could not have used language more antagonistic to the "congregational" theory. Throughout the epistle, the pronoun referring to them is *plural*.

Page 246. "5. Other congregations." "I stripped other congregations", can not determine this question, because that expression may refer to individual action in the congregations, as well as congregational action. The "you" is plural all the time.

1 Cor. 9:1-14, can not decide whether the support for evangelizing was to come from individual or congregational action; all that it does teach is, that they who preach the gospel shall be supported while doing so. That was God's promise, but it is not said *how* he would bring it about.

Titus 3:13-15, can not possibly refer to congregational action in supporting an evangelist. 3 John 5, has no allusion whatever to this question. 2 Cor. 11:8, is by no means clear or conclusive in the direction of congregational action. We can

not say that it was congregational action, because Paul said, "I robbed other congregations, taking a support, for care of you." This support may have come from individual members of several local groups of disciples. In the next sentence he explained how he had been supported—*brethren* from Macedonia supplied his wants. The phrase "other churches" is in opposition to the "church" to which he is writing, and the sense in which he uses the term "church", as applied to the disciples at Corinth, will be the sense in which he uses it when he speaks of "other churches." He addresses this epistle "unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia. Grace to you." In the address of the first epistle we read, "unto the church of God which is at Corinth, they that are sanctified." Evidently he uses "church" in both of these places to designate the group of disciples at Corinth; for, in the second epistle he connects them with *other individual disciples*, (for there were other congregations in Achaia at that time), and in the first epistle, he explains the term by saying, "they that are sanctified"—individual reference.

Page 249. "The 'contribution for the poor saints' is an ordinance in the congregation for every Lord's day. 1 Cor. 16:1." This is a mistake. It was not in the congregation at all. "Upon the first day of the week let each one of you lay by him in store." *Each one of you* is intensely individual. *By him in store*, is now admitted by all New Testament Greek scholars to mean *at home*. Thayer, the latest work, says: "*παρ' ἑαυτῶν*, at his home. 1 Cor. 16:2."

Page 249, last paragraph. "The 'contribution for the gospel,' (Phil. 1:5)." The *Revised Version* has "your fellowship in furtherance of the gospel." The *Common Version*, "your fellowship in the gospel." The Greek is, *ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον*. "I thank my God * * * on account of the fellowship of you [plural] in reference to the gospel."

Thayer, defining *κοινωνία* in this passage, says: "Used of the intimate bond of fellowship which unites Christians." He also gives the above definition of *εἰς* in this passage. So, we are satisfied that Phil. 1:5, can not have the meaning given it by the writer.

His proof for *individual* assistance, on page 250, is overwhelming; but when we come to his next chapter, (Chap. V., page 252), we are surprised. How it is possible to prove or infer *united action of different congregations*, from 2 Cor. 11 ; 12:13 ; or Phil. 4:15, we can not understand. Admitting that in each one of these places, that "church" meant congregational action, there is not the least ground for the inference that there was a concert or co-operation of action.

2 Cor. 8 : 18, can not indicate that the congregations met in mass-meeting, or by delegates, or messengers, to have a joint election of the brother mentioned. On page 254, under the sub-heading, *General Remarks*, he says: "These five objects are the only ones found in the New Testament, which two or more congregations united to accomplish. It will be remembered, however, that the work was done by each congregation separately and independently of the other, but for the same object, or for the same person or persons. There was no *convention* or *delegation* or *representatives* of congregations assembled in one meeting to do the work." How could the congregations unite to do a certain thing, and yet each congregation do it separately and independently? This seems to us to be an impossibility. How could it be "United action of different congregations", as he heads chapter V., when each congregation acted separately and independently? And still, in the face of this statement, he repeats the thought of "congregations uniting" to do a certain work. On page 257, under the sub-heading, *Messengers of Congregations*, we find the position taken that each congregation had a class of men who were called "messengers." We have never doubted but that congregations communicated with others by agents or messengers, but we do not think that the *angels* or *messengers* of the "seven churches", had any reference to such a class of men. Acts 9:38, does not indicate congregational action. On page 258, in the last paragraph, there is a play upon the word "missionary" that is not legitimate. He translates the word *apostolon* by *missionary*, which in a sense is correct, as meaning *any one sent*, but he plays upon it and makes it mean a missionary in the common sense of a proselyting agent. But this was not the fact, for

Epaphroditus was not sent as a proselyting agent—an evangelist, but as a special servant and messenger.

We have thought it best to make this short review, so as to induce our readers to consider thoughtfully this question, and the Scriptures cited. We sometimes get into grooves carelessly, and heedlessly remain in them. As we stated at the beginning, we are not dogmatic, but are very confident of our position. About all of this article, except the portions we have designated, we heartily endorse as being scriptural.

THE RICH YOUNG MAN:—Matt. 19:16-26; Mark 10:17-27; Luke 18:18-27, recording the same event, have been and are more perplexing to our mind, probably, than any other teaching of the Bible. We have studied this teaching carefully and have read all that has been written about it that has come within our reach, but nothing has been found that is satisfactory. It has been called afresh to our minds by its being the Sunday School lesson for February 26. It is not usual for preachers or writers on religious questions, to select for consideration a subject that they confess they do not understand; but we make that confession now, and have selected this subject because we do not understand it, and because it has given us uneasiness. Our special purpose in stating our difficulties is, to provoke investigation by our brethren, with the hope that something satisfactory may be presented.

I. "If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." "Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." "One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven." In all these statements is the declaration, "Sell all that thou hast, and give it to the poor", and this is to precede the "following" him—discipleship. Is that command applicable to this age; is it special or general? The same principle is taught by the apostles. "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" We see our brethren in need every day—"the poor are always with you"—if we do not give continually we

have not the love of God abiding in us. If we give continually we will ultimately reach the end of all our possessions. It is true that Jesus afterwards said, "he that believeth and is baptized shall be saved", and "we are justified by faith"; but also, "faith without works is dead", and "If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself." A distribution of property, even to the whole of it, seems to be the teaching and spirit of Christianity. This spirit of continuing and unlimited charity seems to be absolutely enjoined upon every disciple; there seems to be no limitation to it—we are to relieve every case of distress that comes under our notice, not a partial relieving, but as complete as our ability is. We can not say that it takes so much to enable me to live in a certain style, to have a gold watch and a hat that costs five dollars, and what I have over that I will give to the poor. That is not the teaching of Jesus. Some men boast that they never bought a gold watch or a five dollar hat, nor lived in a five thousand dollar home, but they have a silver watch that cost thirty dollars, when one that could be bought for ten would answer their purpose, and a two dollar hat would be as comfortable as one that cost three, and a one thousand dollar home would meet their necessities as well as a two thousand dollar one. This thing of boasting of not dressing or living as extravagantly or as stylishly as some others, while yet living away above many poorer brethren, is a delusion. It strikes us that Paul's idea was, that we must exhaust *all* that we have and then work and live from day to day, and then divide our daily earnings with those less fortunate in earning than ourselves; the only limitation being that we are not to give to any one who will not work. This is not *communism*, for it denies individual ownership; Christianity recognizes individual ownership, but requires the owner to use his property in this direction as he sees fit. Now, are we right in our understanding of the *demands* of Christianity? If we are, who are coming up to the requirement? Are we not deceiving ourselves? If we are wrong, and we would be glad to think we were, will some one please show us our error? We would gladly

be convinced ; but we must have reasonable expositions of these Scriptures ; platitudes and assertions will not be received.

Let us look at some of the explanations that have been given. "The one thing lacking, was that spirit of self-denying love which is the first commandment of all, and the soul of each commandment * * * To bring this home to his inquirer, Jesus prescribes conduct, by his course concerning which the presence or absence of such a spirit will at once appear."—*G. R. Bliss*. Here the *command* is brought down to a *test*. There is no warrant for this.

"This [the disposing of his property] was a special test, exactly suited to the young ruler, as appears from his sorrowful failure to meet it. The principle involved is supreme devotion to Christ. The test of this is different for different people. Some find it harder to renounce hopes of worldly honor and fame for Christ's sake, than to renounce wealth ; and for others the hard trial is to abandon certain gratifications of the various appetites or of tastes."—*Broadus*. Here we have the same assumption, that it was a *test*, and not a *command* ; and also the singular idea, that the giving up of property came as a test in the place of giving up any other possession, desire or ambition, as if they were not equally *commanded* to be given up.

President Timothy Dwight in the *Sunday School Times*, has the idea of *test* in his mind. "A new spirit, not a new doing, is what he needs." It seems to us, that there is nothing said about a "new spirit", but that it is an emphatic "new doing." How do we know that we have a certain spirit unless we *act* in harmony with that spirit ? If we say to the hungry, "Be filled", and do not fill them, we have not the spirit of charity. How many of us go through this life saying to ourselves, "Oh, I wish I could relieve all the worthy poor that I see around me", and add to their possessions every year so as to leave more to their children, or live sumptuously every day !

In the same paper *Alexander McLaren* adopts the *test* idea, and says : "It is unnecessary to remark that this commandment to sell all and give to the poor is intended only for the individual case. No other would-be disciple was called upon to do so. It can not be meant for others ; for, if all were sellers, where would the buyers be ?" Why was this required of one

would-be disciple, and not of all? Is this young man required to sell and give away all of his possessions, and others allowed to keep theirs? Oh, no; that will not do! "If all were sellers, where would the buyers be?" This is childish. There will always be men who will be buyers, men who are not disciples. He is not commanded to sell to a disciple. If before a man becomes a disciple he has accumulated property, he is to change it into money with which he can buy food and clothing for the naked and hungry, and there will always be worldly men ready to buy. Did you ever notice, that Jesus did not tell this young man to give any of the proceeds of his sale to him or his apostles, or to a college, or to a missionary society? We hear such preaching now-a-days, more than to sell and give to the poor. Once a year, just before Christmas we find an occasional editorial on the subject of alms-giving in our weekly religious papers, but scarcely a week passes without several editorials and communications and special announcements appearing in each paper concerning giving to some missionary, or educational, or church enterprise, or the paying of "pastors' " salaries. Dr. McLaren goes on to say: "But we are not to slide easily over the precept with the comfortable thought that it was special treatment for a special case. The principle involved in it is medicine for all, and the only way of healing for any. This man was tied to earth by the cords of his wealth. Others are hindered by other things, and they are called to abandon these." Is he not wrong in making it a "precept" rather than a "command"? Is it a *principle* taught or is it a *command*? Is it a *parable* or a *fact*?

Was this young man a lover of money? Was wealth the dominant idol of his affections? Does this lesson apply only to those who are in bondage to wealth? How can we determine whether a man is a lover of money, except by his giving all that he hath to the poor? How much is he allowed to keep back of the price of his possessions? Must every man keep the same amount, or may one man keep more than another, on account of more expensive tastes or educated desires? These are questions that must be answered. We admit that we have not answered them satisfactorily to ourself. We are reminded of an instance that illustrates this matter. A sermon was preached in which

the point was enforced that a brother must not go to law with a brother. The preacher was invited to dine by one of the brethren. While waiting for dinner, the brother remarked: "I liked your sermon very much, but you were hard upon me." "How was that?" "You said a brother should not go to law with a brother; I am in a law-suit with a brother." "Does not the Bible say precisely what I said? It is not I, but the Bible that is hard on you." "Well, it may be the Bible is hard on me." "Do you intend to persist in this suit in opposition to this divine prohibition?" "The man claims a piece of my land and has possession of it, and I can not give it up. I do not think I ought to. There must be some misunderstanding of the Bible on this point." May this not be the case with us when we come up squarely against this incident in the Bible?

Dean Plumtre, says: "It would be altogether a mistake to see in this either an obligation binding on all seekers after eternal life, or even what has been called 'a counsel of perfection'—a precept laying down an indispensable condition for all who aim at its higher forms and powers. It was strictly a remedy for the special evil which hindered the young ruler's progress to perfection, applicable to others so far only as their cases are analogous. It would be idle to deny that there have been and are many such analogous types of character; and so far as any one is conscious of being under the power of wealth and its temptations, so far there is a call to some act asserting his victory over those temptations, in the spirit, if not in the letter, of the command thus given."

Why it would be altogether a mistake to consider this an indispensable condition of inheriting eternal life, we can not see. The young man asked Jesus what he should do to inherit eternal life, and Jesus answered him, that if he would give all that he had to the poor, he would have treasure in heaven; which implies, that if he did not, he would not have the treasure in heaven—the eternal life. It looks to us as if it were an indispensable condition, and altogether a mistake to suppose that it was not; but we are like the man with the law-suit, "there must be some misunderstanding about this." "So far as any one is conscious of being under the power of wealth and its temptations, so far there is a call to some act asserting his

victory over those temptations." Did you ever find a man who was conscious of being under the power of wealth and its temptations? The man who is, does not, can not realize his condition. Others may see it, but he does not. How is he to be made to realize his condition? Will he be held guiltless until he does realize it? This won't do. All Christians are called to a course of conduct in which there can be no self-deception. "We have some property, we can not give it up. It is not right to require us to give it up. There must be some misunderstanding about this Scripture."

II. We come to another difficulty. "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God. With men this is impossible; but with God all things are possible." "How hard is it for them that trust in riches to enter into the Kingdom of God! It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God. With men it is impossible, but not with God; for all things are possible with God." "How hardly shall they that have riches enter into the Kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the Kingdom of God. The things which are impossible with men are possible with God."

It is stated, that some ancient authorities omit "for them that trust in riches." If it be omitted, then the general statement is, that it is easier for a camel to go through a needle's eye than for a man having much property to enter into the Kingdom of God. How much property is not stated. "Riches" is an indefinite term, and may mean much or little, or any. Various explanations have been given of the camel going through the needle's eye, some of them silly, all of them highly imaginative. A very common explanation was, that a certain gate into the city was called the "needle's eye", and that it was so low and narrow that camels going in had to be unloaded, and had to get down on their knees and crawl through. This was made to teach the lesson, that sinners in coming into the Kingdom of God had to leave behind them all their sinful desires, and get down on their knees in humility; which is true, but whether this language taught it, is quite another thing. In the first

place, it is very doubtful whether any gate was called the "needle's eye", and secondly whether camels were ever compelled to enter at that gate. It would seem foolish to do so when there were many other larger gates. It was stated that on board ships there was a rope that was called the "camel", and that there was a special hole somewhere about the vessel or rigging that was called the "needle's eye", and that it was a difficult feat to get the "camel" through the "needle's eye." It is very doubtful whether there was such a rope or such a hole, and it seems improbable that they would have continued making the hole too small for the rope. The language of Jesus does away with all these fanciful interpretations. He says it was impossible. The figure of a camel going through a needle's eye is an emphatic way of saying that any thing is impossible. Jesus says, that the entrance of a rich man into the kingdom of heaven, "with men it is impossible." But now the real difficulty comes: If it is impossible for a rich man to enter into the kingdom of God, how is it possible with God? "All things are possible with God", Jesus explains; but as we understand the meaning of words and the revelation that God has given us of himself, there are some things that he can not do; he can not lie, he can not be unjust, he can not sin in any way. If a rich man can not enter into the kingdom of God, because it is a sin to be rich, or to let the love of riches be the dominant principle in our lives, then it would be impossible for God to receive such a character into his kingdom. Bear in mind, that Jesus is not speaking of a rich man's changing his condition, but it is the entrance of the rich man, as a rich man, not a rich man becoming a poor man. If it means, that it is impossible for a rich man to give up his riches, to banish the love of riches from his heart, and that it can be done only by the interposition of God's power, then we say, that if God were to do this in a single case, and not in all, that the person so acted upon would not be a free moral agent, that he would have been brought into the kingdom of God by force; and to do this God would be unjust in selecting some and passing others by; but we know that God can not be unjust, hence, he does not do this, and from some cause this language does not correctly represent the teaching of Jesus. Where the cause of confusion originated, and what

Jesus did intend to teach by this instance, we do not know. We do know that we do not understand it, and no commentator that we have read has removed the difficulties. We are anxious for light.

THE FUTURE PROBATIONISTS AND OUR PROGRESSIVES :— All who have kept themselves posted in the Andover controversy, know how the Future Probationists have continually attempted to shoulder the responsibility of the controversy and the threatened division upon the American Board. The Board was composed of men, and had been appointed by congregations, that believed that after death came the judgment, that this life was the only period of probation, that after death there was no place for repentance, and believing so it refused to employ men as missionaries who believed the doctrine of post-mortem probation. Certain men of the same religious organization as the Board, presented and defended this doctrine, and demanded that men holding this doctrine should be appointed as missionaries by the Board, and they are insisting that the Board commenced the controversy, and is continuing it by refusing to appoint such men as missionaries. This reminds us of our Progressionist brethren. We who have co-operated for nearly ninety years in our endeavors to unite upon the Bible, to re-introduce into the world pure speech and practice in holy things, are persistently told that we are disturbers of the peace of Zion, and that we are keeping up the discussion, because we protest against and repudiate the innovations that these men are introducing. As co-laborers in this work we have, up to a comparatively recent period, with singular unanimity, decided against the use of instrumental music in the public worship, against the use of "Rev." by our evangelists, against the practice of having a "Preacher Pastor", or the use of the title *Pastor* in connection with evangelist, and in favor of the most complete independency of the congregations. These men have introduced all these innovations, and they persistently insist that those of us who stand by the "old landmarks", have brought on the discussion, are causing divisions, and are keeping up the contro-

versy ; that they will not discuss, but are going along in the new paths, and let us be responsible for any divisions and dissensions that may follow *our* opposition.

This is just precisely as consistent as the position of the Andover innovators. A writer in the *Independent* hits off their inconsistency very finely, and we reproduce extracts from his article, and hold it up as a mirror before the faces of our Progressionists, so that they may see themselves as others see them.

"A highwayman holds a pistol to my ear, and mutters through his teeth : 'Stand and deliver, or I shall kill you, and then you will be your own murderer.'"

"The same people tell us that all would be peace, if we would only yield to the Andover inroad, and also that we have made all the inroads ourselves."

Our former co-laborers tell us, "Permit us to introduce the organ and establish our ecclesiasticism, or we will divide the congregations, and you will be the cause of it." They also tell us, that we would be at peace if we would only yield to their innovations, and then tell us that the very principle upon which we are standing warrants all the innovations they propose. They gravely tell us that the declaration, "To speak when and as the Bible speaks, and to be silent when it is silent", upon which we are standing, is precisely the thing upon which they rely for their practices, that they are so well satisfied with themselves, that they have quit attempting to meet our objections, and have gone to work in their way regardless of consequences, and if harm comes, the responsibility must rest upon us !

"This is quite equaled—as to logical consistency—by the position of a few esteemed brethren, who protest that they do not agree at all with Andover, do not for a moment accept Future Probation, and yet talk and vote on that side right along. By ceasing to look one way and row another they could bring the movement that leans on them to the ground, and the disturbance to an end."

If this man had been writing about our brethren he could not have used more fitting language. We have a number of brethren, who, when spoken to on the subject, declare that they

do not approve of the use of the organ, and some of them inveigh against it, and that they object to much that is done by the Societies, and yet they talk and vote on that side right along. They will oppose the organ with might and main, keep up the controversy against it, and then declare the discussion closed on the Society, when the Societies are employing men who use the organ, with the money these men assist in raising. They even advise brethren to divide a congregation rather than to worship with the organ, and yet will use their tongues and pens in praise and support of the Societies that employ men who defend and advocate the organ ! They say that they are opposed to these Societies doing anything but missionary work, but when they demand the control of the institutions of learning, and go into the newspaper business, they still work with and for them ! "By ceasing to look one way and row another they could bring the movement that leans on them to the ground, and the disturbance to an end."

"An opponent of Prohibition was once nominated for a small local office in Maine, where the majority were Prohibitionists. They were anxious to call him out, that he might get no votes to which he was not entitled. On the stump he said : 'I want to state my position with perfect clearness, so nobody can misunderstand. I am in favor of the Maine Law, and agin its execution.' " Some of our brethren are emphatically "agin" the organ, even to advising the division of a congregation, but they are decidedly opposed to condemning a Society that employs an agent that uses it and defends its use ! Why is there any more sin in using the organ at Springfield, Missouri, than there is at Boston, Massachusetts ? Yet a preacher will go to Springfield, and preach for the anti-organ party, thereby endorsing the division over the organ, and in that pulpit urge his brethren to contribute to the means of a Society that is paying a man to preach to a church in Boston, that is using an organ. We would exhaust the exclamation points in our publishing house, were we to use them to the extent of expressing our amazement at such inconsistency.

THE KINGDOM OF GOD AMONG THE NATIONS.

"Render therefore unto Cæsar the things that are Cæsar's ; and unto God the things that are God's." Matt. 22:21.

One of the most vexing questions in the camp of Israel to-day is the relation of Christians to the civil government, and in particular to the exercise of the elective franchise. May they, with impunity, appeal to ballots to establish questions and measures of right and wrong? Are the disciples of Christ by virtue of their obligation and relation to him wholly separated from active participation in the affairs of Cæsar? From the beginning of his newness of life in Jesus, now more than twenty years from the present, having believed and taught that they are, the writer desires to lay before the public some reasons therefor; cutting off, as he hopes, in some measure, an occasion of persecution, fulfilling the request of friends, and conforming to the divine injunction of "giving to every one that may enquire of us a reason of the hope that is in us with meekness and fear."

What is voting? It is the legal expression and establishment of the will of the people in things belonging to the State. This may be by mere majority, or by unanimity; in Democratic or Republican governments, usually by the former, the latter being sometimes an incident, never an essential, to an election. Among the Romans the popular will of the people was held to be (as it is now considered by some fanatics in American politics) equivalent to the voice of God. "*Vox populi est vox dei*" —the voice of the people is the voice of God. How far this proverb is misleading it is not our purpose to show, except in so far as our investigation may disclose the artful sophistry concealed within it. Now that the relation of Christians to civil government and to the ballot-box in particular, may be clearly seen, let us premise in respect to God's dealings in general with the race of man. 1. He has always had a people in the world peculiarly his own by separation from all other peoples and

nations of earth. 2. God's own will, revealed through his inspired servants, without any regard whatever to the will of the flesh, whether in the form of majorities or unanimities, has always been the sole law of his chosen ones. 3. He has always forbidden leagues and amalgamation with other nations of earth. The Jews were his first peculiar people. Other nations were his by creation, for God is the maker of all, having made of "one blood all the nations that dwell upon the face of the earth." But the Jews were his by a *separate* and *peculiar* relation. He separated them from all other peoples by adoption to himself, by giving them the covenants, the law, the service of God, the promises and the glory. Rom. 9:1-5. To them he said, "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, *above all the nations* that are upon the earth." Deut. 14:2. Now consider for a moment the civil and moral government under which they were placed. See the Decalogue, or Ten Commandments, and the statutes and judgments connected with it. Ex. 20 and Deut. 5. Look at one or two of the ever-shining pearls floating on the ocean of God's wisdom and love. "Thou shalt not kill"; "Thou shalt not steal." Can man's wisdom, the combined wisdom of all the world, produce anything in civil polity and moral ethics comparable to the law written by the finger of God upon the two tables of stone? Nay, verily; for if all the profound philosophers, sages and great statesmen of every nation of earth, were in general council assembled, they could think of nothing, they could devise nothing for the good of society, comparable in value, to the universally needed injunction, "Thou shalt not kill; Thou shalt not steal." Indeed, human legislation has wisdom only as it is moulded by this the divine revelation through Moses, the Lawgiver, to the Jewish nation. It is the basis of every polity of rational jurisprudence known among civilized men. Moses, himself, realized the superiority of the divine code to all merely human governments, and challenged comparison with them. "What nation is there so great that hath statutes and judgment so righteous as all this Law which I set before you this day?" Deut. 4:8. His challenge is as good for these times as it was for those; the nations now, in all that is merely human, are as inferior in wisdom as the

nations then. One more point here touching the divine code given to the Jews through Moses. It was their righteousness before the nations of earth. "And the Lord commanded us to do all these commandments, to fear the Lord our God for our good always. * * * And it shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:24-25. Thus the faithful Jew proclaimed abroad the great, the terrible and only true God. By the obvious superiority of God's wisdom and ways, seen in his faithful servants, the nations of the earth could learn that his "statutes are right, rejoicing the heart, his commandment is pure, enlightening the eye, his judgments are true and righteous altogether, and that in keeping his commandments there is great reward!" So to-day, the wisdom of God in Jesus Christ is,

"A beacon brightly burning,
Scattering beams of light abroad,
That the erring ones discerning,
May be guided to our God."

Keeping in memory the special separation of the Jews unto God, and the comparative superiority of his Law in them, let us consider, briefly, their relation to the surrounding nations who framed their own governments and walked in their own ways. The land of Canaan was their possession and temporal home, and was held, not by their own power, but by the divine arm and conquest. David in the 44th Psalm, tells us plainly how the people of God obtained their material wealth. "We have heard with our ears, oh God, our Fathers have told us what work thou didst in their days, in the times of old. How thou didst drive out the heathen and plantedst them; how thou didst afflict the people and cast them out. For they got not their land in possession by their own sword, neither did their own arm save them, but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them." If it be urged that God was in covenant obligation bound to give them that possession, my answer is, (a) the actual possession of that land by the Jews was conditioned on their loyalty and obedience to God, for it was forfeited by disobedience

in the wilderness in which many of them were overthrown, on account of "murmuring against God, tempting him, committing idolatry and lusting after evil things in general. See 1 Cor. 10. (3) God reaches the higher by the way of the lower—the spiritual and eternal Canaan through the temporal. (c) If we cannot trust him for the less interest, the material and perishable, the political and personal, how can we trust him for the greater, the spiritual and the eternal? "He that is unjust (or unfaithful) in the least, is also unjust (unfaithful) in much", says the great teacher himself. If, therefore, we can not trust him in the wants of this life, how can we confide in him for the riches that shall never perish? Is God less faithful in the anti-type than he was in the type? He who is the same yesterday, to-day, and forever, can not have less regard for our material welfare than he had for the temporal prosperity of his first chosen people. If he gave to them all good things needed by the animal man, without any connection or partnership whatever, on their part, with the nations of the world, to the faithful servants in the kingdom and patience of his Son, he will most certainly give all the necessary things for which the Gentiles so anxiously seek. His conferring upon all the faithful of old the blessings needed by the body here, is a sufficient pledge that he tenderly cares for the temporal wants of his faithful ones now. This, too, he strengthens by appeals to other examples of his beneficence, and to new promises of his care and faithfulness. "The lilies of the valley neither toil nor spin, yet Solomon in all his glory was not arrayed like one of them. The birds of the air neither sow, nor reap, nor gather into barns; yet our heavenly Father feedeth them." Will he not, therefore, suitably provide for the temporal needs of his children who faithfully keep their stations in the vineyard of their Master, the only living and true God? There is clearly then no warrant, on the ground of *material* necessity, for a people in covenant-relation with God to take part in the services, excitement and anxiety that belong to the kingdoms of this world.

For if we seek first the kingdom of God and his righteousness, making it paramount to all other things, and everything else secondary and tributary to the triumph of his kingdom

among men, being also diligent in business to provide things honest in the sight of all men, all these merely temporal blessings so anxiously sought by the Gentiles, the nations of the world, will be added unto us. Matt. 6:33. If then our participation in civil affairs is not a necessity to the real wants of the body, and if, as will be conceded, the civil relation has no necessary connection with the spiritual, it is plainly a presumptuous sin to be in league with the kingdoms of this world, foreigners to the faith, and strangers to the commonwealth of Israel. The will of the people, which is the supreme law in civil governments, is utterly excluded from the spiritual realm. Our beginning, progress and completion in the divine life, is, not "of blood, nor of the will of the flesh, nor of the will of man, but of God." Jo. 1:13. Indeed the whole aim and object of grace and truth reigning within man, is to destroy the will of the flesh, that the will of God which is equally just and good to all, may be done on earth as it is in heaven. How, then, with impunity, can we have part in a service the spirit and doing of which are of the will of the flesh? We can not! In the flesh, the unconverted state, men work the will of the Gentiles—their own will; walking in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. 1 Peter 4:3. But new creatures in Jesus Christ crucify the flesh with the affections and lusts. "It is God that worketh in you both to will and to do of his good pleasure." Phil. 2:13. Man's will can not change the mere mode of the divine administration without incurring God's displeasure. In the days of Samuel, the prophet, God's people *presumed* to change the form of the government over them. Hitherto, for the space of four hundred and fifty years, the form of the government had been judicial; but because of the maladministration by Samuel's sons, "who walked not in his ways, but turned aside after lucre, took bribes, and perverted judgment", all the elders of Israel came to Samuel at Ramah, and demanded a king to judge them like all the nations. Thus the government passed from the judicial to the regal form. Notice that this change was made by the *will of the people*, for Samuel protested earnestly against it, pointing out to them the rigor and cruelty with which their king would rule over them; yet they refused to obey him, saying, "We will

have a king over us"! See 1 Sam. 8. It was official and authoritative, for all the elders of Israel demanded it. A more perfect example of popular election, of establishing a measure by the popular will of the people, can not be found. Yet it was wickedness against God, who was thus ruled out, for he said to Samuel, "Hearken unto the voice of the people in all they say unto thee, for they have not rejected thee, but they have rejected me that I should not reign over them." So great was their sin in the sight of God that at the call of the prophet Samuel, miraculous tokens of thunder and rain came down from heaven, enabling the people to perceive the greatness of their sin, and causing them to confess, "We have added unto all our sins this evil, to ask us a king." God himself was their rightful sovereign, whom the voice of the people could not, with impunity, dethrone; for the prerogative to choose a king to rule his people belonged exclusively to God. "When thou shalt say, I will set a king over me like all the nations that are about me, thou shalt in any wise set him king over thee whom the Lord thy God shall choose." See Deut. 17:14, 15. God had not chosen Saul; the voice of the people had made him king, therefore, God was rejected by the people, and gave them their king, in his anger, whom at length he took away in his wrath. He rejected Saul whom the *people elected*, and chose David, a man after his own heart, who would fulfill all his will. Now, just as God gave Saul to Israel to be their king, so he gives rulers to Cæsar to-day. He has given the most *ample* evidences of the exclusive claims and rightful sovereignty of his Son, our Lord and Savior Jesus Christ. He has chosen for us a king whose sceptre is a sceptre of righteousness, and rightfully extends over all the world, since he tasted death for every man. But his reign is not compulsory. He permits us, if we will, to choose our own rulers and walk in our own ways, protesting and pleading against our rejection of himself in Jesus, whom God has ordained to rule in righteousness, till death itself shall be swallowed up in victory.

Now if the popular voice of ancient Israel in the election of Saul to be their king, involving a formal change only in the divine rule that was over them, was wickedness against God, for Christian Israel to-day to vote over themselves a political

and *foreign* government, can not be less sinful in his sight. Equally with the former must the latter be a rejection of God, that "he should not reign over us." By the analogy, then of type and anti-type, and by the unchangeable identity of the God of yesterday, to-day and forever, the few who abstain wholly from civil affairs, being otherwise equal, are the best defenders and conservators of the faith once delivered to the saints. "Joseph", says an objector, "was an officer in the kingdom of Egypt; therefore, it is right for God's people to take part in the government now." I answer, that the lines of action indicated are not parallel; they are wholly different. By the jealousy of his brethren, Joseph was sold into Egypt when a mere youth, only seventeen years old. He was there by the good purpose and providence of God to provide bread for his father's family in Canaan, against the scourge of famine that Joseph foretold. He was the manifestation of the true divinity over the idols of Egypt. Seeing that in Joseph there was a God infinitely greater than all the gods of Egypt, as Joseph's interpretation of dreams, and wonderful wisdom in forecasting the future, plainly attested, Pharaoh the king, without abdicating his throne, most cordially yielded to the greater divinity so opportunely appearing on the stage of public affairs. While, therefore, Joseph was in Egypt, he was not of Egypt. He did not receive the throne, or administer the Egyptian government; he only executed God's goodness in providing bread for all countries in the time of the universal famine, leaving among the presumptuous pagans of Egypt foot-prints of that overruling divinity that directs the steps of the good, and divides the spoils to the true and faithful. For the time being he was really God's chosen king over the pagan country of Egypt. In kind, his rule had no predecessor and no successor. His dynasty was divine, not Egyptian. Hence the kings that rose after him "knew not Joseph."

Nebuchadnezzar's promotion of Daniel to rule over the province of Babylon, (Dan. 2-48), is in perfect harmony with what we have found in the case of Joseph. On account of their sins, among which idolatry was most prominent, Daniel and his people had been carried into a seventy years' captivity

by the king of Babylon. Their prophets, Jeremiah and Ezekiel in particular, had duly warned the kingdom of Judah of the merited doom which their sins were bringing upon the nation. The kingdom of Israel had been removed to Assyria, and made captive to that monarchy by the Assyrian king, Shalmaneser. "Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses, the servant of the Lord, commanded, and would not hear them, nor do them." 2 Kings 18:12. Likewise the kingdom of Israel perishes by captivity to the Babylonian kingdom, as Jeremiah had plainly foretold. "Behold (saith the Lord) I will give this city (Jerusalem) into the hand of the Chaldeans, and into the hand of Nebuchadnezzar, king of Babylon, and he shall take it;

* * * and the Chaldeans shall set on fire this city and burn it with the houses upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods to provoke me to anger." See Jere. 32: 28-29. Accordingly, in the ninth year of the reign of Zedekiah, their last king, the Chaldean armies encamped against their city, and by a siege of a year and six months, made intensely cruel by fire, and famine, and pestilence upon the inhabitants of Jerusalem, terminated their national existence, burnt the house of the Lord, and carried them into captivity to foreign enemies. Daniel, *undeservedly*, shared in the calamity of his people at large. Our Bible (Revised Text) represents him as a youth; and the Jewish historian, Josephus, as a child in the flower of his age. Josephus also says that he was of a "very excellent temper", corroborating the truth in the word of God, through the prophet Ezekiel, that he was a man of eminence in both righteousness and wisdom. A mere youth then, probably only fifteen or sixteen years old, when captured by the Chaldean powers, and of an excellent disposition, we may not believe that he was a partner in the sins on account of which his nation had fallen. Hence he was not in captivity, as his people in general were, to suffer the just demands of divine retribution; he was in Babylon for a divine purpose, as Joseph was in Egypt. *Daniel was in Babylon* for the sacred offices of *prophecy* and *testifying* in behalf of the only true God and his people. This is more than hinted by the learned Josephus, who says that when Daniel was

summoned before king Nebuchadnezzar to interpret his wonderful dream, the prophet said to the king, "As thou in thy sleep wast solicitous concerning those that should succeed thee in the government of the whole world, God was desirous to show thee all those that should reign after thee, and to that end exhibited to thee the following dream." (See Josephus, book 10, ch. 10, sec. 4). This direct testimony of the learned historian, derived, in part, it may be, from reliable writings not now extant, is circumstantial confirmation of the history of Daniel in Babylon as given in our Bible. When he appeared before the king and was questioned as to his ability to make known the dream and its interpretation, he answered, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall come to pass in the latter days." Dan. 2-28. "But as for me this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." v. 30. The king needed to know God's purpose concerning his kingdom, and of all successive kingdoms of the world to the end of time. Equally do we need to know, and for our sakes was it revealed and written, that we may seek the kingdom set up by the God of heaven to break in pieces all others and to stand forever.

The troublesome dream itself brought to the king's memory, and interpreted for him by the captive prophet, was "a great image of excellent brightness", whose head was fine gold, its breast and arms, silver, its legs, iron, and its feet, part of iron and part of clay. Notice, that in the interpretation, the Hebrew prophet from his prophetic post erected in Babylon, looks forward through all the successive kingdoms—the Babylonian, Medo-Persian, Macedonian and Roman—(denoted by the great image), to another kingdom wholly different from all the others, symbolized by a "stone cut out of the mountain without hands", which smote the image, and by its power the image was broken to pieces, and the wind carried them away, so that no place was found for them; but the stone became a great mountain (kingdom or government) and filled the whole earth!

v. 35. Here are prophecies and revelations so wonderful and startling that it is no marvel to thoughtful minds, that the king fell upon his face, and worshipped Daniel, and commanded that his people should offer an oblation and sweet odors unto him. It was on that occasion that he made Daniel a great man, gave him many great gifts and made him to rule over the whole province of Babylon. See v. 48. "But Daniel sat in the gate of the king." v. 49. What does this mean? Is it not indicative of a virtual declining to receive the promotion given him?

At his request his three companions are placed over the affairs of Babylon, and Daniel himself sat in the king's gate, where, anciently, councils were held, and justice administered, the whole transaction denoting a shaping of public affairs after a divine model, rather than the aiding of a heathen government. When the king's grand-son, Belshazzar, offered the prophet gifts, rewards, and official power in his kingdom, to interpret the mysterious handwriting on the wall, (Dan. 5), Daniel promptly declined the inducement, saying to the monarch, "Let thy gifts be to thyself, and give thy rewards to another." v. 17. This shows that he desired no place of honor or trust in a foreign government, except to mould it after the divine purpose, and to warn the ruler, as he had his grandfather, to "Break off his sins by righteousness and showing mercy to the poor" to lengthen his tranquility. By rejecting the divine counsel to keep on amicable terms with Babylon and by trusting in themselves and Egypt for prosperity, his own nation perished; but providentially placed under the hands of the spoiler, he uses every event, both the evil and the good, to manifest the existence and power of the only true God, and to reveal his purpose concerning the kingdoms of men. He was not a civil and political ruler under Nebuchadnezzar, but the master of the magicians, astrologers, soothsayers, and Chaldeans, by official appointment of that king, as his own daughter plainly testifies. Dan 5:11. This was a business quite different from the political service, and every way compatible with his divine mission there. He was not a civil ruler under Belshazzar, because the very occasion of the apparent and formal promotion of the prophet was the termination of the Babylonian dynasty. He was not under Cyrus, the Medo-Persian kingdom, for the

following reasons: 1. It is altogether improbable, at the advanced age of eighty-five or eighty-six years, (which was about his number of years at the beginning of the Persian reign, for he was in the first deportation of Jews into captivity), having for so long a time maintained, as we have seen, entire loyalty to his own government, that he could cherish such sympathy for foreign rule as essentially belongs to voluntary and official service. 2. His appointment by Darius to be first of the three presidents over the one hundred and twenty princes to protect the king against damage, (Dan. 4:1, 2), can mean no more than this, that he was the king's "principal friend", as Josephus calls him. The payment of tax to the civil government over us, is as incumbent on the believer as it is on the unbeliever, since the higher power is a minister to both for good, ministering corrective punishment to the evil, and due protection to the good. Hence to see that the King was not defrauded in respect of revenues justly due him, was simply a personal benefit, partaking of the obligation to "render unto all their dues." Many useful offices are reciprocally filled by the people of God and the children of this world, with no sympathetic and permanent connection of either with the state of the other. 3. He worshipped Daniel as a divine being, and was liable on any occasion to lose his balance, and *make proclamations* concerning him, as the Chaldean monarchs had done, that were never actually verified in the life of the prophet. Hence, no official acts, military or otherwise, of the government proper, are recorded of Daniel. He maintained his loyalty to his own government in every crisis of earthly affairs. He refused to eat the King's meat and drink, to avoid complicity with idolatry, (see Dan. 2:8); he refused to submit to the Persian monarch's prohibition of the true worship for thirty days, (see Dan. 6), for which he was cast into the lion's den; and when Belshazzar offered to make him a high ruler in his kingdom, Daniel *declined*, saying, "Let thy gifts and rewards be to another." 4. The incoming of the Medo-Persian reign was the inauguration of the Jews' return to their own land, and to their own government, Zorababel being their governor, and being also sent by special order of Cyrus to rebuild the temple and restore the Jewish

worship. (See Ezra, 1 ; also Josephus book 2, ch. 1, sec. 3.) Hence Daniel never was a factor of a foreign government, nor was he ever connected by sympathy and official service with the earthly kingdoms, as many believers of our times are.

5. He was in Babylon, not for civil and political purposes, not to aid or abet the government there, but to accomplish the divine purpose and will concerning the entire race of man.

6. His connection with the civil affairs of the Babylonian government was compulsory, having been occasioned by the loss of his own, and consequent captivity in the hands of his enemies. This is quite different from voluntary co-operation with the functions of Cæsar. To do the best that may be done under a government forcibly placed over us, as the Chaldean monarchy over the Jews, is both reasonable and religious ; but the voluntary seeking of places of trust and profit, involving as it does permanent citizenship and service in the foreign government, is a work so different that it appears to the writer wholly indefensible on ethical and spiritual grounds. That, the prophet did ; this, he did not. Hence the appeal so frequently made to Daniel's example as authority for participation in politics is without the least shadow of sanction in the Word of God. His compulsory connection with the affairs of Babylon, being an inevitable incident of subjugation to a foreign power through the loss of his own government, instead of being an example for voluntary service to Cæsar, is just the opposite, an example for exclusive separation and devotion to the government that God himself has provided for us, and in the contingency of a temporary or partial loss of liberty and power, to show, as Daniel did in Babylon, the superiority of the divine ruler in us, to the perishing rulers of the kingdoms of this world, returning as Providence permits, to our own divine government, as loyal Jews did to theirs.

Our finding then is, that God's first chosen people, the Jews, were a nation wholly separated from all other nations in the world ; that God himself provided them a government, and appointed rulers over them ; that the design and effect of their captivity, which was on account of sin, was to bring them back to their own divine kingdom, showing the nations of earth the

power and superiority of Daniel's God over the idols invented by the hands of men ; and that the people whom God constituted a nation for himself and ruled by his own laws, "*dwelt alone, and were not reckoned among the nations*", as the prophet Balaam predicted. See Num. 23:9. Our investigation, as it respects the Old Testament, has not been more lengthy, it is believed, than the wants of the general reader require ; besides this, it is an excellent preparation for treating our subject in the light of the New Testament, on which we now enter. Now if our finding in the Old Testament is correct, that no amalgamation of God's first chosen people with earthly governments was allowed, follows it not from analogy, that his last and perfect kingdom on earth is equally guarded and hedged against complicity with the kingdoms of men ? Our God is immutable, the "same yesterday, to-day, and forever." "There are diversities of administrations, but the same Lord." 1 Cor. 12:6. A new covenant has been made with the house of Israel and the house of Judah ; a new government instituted over the house of God, making the faithful of every nation one family by adoption through Jesus Christ ; but the same divine governor is at the helm, and is guiding the new ship of Zion through spiritual waters with which no polluting stream of earth is allowed to mingle. Follows it not, then, *from analogy*, that the people of God, directed by a covenant of the spirit, as they were under a law in the flesh, must be wholly separate from the kingdoms of men ? To the law and the testimony let us turn to settle this question.

1. The people of God under the new administration of His Son, the Lord Jesus Christ, are a kingdom and nation proper, in all the essential elements of separate and independent nationality. By the great apostle Peter who first received the keys of the reign in Jesus the Christ, it is written of the faithful in him, "Ye are a chosen generation, an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellence of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9, *Revised Text*. This text plainly teaches, as Dr. Adam Clark's note, *in loco*, interprets, that God's people are "private property, belonging to God Almighty alone, none other hav-

ing any right in them, and they being under obligations to God alone." But what we wish our readers to notice very carefully is this: The Word declares that we are "a holy nation." Does not this at once establish our separateness (our complete isolation) from the nations of the earth who are all unholy? for "The whole world lieth in wickedness", as the apostle John has written. Our holiness in nature and life as God is holy, it appears to the writer, puts an impassable gulf between "us and you", a gulf between God's nation and earthly nations, that can not be bridged, save in the apostasy of the one or the conversion of the other. God's people are a "holy nation." The founder of this peculiar people, our Lord Jesus Christ, has purified us, purged us from all our iniquities, purifying unto himself a people for his own possession, zealous of good works", to this end having given himself for us. Titus 2:14. We were of the world and were fighting life's battles with the carnal weapons furnished by the rulers of this world; but God has redeemed us out of the world, adopting us unto himself *through his Son* the only Savior. "He delivered us out of the power of darkness, and hath translated us into the Kingdom of his dear Son." Col. 1:13. Still in the world, yet now, "not of the world, our obedience to the truth having perfected our souls", making us new creatures in Jesus Christ, and constituting us a "holy nation for God's own possession." Hence in the purifying adoption through Jesus Christ, carnal nationality and citizenship were supplanted by the spiritual and the holy. The beloved disciple John also plainly testifies to the nationality of the people of God as entirely distinct from all the peoples of earth. "Unto him that loved us, and loosed us from our sins by his blood, and he made us *to be a kingdom*, to be priests unto his God and Father, to him be the glory and the dominion, forever and ever." Rev. 1:6. Again: "And they sing a new song, saying, Worthy art thou to take the Book, and to open the seals thereof; for thou wast slain and didst purchase unto God with thy blood, men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth." Rev. 5:9, 10. "He made us *to be a kingdom*", and "*unto himself a kingdom*." No other words can be found that will so fittingly

and definitely express exclusive separation from the nations of earth. "He made us also to be "priests unto God"—a nation of priests "unto God." This divine statement shows the character and bounds of our service—our business—in this world. Through him we are to offer the sacrifice of praise to God continually, exclusive devotion being inseparably joined to exclusive separation. All this is most impressively told in the apostle Paul's laconic statement, "Our citizenship is in heaven." Phil. 3:20. The original word, *πολίτευμα*, in the late *revision*, is translated "citizenship", and is defined by Liddell and Scott's Lexicon to mean "(1) the art of a governor, and, in the plural, measures of government. (2) Life as a citizen"; and in this connection it clearly denotes the state, fellowship, and services of the saints at Philippi, *all on the spiritual plane* of life, in opposition to the world and false professors, "who mind earthly things", whose plane of life is the *carnal*. They were not yet in the final state and service on which the faithful shall hereafter enter; but their citizenship had been changed from a government and life in the flesh (the "law of carnal commandments"), to a government in the spirit—a government whose measures and influences are the implantation of the "Spirit that giveth life." Hence, their best attainment together with their tutors and governors by a law in the flesh exciting propensities to sin which it could never take away (Rom. 7:5), were "counted but loss for the excellency of the knowledge of Christ, by whom we are made free indeed, we being no longer under law of tutors and governors in the flesh, being wholly governed by grace and truth, the law of the Spirit of life in Jesus Christ!"

Once more from the beloved apostle: Under the sounding of the seventh angel, whose trumpet-blast extends through all the ages of the Christian's conflict with the kingdoms of men, to the decisive hour when God's foes shall be utterly overthrown and his friends shall enter upon glorious triumph, (Rev. 11:18), the writer informs us that the "nations were angry." v. 18. How can this be? How can it be that when the time comes for God to judge the dead, and to give rewards to his servants the prophets, to the saints, and to them that fear

his name, the nations of the world shall be angry? Can they be angry over a consummation for which Jesus shed his blood, on account of which the concert voices of the heavenly host, angels and redeemed spirits, send greetings of joy and gladness to earth, and the four and twenty elders, sitting on their thrones in God's immediate presence, fall on their faces and worship him, giving thanks because he has taken his "great power and didst reign"? Yes, they shall be angry then. This would be a great surprise, a wonder inexplicable, did we not know the inherent difference in nature, aim, and object, between the Kingdom of Jesus—the Christian nation—and all the kingdoms of the world. But when we remember that the former has no affinity with the latter; no more than light with darkness; that they are *by nature* essentially antagonistic, making the conflict irrepressible, save in the utter extinction of the one or the other, we need not marvel that the nations continue their rage and fury till their final suppression by *millennial power and glory*.

But this proves our proposition, the separate and antagonistic relation of the divine kingdom, and that the people of God are prohibited the exercise of functions belonging to the law in the flesh. That the nations continue to be angry and unreconciled to God till completely overthrown by almighty power, clearly shows their antagonism in *spirit* and *aim*, to the Kingdom of God, showing also with equal clearness that the latter is a distinct and wholly different nationality, from any of the former. (2) The nature of this peculiar people, already intimated, shows our separation from the affairs of Cæsar. "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight [with carnal weapons] that I should not be delivered to the Jews; but now is my kingdom not from hence." Jo. 18:36. To spiritual eyes this passage is a positive countermand to the exercise by Christians, of civil functions, which oppose force with force, as in all the wars of earthly kingdoms, since we are here taught, as elsewhere commanded, that we must not use force against force, evil means against evil means, but we must overcome evil with good. "Be not overcome of evil, but overcome evil with good."

Rom. 12:21. Why may not, and why do not his servants fight? Because, answers the Savior, "my kingdom is not of this world; if it were of this world then would my servants fight." Men fight because it is their *nature* to fight; or they forbear and suffer because it is *their nature* to do so. The first are of the flesh, the second of the spirit. The nature to fight, or, to oppose force with force, to avenge real and imaginary wrongs, is the characteristic attribute of the flesh; to forbear, forgive and suffer, is the nature implanted within us by the reign of grace and truth in Jesus Christ. His kingdom is not of a secular or civil nature; if it were, his servants would fight; but it is wholly divine, spiritual, and heavenly; therefore, they do not fight. The kingdoms of men are entirely secular, being of the earth, earthy; animated and directed by the mind of the flesh, and the will of the flesh, they oppose force with force, and wage bloody wars to obtain their conquests. Their greatest hero, therefore, in the crisis of danger to national existence, is he who has the strongest arm of flesh! In nature then, spirit, aim, effort and object, God's people are diverse from the kingdoms of men. The exercise of civil functions is forbidden to the subjects of the divine kingdom. The Savior said to his disciples, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them." "Not so shall it be among you, but whosoever would become great among you shall be your minister; and whosoever will be first among you shall be your servant: even as the Son of man came not to be ministered to, but to minister and to give his life a ransom for many." Mat. 20:25-28. The ministering taught here is not that of authority and power as the nations rule their subjects, but of love and humility, as spiritual benefactors ministering as servants in the bonds of love, even as did the Savior. Our ministry is the law of the spirit, and not the enforcement of law in the flesh to have power and glory over one another. Hence, official distinctions and honorary titles are unknown among them. We can not be called "Rabbi", for one is our teacher, and all we are brethren; we call none father on earth for one is our father in heaven; neither can we be called master, for one is our master, even Christ. Matt. 23:8, 10. If, then, we can not rule one

another by law in the flesh, as our citation of Scripture shows, how can we rightfully exercise civil authority over others? Why did the founder of the heavenly kingdom refuse to receive "all the kingdoms of the world and the glory of them"? They were offered to him, and yet he declined to receive them. See Matt. 4:1, 11. The tempter was very artful in his efforts to dethrone the Son of God. He does not offer the kingdoms of the world at first, because they were to himself an object too dear to be lost, if it were possible to accomplish his designs without it; hence, he first appeals to the wants of the animal man, the Savior's hunger, as a motive to cause him to distrust the father. Failing in that, he tries to entice him into *presumptuous* trust in God, by performing the unnecessary miracle of casting himself down from the pinnacle of the temple; again failing, he brings before the Savior the best inducement and strongest temptation that earth affords, the "kingdoms of the world and the glory of them." But he could not succeed even through this means, an appeal to worldly ambition, the human lust for power and glory, for the Savior repelled him by saying, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Now why did the Savior reject the tempter's great offer? He had the physical power to subdue the nations, over whom he was offered the sceptre of government, for he could call "twelve legions of angels to his assistance." It will not satisfy the question to say that he had other and more important business to do, for believers who enter the secular state and service, allow that the spiritual is a higher plane of life imperatively requiring our best capacities, only claiming this, permission to serve *at will* in both. But if correct, in the plea thus made for themselves, why did not Jesus, the founder of our nation, accept the sceptre of ruling in both realms of life, the secular and the spiritual, and by partaking of both, leave an example for what many of his followers in our times are doing? He did not and could not accept because of the utter incompatibility of all earthly governments in *nature, aim* and effort, with the righteous sceptre of the prince of peace.

God's purpose in his "peculiar people", the holy nation founded by his Son, as it respects the nations of the world,

forbids our participation in the kingdoms of men. A part of his ultimate design is to invest his chosen ones with ruling power over the dominions of the wicked. Daniel saw the time come when the "saints possessed the kingdom." Dan. 7:21. When will that time be? The hour, or day, or year exact, we may not be able to identify; for we cannot "know the times or seasons which the Father hath set within his own authority"; yet there are some things of importance that we may certainly know. (a) It is a future period, for the saints have not received the kingdom as seen and promised by the prophet. (b) It can not be the eternal state of felicity, for in that blessed realm God only will be the ruler. 1 Cor. 15:28. (c) The fulfillment of the prophetic promise is sure, for God can not lie or deceive. Our Lord's allusions to this part of the divine purpose are few, yet quite suggestive. He lets the mother of Zebedee's children, when asking for the places nearest him on his throne to be given to her sons, know that his spiritual reign affords no places of carnal ease and glory; because it is a state of self-denial and probation; yet affording her hope and encouragement in the assurance that "It [promotion] is for them for whom it is prepared of my father." Matt. 20:23. When Peter was anxious to know their reward who had forsaken all and followed him, the Master said, "In the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. "I appoint unto you a kingdom even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." Luke 22:29, 30. This was partly fulfilled, no doubt, in their high function of binding on the tribes of Israel the "Law of the spirit of life" in Jesus Christ, but as we shall soon see, a very important part is yet to come. "Know ye not that the saints shall judge the world? And that we shall judge angels?" 1 Cor. 6:2, 3.

Now the judgment with which the saints are invested by these Scriptures is not in this life, for the apostle contrasts it with this state, saying, "If the world is judged by you", and "We shall judge angels, how much more *things pertaining*

to this life?" The thrones promised to the faithful can not be occupied in the final state of glory in which, as already noted, God's reign alone fills all hearts and engages all tongues. Where, then, and when, shall we find our promotion to thrones of power and glory on the earth? Listen to the revelation of Jesus Christ to his servant, John, on the Isle of Patmos.

"He that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers. As I also have received of my father; and I will give him the morning star." Rev. 2:26, 27. Notice the promise will be fulfilled at "the end." The end of what? Of time; the end of the Savior's spiritual rule, the termination of the kingdom of obedience and probation in Jesus Christ. In this state he gives us many blessed enjoyments; but he requires self-denial and suffering, permits toil and poverty, and persecution, yet allows us no flattering promotion; but he that overcometh, and keepeth the works of the Master unto the end—till he shall come, shall be invested with power over the nations, ruling them with a rod of iron, and breaking them to pieces as a potter's vessel is broken. Hear again this blessed promise repeated in words too plain to be misunderstood.

"He that overcometh I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." Rev. 3:21. Jesus acquired his place on his Father's throne by overcoming the world. Being man proper, he was equally with us susceptible of all the temptations that assail the life of probation in the flesh. Yet he endured them all, was "obedient [to the Father's will] unto death"; and having passed through this world of trial and trouble, without a single stain of sin on his garments, "condemning sin in the flesh", the Father exalted him to a place on his throne. So his followers on earth, in a similar probation of obedience to God, having overcome the world through the strength of our intercessor, shall be exalted to a place on Jesus' throne to rule over the nations still in rebellion. Till Jesus comes we occupy in his vineyard with power that is exclusively *spiritual* and *persuasive*. No other was used by him in the incarnate state.

So our weapons are only *spiritual*, because such only will prepare the soul for the final state, the glorious consummation that shall endure forever. But when Jesus comes, at the end of his mediatorial reign, to reward his servants, the faithful shall share with him in the exercise of judicial and compulsory power over the finally impenitent and refractory nations of earth. Till then our strength *in the flesh* may be small; physical might may continue to oppress and suppress the right; the strong, to crush the weak, and the rich, to exalt themselves over the poor and the lowly; but the cup of iniquity will come to its full, and by the millennial power and glory of Jesus with his people, "the earth shall reel to and fro like a drunkard, and because the transgression is heavy upon it, it shall be removed like a cottage and fall to rise no more." Our absent Lord will come back to the earth to exalt the faithful to power and glory. The kingdoms of this world shall then become the kingdom of our Lord and his Christ, and the "saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Happy the living who shall welcome the dawning of the millennial morning. Blessed the dead then sleeping in Jesus, having part in the first resurrection, they shall "live and reign with Christ a thousand years"! "He that overcometh and keepeth my word unto the end, to him will I give authority over the nations, and he shall rule them with a rod of iron." "He shall sit down with me in my throne." God has fulfilled all other promises in their times made to his people, and he can not fail in this. His Son will come again, bringing with him for the meek and the lowly all power and glory. The nations will be "angry"; but the saints of the Most High will rejoice because God has sent his "great Power" to reign on the earth. "Let us rejoice and be exceeding glad, and let us give the glory unto him, for the marriage of the Lamb is come, and his wife hath made herself ready."

JASPER ARMSTRONG.

POSTSCRIPT.

We cut out several editorials, and all of our BOOK NOTICES, to make room for the article on *The Kingdom of God Among the Nations*. We were anxious for it to appear in this number, as it is our purpose to publish an article ourself on the same subject, in the July number. If any of our scribes think that they can present any additional arguments in support of the position taken in this article, we would be glad for them to do so, sending us their MSS. by the first of May.

We wish to repeat our request to those who favor the present Societies, to defend them through our pages. We wish to present to our readers the very strongest arguments in their support that can be presented.

We are sorry to omit our BOOK NOTICES, but we thought it best under the circumstances.

Open and secret war has been and is being waged against this magazine, but we are happy to say, that it has more subscribers now than ever before. There are many men who prefer fair play. We have criticized and opposed the pet plans of some of our brethren, and they will not brook criticism if they can silence it. Our opposition has not been from personal considerations, but because we thought these plans and practices were unscriptural, and, hence, hurtful to the cause of Christ. The edition of the January number has been entirely exhausted.

The material on hand and promised for the July number insures a readable and valuable number. Dr. Epstein has already prepared a valuable article on *Moses' Idea of God, deduced mainly from the Names which he applies to Him*. We feel particularly fortunate in securing contributions from him for the July and October numbers, as his nationality and thorough and peculiar education make him probably without a peer among us in this department.

Mrs. L. C. Downing, Palmyra, Mo., a daughter of Jacob Creath, deceased, has his library for sale. She will send a list of the books to any one desiring to purchase or examine.



THE REVIEW.

JULY, 1888.

PREACHING AND PREACHERS.

The preaching of the gospel is a great work. In the magnitude of its objects it surpasses, beyond all comparison, every other employment in which men can engage.

The highest degrees of intellectual cultivation, of civil liberty, and of social order, which are found in the most favored communities, result not so much from all other causes combined, as from the sanctifying influence produced by the faithful preaching of the gospel.

It was once said by Luther, in allusion to the Exodus of Israel at the time when the tribes were crossing the Red sea : "The rod of Moses was worth more than a thousand spears of Pharaoh." The truth of that was soon felt in every rank of the Egyptian host, and in every crashing axle and rending wheel of all their many chariots. Behind that simple rod, waved in the prophet's hand, was the potent benediction. The staff upraised bared the ocean bed, and, waved again, it brought back the returning waters, and strategy and valor went down before it into inevitable defeat and wide-weltering ruin.

Speaking of another instrumentality of God's, equally insignificant in man's eyes with this staff of Moses, an instrumentality used for the later emergencies of God's people, an apostle has said : "It has pleased God by the foolishness of preaching, to save them that believe." "Faith the channel of the saving; the cross of redemption, the secret of salvation; and preaching, the instrument by which men were taught to

exercise that faith, and trust that cross, and inherit that salvation."

The consideration which attaches pre-eminent importance to this work is that God has appointed it as the grand instrument of salvation to men. The scheme of redemption is an object to which all other objects and events, in our world, are subordinate. This is the radiant point, where all the attributes and works of God converge into a blaze of glory.

In contemplating the "great mystery of godliness, into which angels desire to look", we see how infinite wisdom, love, justice, and grace unite in the forgiveness of sin, and in suspending the immortal hopes of sinners on the cross of Christ. Now the principal means which God has instituted to make known this scheme of mercy to a lost world, is the preaching of the gospel. The world's Redeemer and Judge sent out his apostles to preach everywhere. Their proclamation of the word as Christ's heralds, was the rod which they were to wield. Standing as the Christian pulpit did, in place of revenues and armies and fleets and schools and libraries and tribunals, the world hooted long and loudly at so utterly senseless an instrument addressing itself to so vast an enterprise as the conversion of the nations. This consideration invests the preacher's work with a character of exalted and awful dignity, though the world's sages rated it as foolishness, and the princes of the nations resisted it as "preposterous treason against Cæsar, and as silly blasphemy against Cæsar's old hereditary gods."

THE HISTORY OF PREACHING :—A complete account of the pulpit has never yet been written, perhaps it never will be written; but from material scattered here and there along the pathway of a hundred generations, a brief sketch of the preacher's work may be constructed. In the early history of the world, we find no evidence that the business of public religious teaching was reduced to method.

Jude tells us that "Enoch, the seventh from Adam, prophesied." Moses, in his brief history of this patriarch, makes no mention of him as a prophet. But the language ascribed to

him by Jude renders it plain that he spoke under a divine commission and as a public instructor of his contemporaries.

Peter calls Noah "a preacher of righteousness", or as some have rendered the passage "the eighth preacher of righteousness."

In the patriarchal age the worship of God was confined chiefly to families, the head of each family acting as its priest. Moses, Aaron and Joshua, in their day, often collected the people in solemn assembly, especially in the tabernacle, and addressed them with powerful effect, in the name of the Lord.

At a still later period, schools of the prophets were established at Bethel, Naioth and Jericho, which seem at first to have been places of worship, where the people assembled, especially on the sabbaths and new moons, for purposes of religious devotion and instruction; and which afterwards became places of education for young men designated to the sacred office.

In the reign of Asa, it is said, that Israel had long been "without the true God, and without a teaching priest."

In the next reign, Jehosaphat sent out a great number of itinerant preachers, who "taught in Judah, and had the book of the law with them, and went about throughout all the cities of Judah, and taught the people."

After the captivity, when the inspired code assumed a more regular form, exhibiting the genealogies, the system of jurisprudence, and the sacred ritual of this peculiar people, religious teachers were obliged to become students for the purposes of exposition and interpretation; and to some extent their employment became a learned profession.

In the eighth chapter of Nehemiah, one very interesting example of Ezra's preaching is recorded. About fifty thousand people were assembled in an open street. The learned scribe, with a large number of preachers on his right and left, stood on an elevated pulpit of wood. When he opened the book of the law "all the people stood up", and continued standing, during the remainder of the service, which lasted from morning till midday. The preachers alternately "read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading; and all the people wept when they heard the words of the law."

The exercises of the Jewish public worship were prayers, reading the Scriptures, exposition and miscellaneous exhortation. "The prayers, which at first were few and brief, had become in the time of our Savior so tedious as to be censured by him for their length"; and after the passage from the Scripture was read and interpreted in the current language of the Jews, the ruler of the synagogue invited persons of distinction, giving the preference to strangers, to address the people.

The public ministry of John the Baptist, of Christ, and of the apostles, is so minutely described in the New Testament as to require no distinct notice in this sketch. Their preaching had grand characteristics both as to doctrine and manner. Jesus, and his apostles after him, and as all missionaries must do in spreading a new religion, taught his hearers wherever they happened to assemble; sometimes from the deck of a ship; then from the summit of a mountain; in a private house; in a synagogue; in the temple; just as the circumstances of the time made it convenient. The sermons delivered on these occasions exhibit a combination of simplicity and majesty, of superiority to the applause of men, and a fervent zeal for their salvation, which render them the best models of public instruction.

When they who planted the primitive churches ceased from their labors, the noble simplicity which distinguished their preaching began to decline, though many of the Christian Fathers were burning and shining lights, who, by the purity of their doctrines, the fervor of their piety, the fidelity and efficacy of their ministrations, were great blessings to the world.

In regard to the *place* of public worship, Christ often preached in the synagogue, and so did his apostles, when they preached to the Jews. Among the early Christians religious assemblies often convened in the streets or fields, but more commonly in the houses of private persons, especially during seasons of persecutions.

In process of time, places of meeting were provided, which became common property, and took the name of "churches" by a figure derived from the assemblies which convened in them. Eusebius informs us what sort of buildings these were, in the

time of Diocletian, in describing the wonderful prosperity of the church, which was suddenly dashed by the strife for pre-eminence among its ministers. He says: "But now, how should any one be able to describe those multitudes, who, throughout every city, flocked to embrace the faith of Christ; and those famous assemblies in the churches? For which reason they were no longer contented with the old edifices, but erected spacious churches from the very foundations throughout all the cities." It is also said that the churches erected by Constantine "were richly adorned with pictures and images, and bore a striking resemblance to the Pagan temples both in their outward and inward form."

As to the *time* of preaching, in populous cities, where assemblies could easily convene for devotional purposes, it was often customary to mingle preaching daily with public prayers. Origen and Augustine preached in this manner. These things were differently determined, according to circumstances, in different places, "but the celebration of public worship on the first day of the week was, in the primitive churches, a universal custom, founded on the example and express appointment of the apostles."

The number of services on the Lord's day was one, two, or three according to the disposition of the preacher, or the zeal or convenience of the hearers. Augustine, in the afternoon, often alludes to his morning discourse. Chrysostom styles one of his homilies, "An exhortation to those who were ashamed to come to sermon after dinner." In his tenth homily to the people of Antioch, he commends them for the full assemblies which convened for public worship in the afternoon; and it is probable that he did, at least occasionally, preach a third time, for he certainly did sometimes preach in the evening, as appears from his fourth homily on Genesis, "in which by an eloquent digression, he reproved his hearers for turning their eyes away from himself to the man that was lighting the lamps." The Apostolical Constitutions, speaking of the Lord's day worship, say: "On which day we deliver three sermons in commemoration of him who rose again after three days."

The custom of modern Protestant churches generally requires two services on each Sunday.

Ancient authorities do not agree on the question, whether the common posture of the preacher was sitting or standing. "The Scribes and Pharisees *sat* in Moses' seat." Our Savior having read a passage from the prophet Isaiah, "*sat down* to teach the people." "He *sat down* and taught the people out of the ship." "He *sat* and taught his disciples in the mountain"; and to his enemies he said, "I *sat* daily with you teaching in the temple."

"It is certain that sitting to preach was the attitude adopted frequently by Augustine, and commonly by Justin, Origen, Athanasius, and Chrysostom. It was probably the prevailing usage of ancient preachers, though often departed from by Christ, and by the early fathers."

Justin Martyr says, in his second Apology, that when the sermon was finished, in the church of Rome, the people all rose up to pray: implying that they heard the sermon sitting, and united in the prayer standing. This was the general custom in the churches of Italy at that period; and in many churches of the East. But in the African churches the indulgence of sitting to hear sermons was strictly prohibited except to the aged and infirm; and standing was the more prevailing custom of Christian assemblies for a long period.

Eusebius says, that when he preached in the palace of Constantine The Great, the emperor stood with the other auditors during the whole discourse. And when he entreated him to sit down on his throne, which was near, he refused, saying that ease and remissness were unbecoming in hearers of the divine word; and that standing, in such a case, was only a decent respect to religion.

In ancient Christian assemblies, distinct portions of the church were allotted to different classes of persons, so that males were separated from females, and the married from the unmarried. The faces of the hearers were generally turned toward the east, either from an insensible habit of conformity to the usages of pagans, who worshipped the rising sun; or, more probably, from a misconception of our Savior's language, in which he was supposed to say that his coming would be from the east. "As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be"; that is, sudden

and unexpected. The mention of east is circumstantial merely ; as the same thought would have been expressed by allusion to a flash of lightning from any other quarter. The same superstition—for it hardly admits of a better name—still determines the position of dead bodies in the grave as a general custom of Christendom.

The regular prayers of the ancient churches were offered after the sermon was closed ; though it is also said, that before the preacher began his discourse, he always invoked divine aid in a short prayer, similar in kind and length to those occasional supplications, which he offered in the current of his sermon, when any point of unusual difficulty came to be discussed. In the more formal prayers, at the conclusion of public worship, the people, having been silent to the close, united in the audible response—Amen.

The reading of the Scripture, either by the preacher or some one in his stead, always was the first exercise of public worship, and the subject of the sermon was usually taken from the passage read.

The character of the preaching in those earlier days of the church as in these later ones, varied with the ability and characteristics of the preacher and the particular theme discussed. It is probable that the majority of the preachers, then as now, were men of moderate ability, and their names do not appear on the pages of ecclesiastical history. There were a few luminaries of the Greek and Latin church whose sermons furnish many examples of an elegant, fervent and sublime oratory. Of Chrysostom it is said, that his accurate acquaintance with the human heart, his varied learning and vivid fancy, furnished him with inexhaustible stores of argument and illustration. Yet he did not seek to appear learned ; and he never descended from his noble simplicity, to adopt those affected beauties of style, which sometimes debased the eloquence of Augustine. And the character of the sermon, let it be remembered, often is measured by the character and life of the preacher. We must not forget, in all our estimates of preaching and preachers, "the power of character and life to reinforce speech." What a preacher *is*, goes far to determine the effect of

what he *says*. There is a mediæval proverb which reads : " If a man's life be lightning, his words are thunders."

SOME ILLUSTRIOUS PREACHERS :—If the history of preaching is interesting and instructive, the history of the men who have won distinction as preachers is more interesting. Christ's Sermon on the Mount will bear the study of a thousand ages, but Christ himself will be the theme of men and of angels when his sermons are forgotten, or remembered only as an echo of time.

There are a few great preachers since the apostolic age, whose lives have marked epochs in the history of the world. Of Origen, who lived between the years A. D. 186-253, it has been said, that " he was truly an epoch-making man in Biblical learning, in ministerial education and in homiletics." Everybody well versed in ecclesiastical history knows what an impetus he gave to Biblical learning. All Christian scholars in the next two centuries, and many in every subsequent century drew largely from the vast stores of learning gathered in his great works. " The zealous studies of the present century in text-criticism present Origen as *facile princeps* among the Fathers in that respect, and give constantly new occasion to admire the scholarly accuracy and iron diligence of the adamantine student."

He was also the great educator among the early Christians. For nearly thirty years, beginning when a precocious youth of seventeen, he was chief catechist in Alexandria, or, as we should say, theological professor, aided, after a time, by one of his distinguished pupils. And when banished from Alexandria, and living at Cæsarea, in Palestine, he there taught as a private instructor, but with students from distant lands, for about twenty years more. During a great part of this time from youth to age he also *preached* every day, while at the same time laboring over his varied and immense works. He was not only a teacher of preachers, but also a teacher of teachers, and it was Origen who made the Alexandrian school the chief seat of Christian learning for many generations afterwards. Origen's fame as a Biblical scholar, has, to some extent, overshadowed his merits as a preacher. And, in general, the exegetical element is more prominent in his homilies than the oratorical. Yet he has occasional passages that are truly eloquent.

Among the Latin fathers, Jerome, of the fourth century, might be mentioned as one of the most distinguished for learning and eloquence. During his education at Rome, he devoted himself to the art of oratory, that he might successfully defend Christianity. Erasmus pronounces him "the greatest scholar, the greatest orator, and the greatest divine, that the church had produced", including his predecessors of the three centuries before.

Of the great Greek preachers, Basil the Great, who lived between the years A. D. 329-379, possessed all possible advantages. His family was rich and possessed of high social position in Pontus, and from his grandparents down, had been remarkable for piety. Two of his brothers became bishops; one of them, Gregory of Nyssa, famous; and his elder sister, who powerfully influenced him, founded and presided over a monastery. His father, a distinguished rhetorician, gave him careful instruction from childhood. At school, he surpassed all his fellow-pupils. Then he studied at Constantinople, taught by Libanius, the most famous teacher of rhetoric in that age, with whom he formed a lasting friendship. Afterwards he went to Athens, where his fellow-students included Julian—afterwards Emperor and apostate—and Gregory Nazianzen, his early friend. In his funeral oration, Gregory tells us that "when he heard that Basil was coming to Athens he gave the students so high an opinion of his abilities and eloquence, that they consented, as a special distinction, to exempt Basil from the species of *hazing* to which new students were always subjected. Thus he had every advantage—good breeding, and all pious and inspiring home influences, careful early training, then life in the great capital city, and afterwards, at Athens, the chief seat of learning in that age, with the ablest instructors and the most gifted fellow-students—his intellect disciplined, and his taste cultivated by the study of classic philosophy, and oratory, and yet his Christian feeling ever warmed anew by the sympathy and example of his intelligent and devout kindred at home. He died when less than fifty years old, but his life was crowded with religious and literary labors.

John, afterwards surnamed Chrysostom, who lived between the years A. D. 347-407, was younger by fifteen or

twenty years than Basil and the Gregories. He was of a distinguished and wealthy family in Antioch, and under the devoted care of a widowed mother, received every possible educational advantage. He was a favorite pupil of the great teacher, Libanius, and in the great city of Antioch he saw the world, and sharpened that penetrating knowledge of human nature, for which he was remarkable. For a short time he practiced law; but at last he turned away, weary and disgusted, from the thousand corruptions of society and government, and after his mother's death he went into retirement with several friends, and spent several years in the close study of the Scriptures. It is said that Chrysostom knew almost the whole Bible by heart. He did not begin to preach until he was thirty-nine years of age. He died at sixty, after three years of exile. Thus his actual career as a preacher lasted only eighteen years, twelve years at Antioch and six at Constantinople. But in these years he preached almost daily, filling the civilized world with his fame, and leaving about one thousand sermons that have descended to us. In our impatient age and country, when so many think time spent in preparation is lost, it is well to remember that the two most celebrated preachers of the early Christian centuries began to preach, Chrysostom at thirty-nine and Augustine at thirty-six. All in all, "the fact remains that Chrysostom has never had a superior, and it may be gravely doubted whether he has had an equal, in the history of preaching." The effect of his preaching on his hearers was wonderful. When Chrysostom was banished, the people said with one voice, "it were better that the sun should cease to shine than that his mouth should be shut"; and this, notwithstanding he often bore down on his hearers, in a torrent of bold and pointed reproof, such as is seldom heard from any modern pulpit. Take an example from his reproof of those who were averse to reading the Scriptures, but zealots for hearing sermons, and who demanded novelty and pomp in the pulpit. "Tell me", said he, "with what pomp of words did Paul preach? Yet he converted the world. What pomp did the illiterate Peter use? You say we cannot understand the things that are written in the gospel. Why so? Are they spoken in Hebrew or Latin? Are they not spoken in Greek to

you who understand Greek ? but they are spoken darkly. How darkly ? Are the histories obscure ? There are a thousand histories in the Bible ; tell me one of them. You cannot tell one. Oh ! but the reading of the Scriptures is a mere repetition of the same things ! and are not the same things repeated at the theatre and at the horse-race ? Does not the same sun rise every morning ? Do you not eat the same sort of food every day ? If we ask why do you not remember our sermons ?—you answer, how should we, seeing that they always change and we hear them but once ? If we ask why do you not remember the Scriptures ?—you answer, they are always the same. *These are nothing but pretenses for idleness.*”

But time cannot be taken to speak with any minuteness of detail of other mighty ministers of the Word whose fame has gone out from the ancient church into all the world. To name them would be to repeat the names of Ephraim, Cyprian and Tertullian, Ambrose and Augustine.

It is a striking fact, however, that the Christian preaching of these early centuries culminated in Chrysostom and Augustine, and then suddenly and entirely ceased to show any remarkable power.

East or west, after Chrysostom and Augustine, there is not another really great preacher whose sermons remain to us for seven centuries. There are undoubtedly good reasons for this which will appear upon a little reflection. “In the east the depotism and worldliness of the imperial court left no room for independence of thought, or for high hope of doing good by eloquence. Court intrigue had forced Gregory Nazianzen to resign at Constantinople, and had driven Chrysostom into exile, and the Greek bishops afterwards became mere courtiers or mere slaves. In the west, amid the destruction of the western empire, and the conflicts of the barbarians, the Roman genius for government showed itself, and the high Christian officials went on gathering power and making Rome, in a new sense, the mistress of the world. But this was done by administrative talents like those of Leo the Great, and Gregory the Great, and there was no demand for supreme efforts in preaching. And in both east and west, men’s minds were now turned towards impressive ritual, sacerdotal functions and sacramental efficacies, and

these left little room, as they commonly do, for earnest and vigorous preaching."

In surveying the history of preaching it is a great mistake to pass at once from Chrysostom and Augustine to the Reformation. There were "Reformers before the Reformation", and among the Romanists of the Middle Ages there were some earnest, able and eloquent preachers. Not everything in the mediæval age was corrupt or silly; and the history of preaching cannot be understood without taking account of the great preachers of that period. Certainly, Peter the Hermit was a great preacher. He was a man of very small stature and ungainly shape, but his speaking was rendered powerful by fiery enthusiasm, and a great flow of words.

We are told that he made use of "those vehement apostrophes which produce such an effect upon an uncultivated multitude. He described the profanation of the holy places, and the blood of the Christians shed in torrents in the streets of Jerusalem. He invoked by turns, heaven, the saints, the angels, to bear witness to the truth of what he told them. He apostrophized Mt. Zion, the Rock of Calvary, and the Mount of Olives, which he made to resound with sobs and groans. When he had exhausted speech in painting the miseries of the faithful, he showed the spectators the crucifix which he carried with him; sometimes striking his breast and wounding his flesh, and sometimes shedding torrents of tears."

But the case of the great crusading evangelist was very peculiar. We find a little later a notable example of preaching in the strict sense of the term. Bernard, commonly called St. Bernard, lived in France from A. D. 1091 to 1153. He was a devoted monk and a fervently pious man. "Pale, meager, attenuated, through much fasting, looking almost as unsubstantial as a spirit, he made a great impression the moment he was seen." He was a man of extraordinary talents. His style was elegant in its simplicity and charming in its sweetness. His utterance is described as in the highest degree impressive. His power of persuasion was felt by high and low to be something irresistible, and even his letters swayed popes and sovereigns. He greatly loved to preach, and we are told that he preached oftener than the rules of his order appointed, both

to the monks and to the people. Bernard was warmly praised by Luther, Melancthon and Calvin, and beyond any other mediæval preacher his fame is secure.

The mendicant orders of Franciscans and Dominicans, which were founded about fifty years after the death of Bernard, were represented by two great preachers, Antony of Padua, being a Franciscan, and Thomas Aquinas, a Dominican. Antony is reckoned by some as the most *popular* preacher that ever lived. "We read of twenty thousand persons as crowding at night around the stand where he was to preach next morning, and after the sermon making bonfires of their playing cards, etc. ; and sometimes there were present as many as thirty thousand when he preached."

The reformation is distinguished not more by "a revival of preaching" than by the fact that it was a revival of Biblical preaching. The Reformation was a great outburst of preaching such as had not been seen since the early Christian centuries; and instead of long and often fabulous stories about saints and martyrs, and accounts of miracles, instead of passages from Aristotle and Seneca, and fine-spun subtleties of the schoolmen, these men preached the Bible. The question was not what the Pope said; and even the Fathers, however highly esteemed, were not decisive authority—it was the Bible. The preacher's one great task was to set forth the doctrinal and moral teachings of the Word of God.

When some brave knights, friendly to the Reformation, offered their aid in arms to protect Luther, the reply of the dauntless man, a martyr in heart, was, "By the Word the world has been conquered; by the Word the Church has been saved; by the Word, too, she will be restored. I do not despise your offers, but I will not lean upon any one but Christ."

It would be difficult to find so marked a contrast between any two celebrated contemporaries in all the history of preaching, as that between Luther and Calvin. "Luther was a broad-shouldered, broad-faced, burly German, overflowing with physical strength; Calvin, a feeble looking little Frenchman, with shrunken cheeks and slender frame, and bowed with study and weakness. Luther had a powerful intellect, but was also rich in sensibility, imagination and swelling passion—a

man juicy in humor, delighting in music, in children, in the inferior animals, and in poetic sympathy with nature. * *

* * * Calvin, on the other hand, was practically destitute of imagination, and humor, seeming in his public life and works to have been all intellect and will, though his letters show that he was not only a good hater, but also a warm friend."

And yet, while so widely different, both of these men were great preachers. Along with great intellect they had in common, tremendous force of character, an energy that mocked at work or weariness, and an iron will.

A great preacher is not a mere artist; neither is he a feeble suppliant; he is a soul conqueror, a monarch of men, a born ruler of mankind. He wills and men bow. "Calvin was far less winning than Luther, but he was, even more than Luther, an autocrat. Each of them had unbounded self-reliance too, and yet at the same time each was full of humble reliance on God. This combination, force of character and self-confidence, such as, if it existed alone, would vitiate character, yet checked and upborne by simple, humble, child-like faith in God, this makes a Christian hero, for word or for work. * * * A man must both believe in himself and believe in God, if he is to make a powerful impression on his fellow-men, and do great good in the world. This force of character in both Luther and Calvin gave great force to their utterance. Everybody repeats the saying as to Luther that 'his words were half battles.' But of Calvin, too, it was said, and said by Beza who knew him so well, 'every word weighed a pound.'"

Luther and Calvin were drawn into much connection with practical affairs, and this tended to give them greater firmness and positiveness of character, and to render their preaching more vigorous, as well as better suited to the common mind. Here is another valuable combination of what are commonly reckoned incongruous qualities—to be a thinker and a student, and at the same time a man of practical sense and practical experience. Such were Luther and Calvin, and such a man was the apostle Paul.

Perhaps the most remarkable preacher of his time (A. D. 1505-1572) was John Knox, the great Scotchman. Not only

in Scotland, but in England also, he exerted a powerful influence and did more than any other to develop and shape that Puritan sentiment which a century later became so powerful. He was an educated man, but quite superior to pedantry and formality, and remarkable for force of thought and stirring earnestness. His soul, all aglow for the truth of God when he had once discerned it, proclaimed and defended the Gospel of Christ, thus discerned, with an engrossing and blazing earnestness that the blandishments of a court could not wilt, and which the hardships of the galley, where, with fettered ankles, he toiled at the heavy oars, nineteen months a prisoner, and the menaces of death, frequent, close, and malignant, as it dogged his track, could not make him quail.

Rugged, impetuous and uncontrollable where he deemed principle involved, he yet displayed naught of the overbearing in his temper to his associate confessors; nor are the traces of personal ambition or greed found in any part of his course; and in the home, and in his intercourse with his fellow-preachers he showed himself a man eminently loving and lovable. "Where God's truth was to be asserted or avenged he stood up, stern and immovable as the granite hills; but in commending that truth to the sad, the lowly and the kindly, his speech rippled, sparkled, and bounded, and bubbled, like the brooks of his country, finding their clear way in speed through the clefts of bare hillsides, exultant and loud, on their way to the sea."

To fairly appreciate Knox one must know the times in which he lived and the place where he worked. The Scotland of to-day is not the Scotland of the days of Knox. The land of Wallace and of Bruce presents itself often, to the fancy of a modern observer, only with the pastoral and chivalrous environments with which the genius of her Burns and her Walter Scott have surrounded her people and her scenery in later and happier days. But in the age in which God's providence had cast the lot of John Knox, the country had much of wild anarchy, of moral degradation and gross ignorance, of irreligion, and of comparative barbarism in certain portions of its population.

The race who had fought at Bannockburn and at Flodden Field were a brave race, but the schools and the pulpits and the presses and the libraries of succeeding times were not as yet their possessions.

Luther did his work in an old German empire splintered up among various principalities and electorates. Calvin's seat of instruction was in a free city with democratic institutions by the Leman Lake. But Knox had his lot cast in a turbulent kingdom, with a powerful but discordant nobility ; its court torn by relations, now to the English monarchy and nation in the southern portion of the Island, and now to the Kingdom of France, with which royal intermarriages had closely connected both its regal and noble houses. "The minority of the heir to the Scottish throne in two several periods, and the Regencies wielding power during such minority, complicated the difficulties at home and abroad, while the great Reformer did his work and delivered his testimony."

Towards the middle of the eighteenth century two men have been known who have made illustrious the English preaching of their day. Whitefield and Wesley were both Oxford men, and used their cultivation in that preaching to the masses which had been the glory of the Puritan period. "While Bolingbroke assailed Revelation, and Chesterfield politely sneered at everything unselfish and good, and Christian apologists vainly strove to convince the intellect of the upper classes, Whitefield and Wesley began to preach to the consciences of men, and thus felt no need of confining their discourse to the cultivated and the refined ; and in this preaching to the conscience must always begin the reaction from an age of skepticism."

The biographies of Whitefield (A. D. 1714-1770) are full of instruction. The sermons which have come down to us are only the bones of those Titanic efforts that alike startled and entranced the multitudes.

The sermons of Wesley (A. D. 1703-1791) require study and will reward it. As printed they were commonly written out after frequent delivery. Wesley had nothing of Whitefield's impassioned oratory. He spoke with simple earnestness, and remained quiet while his hearers grew wild with excitement. What was the secret ? Where was the hidden power ? We may

not be able to answer absolutely, but a partial answer is found in his undoubting faith and extraordinary force of character, together with a peculiarity seen also in some generals on the field of battle, that their most intense excitement makes little outward noise or show, and yet is felt by every comrade and captain in the fighting battalions and squadrons.

Of later English preachers whose fame has gone out into all the world, Spurgeon is worthy of the high distinction he has attained. In many respects he is a model; but his greatest distinction is the fact that he has so long gathered and held vast congregations, and kept the ear of the reading world, without ever forsaking the gospel for the sake of variety, or weakening his doctrine to suit the tastes of the age.

One American preacher must suffice to complete, for this occasion, the brilliant list of those who have become illustrious as ministers of the Word. The recent death (March 8, 1887,) of HENRY WARD BEECHER renders it possible to speak of him as he could not be spoken of while living. There are many features of the life and character of Beecher on which good and intelligent men will place a varied estimate. But as preacher and orator, and as a great-hearted man who comprehended humanity, its nature, its hopes, its fears, its faults, and its foibles, and the gravity of all opinions relating to its eternal future, he stood, in his generation, without a peer. He blended into the courage of his convictions the fulness of a genial spirit and the wealth of a boundless charity. The great and good of five continents united at his bier in paying their tribute of love and admiration for the man who so grandly impressed his age with the lessons of independence in thought, frankness of utterance, magic of eloquence, and undying charity for all mankind. For over fifty years he was a preacher, and for almost forty years he alone has occupied Plymouth Pulpit as its acknowledged sovereign.

Not long ago (in 1886) Mr. Beecher visited London, England, and while in the city the "London Congregational Union" tendered him a reception. In his response to the very cordial address of welcome, Mr. Beecher, among other things, said:

"Mine has been a long and varied public life, full of memorable incidents; but I must say that your presence, your cordiality, your

recognition, and the words into which it has been formed, constitute by all odds the most memorable experience of my whole life. I dare not think of myself, and what you have said. I only know this, and I say it as in the presence of Christ, that, by the grace of God and the influence of my mother, I have endeavored during my long life, most disinterestedly and most earnestly to do the things which I believed would please Christ in the salvation of man. I have had no ambition, but have deliberately rejected many things for the sake of proclaiming Christ."

He then gave a brief history of his early training under a Calvinistic father, and how at last he came out free from its influence.

"When at last it pleased God to reveal to me His infinite love, and I beheld Him as the Helper and the Physician of the soul, and I felt *because* I was weak I could come to Him, my whole aims became altered, and from that time I consecrated myself to the work of the ministry. I very soon found my work was largely a missionary work. I tried all my different notions with the people. Becoming disgusted with the squabbles of the Presbyterian body, I broke loose from them and said my business shall be to save men by preaching Christ and Him crucified. I gradually began to form a system in my own mind. I went forth as the preacher of no particular creed, but as a 'fisher of men. I do not care the turn of my hand about men's theology. Any system that will bring men through darkness to light I will tolerate. The time came when I was sucked into the political controversies, and the great moral reformations of the age, especially the great slavery question. I took no counsel with men, but sounded my own heart and knew that slavery was wrong, and I smote this evil with all my might."

In regard to his theological views he said :

"I think I am as orthodox as any man in the world. What are the great tests of orthodoxy? Man universally as a sinner; man universally needs to be born again; and that there is in the nature of God the power and influence that can convert a man and redeem him from his animal life. How about the Trinity? I do not understand it, but I accept it. What about original sin? There has been so much *actual* transgression that I have not had time to go back to it. Well, on what grounds may a man hope? On Christ alone. But how? That is his look out, not mine. I know no more how it is done than the sick man knows how he is cured by the doctor. If any one thinks I am heterodox because I do not believe in his particular view of the Atonement, I cannot help it; but I do believe in Christ, and that, I think, is sufficient. If you ask, do I believe in the Divinity of Christ? I do not believe in any thing else. He is the Son of righteousness; for

Him I live, for Him I love, for Him I labor, for him I rejoice in my remaining strength. I believe the New Testament lays down no form of church government, or ordinances whatsoever. I say that is the best form in the long run which helps man to be the best Christian."

In speaking of his ministry and his ministerial methods he relates the following in his "Yale Lectures on Preaching":

"I remember the first sermon I ever preached. I had preached a good many sermons before too. But I remember the first real one. I had preached a good while as I had used my gun. I used to go out hunting by myself and I had great success in firing off my gun; and the game enjoyed it as much as I did, for I never hit them or hurt them. I fired off my gun as I see hundreds of men firing off their sermons. I loaded it, and, bang! There was a smoke, a report, but nothing fell; and so it was again and again. I recollect one day in the fields my father pointed out a little red squirrel, and said to me, 'Henry would you like to shoot him?' I trembled all over, but said, 'yes.' He got down on his knee, put the gun across a rail, and said, 'Henry, keep perfectly cool, perfectly cool; take aim.' And I did, and I fired, and over went the squirrel, and he didn't run away either. That was the first thing I ever hit; and I felt an inch taller, as a boy that had killed a squirrel and knew how to aim a gun.

"I had preached two years and a half at Lawrenceburg, in Indiana, when I went to Indianapolis. While there I was very much discontented. I had been discontented for two years. I had expected that there would be a general public interest, and especially in the week before the communion season. In the West we had protracted meetings, and the people would come up to a high point of feeling; but I never could get them beyond that. They would come down again and there would be no conversions. I sent for Dr. Stowe to come down and help me; but he would not come, for he thought it better for me to bear the yoke myself.

"When I had lived at Indianapolis the first year, I said: 'There was a reason why, when the apostles preached, they succeeded and I will find it out if it is to be found out.'

"I took every single instance in the Record, where I could find one of their sermons, and analyzed it, and asked myself: 'What were the circumstances? Who were the people? What did he do?' And I studied the sermons until I got this idea: That the apostles were accustomed first to feel for a ground on which the people and they stood together; a common ground where they could meet. Then they heaped up a large number of the particulars of knowledge that belonged to everybody; and when they had got that knowledge, which everybody would admit, placed in a proper form before their minds, then they brought it to bear upon them with all their excited heart and feeling. That was the first definite idea of taking aim that I had in my mind.

"'Now,' said I, 'I will make a sermon so.' I remember it just as well as if it were yesterday. First I sketched out the things we all

know : 'You all know you are living in a world perishing under your feet. You all know that time is extremely uncertain ; that you can not tell whether you will live another month or week. You all know that your destiny, in the life that is to come, depends upon the character you are forming in this life'; and in that way I went on with my 'you all knows', until I had about forty of them. When I had got through that I turned round and brought it to bear upon them with all my might ; and there were seventeen men awakened under that sermon. *I cried all the way home.* I said to myself : 'Now I know how to preach.'

"I could not make another sermon for a month that was good for anything. I had used all my powder and shot on that one. But, for the first time in my life, I had got the idea of taking aim.

"I soon added to it the idea of analyzing the people I was preaching to, and so taking aim for specialties. Of course that came gradually, and later, as my horizon enlarged, so that by and by I came into possession of my profession so far as I have ever attained it."

The experiences of such a man and such men are worth mines of gold to him who, as an "heir of all the ages of thought", is willing to sanctify himself to the preaching of the Word.

CONCLUSION :—Young preachers are often exhorted to "keep abreast of the age." Certainly ! But the first thing is to *get* abreast of the age, and in order to do this they must go back to where the age came from, and join there the great procession of its moving thought.

Men grow weary of mere philosophical speculation and vague sentiment, and will listen again and again to the sweet and solemn voice of the Word of God.

The instructive history and inspiring discourses of the great preachers who have gone before us ought to stimulate us to develop every particle of our native power and to fill our lives with zealous usefulness.

Themistocles said that the trophies of Marathon would not let him sleep. May the thought of all the noble preachers and their blessed work kindle in us a noble emulation. And when weary and worn, may our zeal be freshened by the memory of the rest that remaineth, and the rewards that can not fail. "And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars forever and ever."

F. M. GREEN.

DULUTH, MINNESOTA.

THE LIMITS OF CHRISTIAN LIBERTY.

The wording of our theme assumes that Christian liberty is limited. It is the purpose of this paper to determine, if possible, some of these limits. An effort to fix the entire boundary of Christian activity would be the height of presumption. We are confronted by a problem too deep and high for complete solution. We can only run a few base lines along the coast from which further surveying by triangulation can be conducted as the leisure, pleasure, and duty of others may permit. There are certain great truths which meet the demands of the universal heart. Let us build upon an accepted foundation.

No definition may be complete in establishing the boundaries of liberty, yet all will admit that it refers to freedom from restraint. Liberty looks to the absence of restriction. Where there are no barriers in the way of the will, liberty is absolute. Remove every restraint, and liberty exists in its fullness. It is, therefore, manifest that the nature and extent of liberty will be determined by the nature and extent of the restraint. The conception of absolute liberty, if it do not partake of the nature of license, is a mere creature of the imagination. It has no existence in heaven or on earth. Wherever a creature is known to exist, there are certain laws that regulate the mode of its existence. We have no idea of God except under certain laws. Blot out holiness, and God, as the being whom we delight to worship, is destroyed. Blot out truthfulness, and the God of Abraham, and Isaac, and Jacob disappears from sacred history, and the hope of the ages sinks down in the night of eternal despair. The throne of the universe is built upon justice. It is, therefore, limited. Angels are subject to laws. Some of these laws were violated and the estate of happiness was forfeited. The angels are restricted by the laws which regulate their relations to God. When we think away all law, either as applied to God, angels, or men, we commit intellectual suicide. From the very structure of being, from the essence of character, we are forced to set limits to liberty in general.

While then liberty, as applicable to man, is "the state of a freeman, the ability to do as one pleases, freedom from restraint", it must be borne in mind that no state known to us is exempt from all restraint. Go where we will in the organic or inorganic world, enter any sphere, social, political, or commercial, and there emerges limits fixed by the nature of the relations sustained by the objects involved.

The law of opposites in thought suggests to us bondage as standing over against liberty. We recoil with hate from bondage. We clasp, with joy, liberty. It is the watchword of the patriot and the talisman of the demagogue. In the mouth of the patriot it means submission to principles without which the earth is chaos and the people in it a Babel. In the mouth of the demagogue it has no fixed meaning except the subordination of the nation to selfish interests. But we are to treat of Christian liberty and search for its limits.

The pleasure of that search is increased by the fact that we know the Word of God is taken as authoritative on all such questions. If the term liberty, taken in reference to angels and God, if the word, in all its varied secular meanings, carries with it the idea of limitation, we are prepared to learn from the teachings of the apostle James that liberty and law are joined in everlasting wedlock. "So speak ye, and so do as they that shall be judged by the law of liberty." While this effort will aim to make no complete induction of facts and elaborate them, it will seek to give no conclusion that will conflict with any known fact in the Word of God referring to liberty. We are sure that the Lord has spoken upon this question and we shall search for the limits fixed by his own hand.

The law of God, like the laws of men, either enjoins or forbids action. It relates to human conduct. Sin is either going beyond the limits that God has set, or it is failing to come up to the measure of duty which his will prescribes. Sin is bondage. Liberty is the opposite of bondage. It lies within the limits of God's will. That will is expressed in the revelation that he has given to us of himself. But it becomes necessary to distinguish between the will of God as uttered "at sundry times and in divers manners", and his will as applicable to us to-day. The apostle James makes the distinction by

employing the expression, "law of liberty." He thus implies a law of bondage. Throughout the entire letters of the apostle Paul the term, "law of liberty", nowhere occurs, but its equivalent is found in the expression, "law of faith." Precisely the same idea is couched in each of these expressions.

We must make the discrimination that the New Testament implies and expresses in the use of these terms. If from the foundation of the world there has been one unbroken dispensation of religion, this distinction here is worthless and useless. It is utterly superfluous. It is true, that in some respects there is an identity of principle permeating the religious consciousness of men from age to age. This follows from the fact, that man in the essential elements of his nature is one wherever and whenever found. Adam and Paul were alike in the power to think, feel, will, and unfold their characters heavenward or hellward. It is no less true that God is the same yesterday, to-day, and forever.

The law-maker and the law-breaker are radically the same now that they were in the Garden of Eden. Hence, from the unchangeable nature of the sin-loving man and the sin-hating God, we are led to see what, in fact, the Bible teaches, that while the law of liberty holds in its grasp that which is peculiar and contradistinguishes it from all other law, it also combines in itself that which is essential to the laws of every age.

Of Patriarch, Jew, and Christian, God has required faith, repentance, and obedience. These elements rest upon the bed-rock of our nature. God could not require less unless our nature were wholly changed. Faith is the only medium through which intelligent beings can hold communion. The testimony upon which faith is grounded may vary with each age, but "faith comes by hearing and hearing by the Word of God", whether that faith be in Abraham or Paul. Repentance alone can turn the current of the will back to the father's house, whether the prodigal be a Manasseh or a Peter. Obedience to all that God commands is the expression of faith, whether it be in the blossom, as shown by Abraham's offering Isaac on the altar, or in Saul of Tarsus, who, realizing the fruit of the promise saw Jesus on his throne and cried, "Lord, what wilt thou have me to do?" But these elements, alike in essence in

all ages, do not differentiate the law of liberty from Moses' law, or that which prevailed before Jehovah spake from Mount Sinai. We may add another fundamental requisite, alike enjoined upon the Patriarch, the Jew, and the Christian: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." On these two commandments hang all the law and the prophets. All religion looks to the growth of this spiritual force.

But in this, as in faith, there is nothing that will draw the line of demarcation between the law of Moses and the "law of liberty." It is true, that if the faith of Abraham and the faith of Paul were laid down and the powers of analysis applied to each, the patriarch's faith would be as the tender plant to the full-grown tree. Abraham looked by prophetic vision through the offered son on the altar, raised from the dead. Paul looked through the cross beyond to a resurrection in fact, not in parable.

But we pass to present the differentiating features of the law of liberty, because they reveal the limits of Christian liberty, as we understand them.

We take the altar as central, and from that, draw our line of discrimination. The priest, the offerer, and the victim, and the whole system of legislation regulating the worship were imperfect. "The law made nothing perfect; but the bringing in of a better hope did." The priest himself was a sinner. Jesus, our priest, is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. "The blood of the victims could never take away sins." The life represented was far below the life forfeited by sin. The blood of Jesus cleanseth from all sin. Under the Levitical law, a certain family alone had the right to make offerings on the altar. Now, "ye are all kings and priests unto God." Thus, "The priesthood being changed, there is made of necessity a change of the law." All that there was in the law of Moses that pertained to the priesthood and altar, all that there was in that code that was purely civil, was taken out of the way as the handwriting of ordinances and nailed to the cross. Paul goes further. All that was written upon the tables of stone as a

system of justification was abolished. A less glory was to be superseded by a greater. Stone was to give place to human hearts. Condemnation was to be succeeded by a ministration of righteousness. The temporary was to give place to the eternal. The spirit of bondage was to be set aside and room made for the spirit of the Lord where there is liberty.

In the letter to the Galatians the apostle is confuting some who failed to differentiate between the law of liberty and the law that leads to bondage. "Stand fast therefore in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage." Here liberty and bondage are placed as opposite states. They had once been bound. Now they were free. With the hand of a master, the apostle delineates that bondage. An effort had been made by Judaizers to enforce circumcision upon Gentile converts. It must be met, or the whole Church would be put back upon the plane of the law. The circumcised were under obligation to keep the whole law of Moses. But this law was never kept even by the best of the Jews. The curse of God rested on all, for it had been written, "cursed is every one that continueth not in all things that are written in the book of the law to do them." To be under the law was to renounce the cross; the law, however good in itself, was never kept with absolute perfection. Hence all had sinned and fallen short of the glory of God. All must look to him who "hath redeemed us from the curse of the law, being made a curse for us, for it is written, cursed is every one that hangeth on a tree." This redemption, complete and full, was the liberty which conferred the name upon the law in question.

A further difference in the law of Moses and the law of liberty, is found in the letter to the Hebrews, where, under the aspect of a covenant, an antithesis is strikingly presented. Under the old covenant the law was not written upon every heart and every mind: Under the covenant based upon the promise of liberty, he says, "I will put my laws into their minds and in their hearts will I write them." Under the law, flesh and blood were recognized as subjects of the covenant; here it is said, "they shall not teach every man his neighbor saying, know the Lord, for all shall know me, from the least to

the greatest." Under the law, there was a remembrance made of sins every year; here it is said: "I will be merciful to their unrighteousness, and their sins will I remember no more." When we consider that the remission of sins is full and free under the law of the priesthood after the order of Melchizedek, it is not surprising that this is pronounced a law of liberty. It is not because under the gospel there is no principle regulating human conduct, for the laws regulating the rights to life, liberty, property, and the necessity for purity are the same in all ages. It is not that there is no one to say, "thou shalt, or thou shalt not"; but it is because that when the sinner stands before the light he possesses, be he Jew or Gentile, and is condemned by that light, the blood of the everlasting covenant is appropriated and he is freely justified and saved. "Mercy rejoiceth against judgment." Where the judge condemns, where the soul of the sinner accepts the righteousness of the sentence of condemnation, Jesus becomes his propitiation. All moral law, at best, can only lead us to the point where we cry, "O wretched man, who shall deliver me from the body of this death?" The law of liberty makes the sweet refrain, "I thank God I shall be delivered, through Jesus Christ our Lord." "But God be thanked, that though ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you."

"The law of faith", as set forth by the apostle Paul, and the law of liberty, as expressed by the apostle James, fix the limits of the conduct of Christians. "Other foundation can no man lay, than that which is laid, which is Jesus Christ." "We walk by faith, and not by sight." "He that believeth on the son hath everlasting life, he that believeth not the son shall not see life, but the wrath of God abideth in him." The church is built on the truth that Jesus is the Christ, the Son of the living God. Where this truth goes, the Church goes. Where this cannot go, the Church cannot go. We are, therefore, shut up within the circle made by this divine confession. Beyond this we dare not go. It matters not how much "sweet charity" may fall like the gentle dew from heaven upon the parched soil of woe-stricken humanity, we cannot permit any one to cross the threshold of the Church of God who denies that

Jesus is the son of God. In our efforts to conciliate the world and gather from all the beautiful flowers of a praiseworthy goodness, let us not attempt to suppress the rights of Jesus as prophet, priest, and king, according to the revelation of the mystery which was kept secret since the world began, but was in the fulness of times "made manifest and the scriptures of the prophets according to the commandment of the everlasting God made known to all nations for the obedience of faith."

From the exposition, thus far given, it is apparent that the "law of faith", the "obedience of faith", and the "law of liberty", embrace in their benevolent scope, the whole realm of Christian activity. It will not be possible to elaborate the specific application of these divinely-given expressions. It must suffice to emphasize the great truth upon which the Church rests, by the divine utterance to Peter at Philippi and by all the subsequent teachings of the apostles, where they planted churches as recorded in Acts of Apostles. We will also be permitted to show that in accepting this fundamental truth, the Sonship and Christhood of Jesus, we are not bound by the entire Word of God as a rule of life.

We accept the entire Word of God from Genesis to Revelation as containing God's will as respects man in every age of the world, but there are different parts of it applicable under different conditions of humanity. Hence, all of it is not binding on us to-day. It becomes necessary to distinguish between the local and the universal, the temporary and the eternal, the contingent and the necessary. If we assert, that every part of the Word of God is equally binding on every age, we return to the bondage of the law, we set aside the sacrifice of Jesus and return to the imperfect offerings of patriarchal and Jewish times. We throw out the reign of Jesus and substitutes therefor, the theocracy under which God found fault with the people. We must, therefore, discard from the law of liberty, whatever binds us down to any particular age or circumstance, in either Old or New Testament. What we accept as binding must be as broad as the cardinal facts of the gospel, the death, burial, and resurrection of Christ, and the great organic law of the kingdom of God. Man can not go to the field to-day and fetch his kid or his lamb and place it on the altar without set-

ting aside Jesus and proclaiming his own condemnation. Again, there are special promises made by Christ during his personal ministry that must not be extended to universal application. There were special acts of his which must not be construed into divine legislation. We cite the case of foot washing. This custom belonged to a special locality. Beneath the shadow of the cross, Jesus performs the menial service of a slave, to enshrine forever in history humility, as an acceptable grace, and as a rebuke to ambition, which was then disturbing the peace of his followers. In that day, the weary traveler with dust-covered feet expected on entering a house to have his feet washed. As the apostle Paul classes this among the good works that were found in some, but not required of all, we must resist the effort to exalt this into the position of an ordinance. When we make this an ordinance, we confound the accidents of truth with its fundamentals.

We place in the same category the holy kiss. Kissing existed as a method of salutation where Paul's letter went, saying, "Greet ye one another with a holy kiss." The custom was not created. A pre-existing custom was taken to impart a lesson of cordiality and purity. Kissing is not a law that finds a permanent home in the essentials of church life; but warm-heartedness, zeal, and courtesy do live forever.

In the full flush of zealous love, the brethren at Jerusalem were borne to the very crest of a sacrifice which has never been repeated. Personal property and individual rights were swallowed up in the absorbing desire to supply the wants of the poor and to make the gospel as universal in its acceptance as the woes and sins of the race. Hence it is written, "Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them and brought the price of the things that were sold and laid them down at the apostles' feet, and distribution was made unto every man according as he had need." Here is a case that with some has been construed into a divine legislation for community of goods. But in placing this construction upon this act, we lose sight of the facts in the case. Our induction is incomplete, and we fail to look beneath the surface, beneath the contingent, local and special and to grasp the universal, necessary, and

eternal. Self-sacrifice is permanent. The work of providing for the poor widows and the wants of the helpless abides always; but here we are told that while the land of Ananias remained in his possession it was his own; after it was sold it was still his own. There was no compulsion in his act. If no compulsion or necessity, there was no law commanding it. He was at liberty to sell or not as he saw fit. He was at liberty to give or not. We are also informed that the rich, as a class, existed in the church at Ephesus, of whom the apostle says: "Charge them that are rich." If community of goods was the law, this class could have no existence in the church. Before any part of the Word of God is laid upon us as binding, it must be shown to possess some universal principle; or to be connected with the radical elements of the gospel. What the apostle says of the history of the Church that was in the wilderness is true of the history of the Church in all ages. "These things are written for our admonition", but the powers of discrimination must sift out what is purely local, temporary, and special. A failure to do this renders us slaves to the superficial. It is thus manifest that principles are at the base of our lives as Christians.

From the nature of the case, it was impossible for God to give us a system of specific legislation that would cover all cases. We have no second book of Leviticus setting forth in detail all that we shall do, and all that we shall not do. In fact, and not in figure, "the world would not contain the books", if all things enjoined or forbidden were specifically mentioned. Within certain limits there is the utmost latitude given to the Christian. We are bound by faith in Jesus as the Christ, the son of God. As to acts of worship and service for church edification and the extension of the Church of God, no specific legislation can be found in the Word of God. We are, it is true, shut in by the law of liberty and by the restrictions imposed by great, broad principles; but after these are known and accepted, there is a room for difference of opinion in their application which calls for great forbearance and tender-heartedness.

It may be well to elaborate our liberty in regard to acts of worship. With the law of the priesthood as a basis of our

observation, we can assert that specific legislation as to what acts constitute acceptable worship is not to be found. Whatever does not violate the priesthood of Christ Jesus, whatever does not obstruct the flow of the heart and life Godward and heavenward is permissible. Songs, prayers, acts of charity, service for individual and social development are required. "The true worshippers shall worship the Father in spirit and in truth." The whole scope of the worship as recorded in Acts of Apostles, and in the letters to the churches, comes inside of a few generic principles. No cast-iron rule exists, and, from the genius of the gospel, cannot be engrafted upon the worshippers without imposing restrictions from without that are destructive of soul growth.

As to organization for the extension of the Church and the preservation of the individual congregation as a custodian of the truth, we think there is room for difference of opinion, and consequently for forbearance and charity. Whether the history of the churches in the New Testament furnishes a complete manual of church government, and forever chrystalizes the life of the Church about certain functionaries, we shall not now discuss. We shall be broad enough to hold that "the law of faith, the law of liberty", will allow any methods, sustain any efforts that do not overthrow the kingship of Jesus. As citizens of the kingdom of heaven we cannot be disloyal to our king, who has a government, that brings all its subjects into submission to his will. The germ of church government is found in the fact that, like our Savior, we are here not to be ministered unto but to minister and to give our lives for the good of others.

The elaboration of the elements of church government do not fall legitimately within the compass of this paper. But there underlies every function of the church and her ministry, not the idea of ambitious honor or earthly glory, but the desire to accomplish the greatest good to the greatest number. The idea of a great Commonwealth lies at the base of the whole structure of Christianity. It must permeate all our ideas of liberty. The good of others, and not selfish indulgence, is the rule of our action. We can, from this point of observation, realize what Paul means in his first letter to the church at

Corinth, when he says, "For neither if we eat are we the better, nor, if we eat not, are we the worse; but take heed lest by any means this liberty of yours become a stumbling block to them that are weak." Here was an act before the conscience of a Christian who knew that idols were nothing. He could eat or not, without personal injury, the meat that had been bought after being offered in the idol's temple. This was his individual right. If he exercised this right it would lead to the stumbling of a brother Christian into a recognition of idolatry for the destruction of which the Church was pledged. Here was no explicit legislation saying, "You shall or shall not eat." Every man was thrown upon his own conscience. The great principle of love came in to decide against the eating of the meat. The good of another was to be taken as the rule of action. This law is fundamental, it is universal. "For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." As the common property of the Lord, the interests of one Christian can not work the injury of another. Independent existence destroys the social, political and religious fabric. No liberty is permissible that works the ruin of the individual or the ruin of the race. The good of one man is the good of all. The honor of one is the honor of all. "As free and not using your liberty for a cloak of maliciousness, but as the servants of God." How happily these apostles blend their instruction on this great question. Without collusion, without being moved with the desire to shape after a common human model, there is a common aim and a common result. Liberty, with James, is bound up with the thought of law. With Paul, it stands against the bondage of Judaism induced by the failure of the subjects of the Old Covenant to present a faultless life and the substitution of the form of godliness for its power. With Peter, the idea of liberty is grounded upon submission to God, as the servant submits to his master. The whole summary rests in the fact, that from the nature of our being, from the nature of the universe of which we are a part, from all that reason can gather and revelation bestows, man must be either in a state of sin or in a state of righteousness.

If he be in sin he is a servant of the forces of his being perverted, and thus on the road to degradation and ruin. Sin, with the promise of liberty, brings corruption and a bondage that is cruel and degrading. Righteousness is a bondage in a limited form, and has for its object the elevation of man to the highest place to which his nature, redeemed and saved, can aspire. Since liberty then comes within the divinely-prescribed limits, let us respect its requirements. Let us remember that "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." The greatest blessings come within the limits of law, and there, too, is found the Christian's liberty.

J. B. JONES.

THE PRESENT CONDITION OF THINGS—A GENERAL SURVEY.

The increasing cry for men and money to carry the gospel to the heathen nations is fixing attention upon the nations whence the missionaries are to go to the heathen. England takes the lead in modern missionary efforts in Asia Minor, India, China, Japan, and Africa. When Carey began his labors, very little was known of the real condition of the people popularly called heathen. Inter-communication was very limited even among European nations. England's own population at that time furnished a field for all the efforts of the most enthusiastic missionaries. But the "powers that ruled" in both "church" and state would not tolerate the new missionaries. Hence, to foreign lands they had to go, or keep silent at home.

Who will ordain me to the regular ministry of "the church?" is a question of much anxiety to most aspirants for missionary employment. As ordination confers authority, it must be remembered that the men who ordain, can give to the ordained no other authority than that they themselves possess.

At present there are many distinct sorts of "regularly ordained ministers", and these sorts do not mix with or recognize each other, while all of them assert that they are "lawfully-called ministers of Jesus Christ." The different "ministries" are the centers of the different "churches", and the "ministry" question is the really dividing question of the day.

When one takes a calm survey of the condition of things existing in so-called "Christendom", and turns to the pages of the New Testament in hope of finding an explanation of these things, he soon finds that "Christendom" has little regard for Christ.

Matthew was an apostle, and the reasons of his own belief that Jesus was the promised Messiah, he gave in his record of the sayings and doings of the Nazarene. "In those days cometh John the Baptist, preaching, Repent you, for the kingdom of heaven is at hand." John—the Baptist. Why this title? Matthew explains thus: "There went out unto him Jerusalem, and all Judea, and all the region round about Jordan, and they were baptized by him in the river Jordan, confessing their sins."

John was not a man to impose senseless customs, or to require people to submit to a dangerous, if not indecent, rite. "Baptized in the river" is as plainly stated as "Confessing their sins." If confessing of sins is the only prerequisite to forgiveness, why did John "baptize in the river" those who confessed their sins? From Moses to John no other man, priest or judge, prophet or king, had "baptized in the river" the sons of Israel when confessing their sins. Of a certain person, God said through Moses, "He shall bathe his flesh in water", but no man or priest was authorized to bathe or baptize another for any cause, or upon any condition. John was the son of a priest, but his authority for baptizing was not found in the Law of Moses.

"Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him"; "Jesus, when he was baptized, went up straightway from the water." As the spirit of God came upon him, a voice said, "This is my beloved Son, in whom I am well pleased."

That Jesus was baptized as an induction into his office as a

priest, is but one of many false assertions of careless writers whose reputation for learning licenses other writers and speakers to repeat it without further inquiry. Better look up book, chapter, and verse for yourself. Jesus was not a son of Aaron, nor of Levi, and could not have been made a priest by strict conformity to every rite enjoined by Moses upon the priests under the law. The law of priesthood must be changed, or there could be no change in *the flesh* of the priesthood.

John's reply to the question—"Why do you baptize?"—was his answer to the question—"Why was Jesus baptized?" "That he should be made manifest to Israel, for this cause came I baptizing in water"; "He that sent me to baptize in water, said unto me." John was sent by God to "baptize in water", and a sign was given to him by whose appearance he should know the lamb of God. "I have seen, and have borne witness that this is the Son of God."

John baptizing in the river the people who confessed their sins, was a new sight in Judea—a matter of serious import in the eyes of the men who had usurped Moses' chair of authority. If John required confession of sins, he must have promised forgiveness to the baptized. Then what could he say to the unbaptized? Jesus will tell.

It must have been a great relief to both Pharisees and Sadducees when John's "impertinence to his superiors" placed him within the strong walls of a prison, exposed to the wrath of a spiteful woman. But such relief was of short life, for Jesus, hearing that John was imprisoned, came to Capernaum, and began to preach John's old sermon—"Repent, for the kingdom of heaven is at hand."

Choosing fishermen, of trained eyes and ears to be his companions in travel, and witnesses of all he should speak and do, Jesus went about all Galilee, teaching in their synagogues, and healing the afflicted. This new teacher, accompanied by his chosen disciples, journeyed along the seashore, up and down the valleys, and over the hills of the land chosen by God when he divided to the nations their inheritance. He named them apostles, and remained their teacher until he had fully prepared them to do the work which he knew God had in his purpose—the purpose of the ages—hidden from past generations.

Deeds of tender sympathy toward the suffering were occasions on which he uttered words having a future personal reference, which soon provoked the enmity, because they roused the fears, of oily-tongued hypocrites, who, in long robes, with disfigured faces, stood on street corners and in synagogues praying, to be seen of those whom they sought to beguile and impoverish. In every land and in every age, the same outward appearances disguise the same cruel and false hearts. Many who have read, refuse or fail to heed, the lesson taught by the experience and sealed by the blood of Jesus. As men in our day approach in speech and manner the men condemned by Jesus, we should beware of them.

His apostles, becoming eye and ear witnesses of actions and utterances of the chief-priests and scribes, must have often been painfully surprised at them. As they heard their teacher first publicly call the Pharisees and Scribes, "whited-sepulchers—hypocrites"—they were surely astonished at the charge, and alarmed at his rashness.

This was a new schooling for those chosen companions. The Teacher spoke with authority, and the lesson-materials were all new. Are not the priests the men whose lips shall keep knowledge? How long have the priests, the Pharisees and the Scribes, been the confessed "keepers of the people's consciences,—the watchful shepherds of the flock?" They pray always and everywhere; they give alms to the poor. They never eat their bread with unwashed hands, and if at market they touch the common people, they fast until they have been immersed. As Jesus appeared before their eyes while boldly exposing the arts of hypocrites, the apostles studied their Teacher as else they could not have done. Many of the most impressive lessons given them, drew their materials from the words and conduct of men under the withering, but just denunciation of Jesus, as in passing from place to place, he met those "exercising authority upon the people."

An honest study of Matthew's history of Jesus, readily and fully explains why some "distinguished divines" in this day, prefer to preach "another Christ",—not *the only historical Christ*. The man of Nazareth, the historical Christ, stands out before Matthew's readers, as one who boldly tore the veil of

ages from off the faces of praying hypocrites, and forced them to speak and act in confirmation of his crushing accusations. No, no!—the historical Christ was too real to be a pleasing study to men who love “robes and greetings”, and the degrading “exercises” of altars and inquiry-rooms. When the unclean spirit, after a vain search for a new resting-place, returns to his house, which has been swept and garnished, he will display a seven-fold increase of evil doing.

The silly squabbles, which for ages have exercised the ingenuity of the “learned fools of the schools”, such as Christ’s dual nature, his pre-existence, his “divinity and humanity”, never disturbed the thoughts of his companions who watched with deepening interest his actions of mercy, and listened with increasing delight to his startling teachings in house and in synagogue. Jesus stood not in the presence of Pilate, hedged about by angry priests, until he had prepared the alphabet with which was to be written a curiously instructive chapter of his earthly life. Here may be learned priestcraft’s most essential art, hiding its lawlessness under garb of respect for the law, protesting fidelity to God, while cringing to Cæsar.

Envy finds its congenial home in the breasts of priests. When priests pretend to serve, it is only that they may the more effectually rule over men. Intelligence, honesty, and courage give the only real authority to the teacher. Jesus taught as one having authority. When priests asked for his authority, he promptly proposed to tell it, on condition that they would first answer one simple question, “Whence was the baptism of John, from heaven, or from men?” This unexpected question suggested caution in its answer. It brought the haughty priests face to face with a real danger, whatever way they should answer it. As we were not baptized by John, if we reply, “from heaven”, that will shatter to atoms before the people our confessed readiness to obey God. “From men”, will bring death to us at the hands of the people who were baptized, believing John to be a prophet from God.

While the puzzled priests hesitated to answer, Jesus watched their mental agony, and the people gathered closer to catch their answer. “We cannot tell”, has a confession of feigned igno-

rance, a burning self-reproach, which could be cooled and wiped off only in the blood of him who forced it from them.

Not having been baptized by John, Jesus interpreted that refusal as a rejection of the counsel of God, and they had to accept the consequences of their conduct. He who sent the truth which they had rejected, sent a strong delusion forcing them to make and to execute the lie, *he is a malefactor*, a blasphemer. The priests could find no one outside, and had to seek within for an agent in their bloody work of revenge. A man's foes are of his own kindred. An enemy within can betray and destroy. Judas put his price on a kiss of death, for which priests are ever ready to pay, as in that way they hold their place, and silence their opposers. The men who refused to be baptized of John were compelled by the stern logic of their situation to become the persistent enemies of the Son of God; and to stain their unwashed hands with his blood.

From the day in which John baptized him until the day in which Judas betrayed him, Jesus had traveled through the cities and villages of his native land. The people had seen his form and listened to his voice so often, that they had become familiar with him. When he came up to Jerusalem, he entered the temple and openly taught the things concerning the Kingdom of God. In that city he kept his last passover, a feast recalling the darkest night in Israel's history, a night of terror and death to tyrants, but one bringing liberty and new life to the oppressed, "a night to be much observed unto Jehovah", for in its events can be read that "the eyes of the Lord are over the righteous, but his face is against them who do evil."

"One of you shall betray me", startled his companions; but the morsel passed to Judas, who went out to sell his Master to the priests.

Passing by concern for the shame and suffering so soon to overwhelm himself, Jesus spoke words never heard before, and words the hour of whose utterance should have restrained honest men from their perversion and misapplication. The discourse of Jesus, as recorded by John, (chapters 13:31; 17:26,) has a peculiarly personal application to himself and the chosen men to whom it was then spoken. Father, "I manifested thy name unto the men whom thou gavest me out of the world;

thine they were, and thou gavest them to me; and they have kept thy word." The "words which thou gavest me, I have given unto them", and they have received them, and "believed that thou didst send me." These words of Jesus were spoken of the men who then heard them, and could never be truthfully spoken of, or applied to, any other men on earth.

Soon was their openly-avowed belief that he "came forth from God", to be put to its severest trial. He had made himself fully known to them, and in this way had sought and won the love of the men whom he had chosen and prepared to rescue his name from the power of the *priestly lie* which should nail his body to the cross of shame and a lingering death. Having been instructed in all the things pertaining to the kingdom of God, those men never forgot his teaching, nor dishonored his name while they remained on earth. In all they taught concerning his character and authority, he was always before their minds, the embodiment of it all. Whatever he had condemned in the conduct of the men among whom he had lived, they could not repeat, or approve, *in his name*. He had shown to them how good men's traditions had made void the commands of God; how under pretense of giving to God, men could teach dishonoring father and mother.

They could not forget the lesson received, when he fixed their attention on the men assuming to sit in Moses' chair. Moses, whose very name revived the story of Egypt's tyranny and Israel's cruel bondage; of Egypt's destruction and of Israel's deliverance, and charged such aspiring men with inventing and binding upon other men's shoulders heavy burdens which they themselves did not touch.

Of all the dishonoring things which priests have done, the most dishonoring is the attaching of the name of Christ to any system of priestcraft, a jugglery with the spirits of men, in the body or out of the body. The apostles fully understood the purpose of their Lord, and certain it is that at the death of the last of them, there had not arisen out of their labors anything like unto "the church" whose history Gibbon has written, much to the regret and disgrace of "the clergy" who growl at, but cannot contradict it.

In many cities from Jerusalem to Rome, the apostles had

testified to Jew, Greek, and Roman, concerning the life, the death, the resurrection and ascension to heaven, of Jesus of Nazareth. Multitudes confessed their belief of the testimony, and bowed in confidence to the authority of Jesus as Lord of heaven and of earth. "Walk worthy of the Christ", was the keynote of their new manner of living. Christ was the head over all who had been persuaded to openly acknowledge him, and the apostles put up no rival to distract and turn away the thoughts of the disciples from the one Lord, and the one Father over all.

But men of evil aspirations soon crept in among the disciples of the Lord. The apostles plainly and promptly described these workers of iniquity, and earnestly warned the faithful against their alluring but false teachings. The occasion came, if it ever was to come, for the establishment of a central authority on earth to rule over and to protect the numerous churches from the baneful influences of false teachers. But not one word did the apostles write, suggesting and approving of such an authority.

Faith in Christ the Lord cannot long hold control over the minds of men who live in dread of some other "head of the church." Allegiance divided, perishes. "If I were still pleasing men, I should not be a servant of Christ." Fear of man who can destroy the body, leaves no place for the fear of God.

Who can imagine Jesus the Lord taking a prominent part in the ceremonies performed by his "ministers" in Westminster Abbey in honor of Victoria's Jubilee? Or at the Vatican while his "priests" celebrated with candle, music, and prayer the jubilee of Leo? What would the royalties of Europe have said had Jesus appeared by the side of the royal chaplain in Berlin's cathedral, while the ceremonies were being performed over the coffin of the dead Kaiser? In the clear light of his recorded words and deeds, can any one accept as "ministers of Christ", the hundreds of learned men whose performances are so closely akin to the very practices whose condemnation caused the cruel deed of Calvary to fill its dark pages in the history of Jesus of Nazareth?

Jesus charged his disciples that "they should tell no man that he was the Christ." From that time he began to shew

advantage. The people easily allowed to the *priests* a special knowledge of the nature of the "sacraments", of the value of the blessings in time and in eternity to be derived from the "sacraments", and also of the qualifications necessary to a participation in such blessings.

Language staggers in the attempt to describe the bold assumptions of a self-created, self-perpetuating, close corporation, such as soon became the "ordained ministry in the church." The grasping, cruel spirit working in the "ministry" of Cyprian's times, works now in every form of an "ordained ministry." Pres. C. L. Loos, a scholar who has studied the history of "the church", the centre and strength of which was an "ordained priesthood", has put himself on record in the following strange utterance: "We have no sympathy whatever with the miserable disposition that would excite a feeling of distrust against the ministry. Such a disposition is altogether unworthy of enlightened Christians and extremely unjust to the noblest men on earth."

As an "ordained ministry" of learned men, that of the Protestant Episcopal Church in the United States stands without a rival. Let us look into the conduct of one of these "Bishops"—one of "the noblest men on the earth." In glittering robes, sitting in his Chair near the Holy Table, this Bishop is addressed as "Reverend Father in God," as the aspirant for "ordination honors" humbly kneels at his feet. With studied solemnity in the action, the Bishop lays his hands upon a head forced to bow in humility that it may rise up in priestly pride. In measured and subdued tones, striving to inspire an awe in harmony with the gloom of the Vatican, the Bishop speaks—

"Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained."

And all this is done "in the name of the Father, and of the Son, and of the Holy Ghost."

Who is this Bishop? Is he a Christian? Can any Bishop impart the "Holy Ghost" by the imposition of his

unto his disciples, "how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." It "cannot be that a prophet perish out of Jerusalem." I am the Christ, and "upon this rock I will build my church." My death at the hands of the priests shall not disprove my claim, for I shall be raised up out of the dead.

Luke has told how "my church" was built. The churches we read of in that history were the embodiments of the apostles' understanding—their practical interpretation—of their Lord's teaching of "the things concerning the kingdom of God." Those churches were all one in faith and ordinances. Paul affirmed that "whether I or they, *so we preach, and so you believed.*" To *the church of God* in Corinth, Paul sent Timothy, and wrote, "who shall remind you *of my ways* which be in Christ, as *I teach every where in every church.*" Referring to a very important matter concerning the peace of the homes and of the church, he said, "And so ordain I in *all the churches.*" He is not a "God of tumult, but of peace, as in all the churches of the saints." The "churches of Asia salute you". wrote the apostle to *the church of God* in Corinth.

If those churches could live and increase in the dark and stormy period of Caligula, Claudius, Nero, and Domitian, times of "civil commotions and violent revolutions", what need was there for a "new constitution", to secure their existence and increase their numbers in the second and third centuries, times of order and tranquility? From the Atlantic to the Euphrates, there had been gathered churches, before an arrogant priesthood arose to provoke strife and bring disgrace.

False prophets and false Christs were to arise, showing "great signs and wonders, so as to lead astray, if possible, even the elect." Soon the cry was heard, "He is in the wilderness," and thither rushed the ascetics; He is in the chambers, and "virgins" crowded the dark dens of sin. Elders became *priests*, and then came altars and sacrifices. These sham priests magnified rites which they alone could administer. Feelings of superstitious awe, under which the greater part of the "elect" has been reared, regained mastery over many, and of such feelings the new priesthood made the most to their own

hands? If not, has he spoken the truth? I pronounce him a *fraud*! He assumes authority to confer power to forgive, and to retain sins. Is he not a "false Christ" of the worst sort? In *thus speaking* the words of Christ, he is putting himself before men as in the place of Christ. The *noble man* has been lost in the *lying* "*Bishop*."

The "noblest men on earth" can find a service in which they need not assume to be an "ordained ministry",—a close corporation,—to whose special custody have been committed the "preaching of the Word of God and the valid administration of the sacraments." Under every name, wherever this priesthood exists, its claim is a lie, and its work evil. It corrupts the teaching of Christ and of his apostles, and seeks to throw its dark shadow over the glorious form of the Son of God.

The man who has believed the Gospel of Christ, and devotes his life to preaching that gospel of peace and life to his fellow-men, is a minister of Christ, without any "ordination to the sacred ministry" from the hands of any class of usurpers. "Of whom a man is overcome, of the same is he also brought into bondage." There is no church on earth larger than the number of saints who can assemble together in one place. Any other "church" is a work of men's hands, and *its ministers* are not servants of Christ.

Any Society pretending to represent, or to be the agent of, the various churches of Christ in any district or State, will soon degenerate into a close corporation, whose chief concern it will be to secure an increase of privileges by the old methods. Grapes do not yet grow on thorns, nor figs on thistles. "By their fruits you shall know them." The "ordained ministry" proclaims itself a fraud, in every place where the representatives of Episcopalian, Presbyterian, Baptist, and Methodist "ministries" are each striving to bring the "dear people" under its peculiar watchcare,—offering at public sale its services to "break the bread of life, and to administer the holy sacrament." They are undeniably earnest rivals for the people's support, and yet claiming to be equally lawfully "ordained" and "called as was Aaron" to the "ministry."

Many of these "false apostles" are good and learned men,

ensnared by the demands of their chosen "denomination." I write of them only in their assumed "ministerial" character. When presumptuous men fancy themselves called to guard the "sacred office" by effectual measures, candidates for the "ministry" must promise submission to the government of the men whose arrogance finds expression in these words :—"In the name of the Lord Jesus Christ, and by *that authority which he hath given to the church*, we do license you to preach the Gospel."

"By that authority we do license you to preach",—do these words speak truth out of that "moderator's" lips? Where is it written that Christ gave *any authority to the church*? How came *the authority of the church* into the hands of this moderator? The "church" is but a disguise for the "ministry",—a cruel usurper. When a noble young man, ambitious to attain "pulpit authority", stands before a "Bishop", and is asked,—"*Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry*", what can he do but give an answer which will exert its deluding influence over all his future life? "*Moved by the Holy Ghost*" was never true of any man who knelt at the feet of any such impostors as "Bishops."

Belief or acknowledgment of a lie stands in the pathway of every man who seeks admission into any "ordained ministry" on the earth. The truth of God may abound through the lie, but the liar's condemnation is as sure as it is just.

"The church" and "the ministry" and "the sacraments" of the people who use these expressions, can find no indorsement in anything spoken by Christ or written by his apostles. The "order of things which meets our view in early patristic literature", and in modern "denominational literature", is neither "identical with that which we find in the New Testament records, nor the legitimate product of it." Noble men and heroic martyrs are not, therefore, "inspired teachers and examples" to those who have the New Testament as their instructor in the gospel of Christ. "We may reverence the moral greatness of the men, while we fearlessly compare their teachings and their practices" with the apostolic record, and approve or condemn accordingly. The apostles' teaching,

P. S.—The learned Dean Alford said :—"It is merely laying a trap for misunderstanding, to render the word, at this time of the Church's history, 'the office of a bishop', without giving an explanation, *what that office was*. The '*episcopi*' of the New Testament have *officially nothing in common* with our [Episcopal] bishops." And added :—"We should avoid any chance of *identifying it with a present and different office*." (*Italics mine*). On Phil. 1:1, Alford argued that Paul's placing "the bishops and deacons" *after* the members of the church, shows "the absence of hierarchical views such as those in the epistles of the apostolic fathers." As the "hierarchical views" of the "apostolic fathers" are not found in the epistles of the apostle, it follows that "the church" growing out of and ordered by "hierarchical views", was not the product of the apostolic teaching.

Yet Alford endorsed and obeyed "bishops" who had "officially nothing in common with the New Testament bishops." When the New Testament bishops were set aside, were not the apostles who appointed them, set aside, too? "He that rejects you rejects me", said Christ. "If they kept my words, they will keep yours also."

"Our bishops" are the exponents of "hierarchical views" invented by men who either knew not, or rejected the teaching of Christ's apostles. Can they be acknowledged as "bishops of the church of Christ" by any one who accepts the teaching of the apostles?

J. S. B.

MOSES' IDEA OF GOD, DEDUCED MAINLY FROM THE NAMES WHICH HE APPLIES TO HIM.

The language in which the reputed writings of Moses are before us, must have been fully formed before his time, although, for us, he is the first writer in it. He may have formed new words from existing ones, but he did not invent the language. And since the names of Hebrew persons have a meaning, it

as preserved in the New Testament records, is complete, and needs neither correction nor supplement from any subsequent records, as regards the faith or the practice of "the churches."

Every form of an "ordained ministry" asserting the authority of "the church", by its insisting on submission to rites and laws which the apostles never established, "reveals itself an anti-Christian combination falsely bearing the name of Christ." Grant to that "ministry" the undisputed right to hold the "two sacraments" under its exclusive administration, and that "ministry" becomes a priestly hierarchy which will rule the churches, if not the world, with a rod of iron. It will "magnify its office, shroud its functions in a cloud of mystery, and multiply the occasions for its indispensable intervention."

The gravest question which remains to be decided by the authority of the New Testament is, Did the apostles of Christ establish, as a final authority over all churches of Christ, a self-perpetuating corporation—an "ordained ministry"—whose exclusive right it was to preach the gospel, to baptize believers, and to dispense the Lord's supper to all the faithful?

The disciples alone are prepared to answer this question in an emphatic—No! But are they willing to do it? That the intervention of the "ministry" in the hour of death is necessary to the safety of the soul, has a lingering influence over the minds of all who contentedly commit themselves to the "ministrations of the pulpit." The man of "the pulpit" is not unwilling to bring glory to his "office" by performing his "sacred functions" by the side of the murderer on the scaffold. The sentence of a "Christian" civil magistrate is robbed of its horror and shame by the superior authority of the man who holds "the power of the keys." The power of the magistrate ends at death, the power of the "ministers" reaches over the dark beyond.

Belief in, and hence cheerful, loving obedience to, Christ, can never rise to full control over, and bring peace and joy to, the life of the man who allows any "ordained ministry" to place itself between himself and the One Mediator—the man Christ Jesus. Are you a Christian? Then honor Christ, and bow the knee to no embodied lie.

JAMES S. BELL.

VERSAILLES, ILL.

becomes very important to investigate the meaning of the divine names, which Moses makes use of, in order to arrive at his idea of God.

It is admissible that Moses made use of existing records, written or oral. Such may have come down from Abraham, who came from that very literary people, the Chaldeans, and from Joseph, too, who, though a viceroy of Egypt, never ceased to be an Israelite. That Moses made use of pre-existing Ethnic and Hebrew records does not militate against the idea of his divine inspiration, since the making of an infallible selection of truths from a mass of records made at various times, by various people, and from various standpoints, would require the gift of divine inspiration.

I accept from the internal evidences in the reputed writings of Moses, that he is their author, in which I am still further assured by the many references to these Mosaic writings in the historical, prophetic, and poetical books of the Old Testament.

I do not accept the genuineness and authenticity of the Mosaic and other writings of the Old Testament on the authority of my Lord and Saviour, Jesus the Christ, and his immediate disciples, because I rather accept His and their authority on the ground of the genuineness and authenticity of the writings of Moses and the prophets. And this I do in accordance with the sayings of my Lord, recorded in Luke 16:29-31.

Throughout these writings of Moses, I see his strenuous endeavor to teach the children of Israel, whom he was the instrument of redeeming from Egyptian bondage, that *IeHouVaH* is both their God and that of all the world, and that his authority is supreme. I do not find that Moses either invented the idea and name of *IeHouVaH*, or that he represents himself as being the first one to whom *IeHouVaH*, as such was revealed. On the contrary, I find that Moses frequently assumes that *IeHouVaH* was known indeed as God long before his times, but that He was not prevalently worshiped, and that the significance of His name was not known before him, which significance was made known to him alone for the first time. An objection to this view is liable to be brought from Exodus 6:3, where it is taught that *IeHouVaH* declares not to have made known His name to the patriarchs, Abraham, Isaac, and Jacob. This

objection depends mainly, however, on the interpolated translation of the English Common Version, which adds the words, "*the name of*", in italics, in the first clause, and the word, "*by*", without italics, in the second clause. But while these interpolations serve to clear off the apparent obscurities of the passage, they at the same time give a meaning to it different from the one which, I think, the original Hebrew intends. It is to be remembered that the grammatical voice of the two verbs in this passage need not be taken necessarily in the passive, for this voice (the Niphal) is also a reflective. Furthermore, leaving out the interpolated, but unitalicised "*by*" in the second clause, then the word "*name*" is no longer a part of an adverbial clause, as the Common Version makes it to be. And again, the second verb, *NouV*DaTI, does not necessarily mean, "*I was known*", but in the reflective voice, "*I made myself known*." From the English Common Version one must infer that the Patriarchs never knew of the existence of *IeHouVaH*, while from the original Hebrew one can only infer that He did not explain to them the significance of the name, as he did to Moses. See 3:12-15. Rendered as faithfully as possible into English, the passage of Exodus 6:3, would be thus: "And I made myself visible unto Abraham, unto Isaac, and unto Jacob, as *AeL SHaDaI*, but my name *IeHouVaH*, I did not make myself known unto them." The grammatical difficulty in the last clause is the making of "*my name*" as an objective of the reflective verb. But it is far preferable to accept this difficulty as an exceptional anomaly, or to render "*as to my name*", rather than to render it as the Common Version does, and make the statement contradictory to all those passages, wherein it is evidently implied, that the name, and of course the deity of *IeHouVaH*, was known previous to the times of Moses. Compare, Genes. 4:26; 12:8; 14:22; 15:7; 16:5, 13; 21:33; 22:14; 24:7, 12, 27, 42, 40, 48; 25:22; 26:25; 28:21; 29:35; 30:27, 30; 31:49; 32:19; 49:18. It is this false interpretatory translation of the Common Version which drives inevitably to the unjustifiable assumption that either Moses, or even some one after him, committed the pious fraud of substituting the name *IeHouVaH* in the places where some other divine name

was before. Choose, whoever may, this violent assumption, I, for my part, see no need for it.

It must be admitted, that, as a writer for his people, Moses must have been conscious that his language would have a moulding influence upon them. When, therefore, he uses the name "AeLoHIM" for God, while this word is a plural, meaning really "Gods", he must have approved of the idea, that Deity is a plural; for he had at hand the two names in the singular, viz., AeL, and AeLouHa, from which the plural, AeLouHIM, is formed. Why then did he not suppress that name in the plural form and use the singular exclusively? He uses, indeed, this plural noun with verbs in the singular most frequently, but he uses it also sometimes with verbs in the plural. What reason can be assigned for this, other than that he accepted the idea of plurality in the Deity conveyed by the plural AeLouHIM, which he found in the language and records of his people? And we, who believe in the divine inspiration of Moses, have a right to say, that God desired and desires to be known as a plurality. I pay no attention here to that pretension, that AeLouHIM is a plural of majesty, as though God wanted to call Himself grandiloquently in the plural. There is no such usage in the Hebrew language, to the contrary notwithstanding what prejudiced Jews and Gentiles may say.

In the first record of the creation, in Genes. 1; 2:4, there is no mention of IeHouVaH, the Creator being named AeLouHIM, Gods. Of these, the record mentions one as the RooVaHH AeLouHIM, "spirit of the Gods", (1:2), and in the creation of man it says, that AeLouHIM said: Let *us* make man. It uses also (27-29) the name AaDaM, both as a singular and as a plural, from which I see that this record uses a singular noun for a plurality of persons, as in the name of God it uses a plural name for a unity of persons.

In this record everything in the creation is represented as good and prosperous, in perfect contrast, however, with the actual state of the world, in which the reader finds himself. Moses, however, takes no umbrage at this, but as a faithful reproducer of an existing record he gives it as he finds it, leaving the reader to make of it what he pleases. Nor is he anxious lest the reader deduce from verse 27, that there is a female in

the Deity, since it says there, that AaDaM, as male and female, was created in the image of AeLouHIM. Why did not Moses suppress, or alter anything in so objectionable a statement? Simply, I say, because he is a faithful reproducer of this ancient record; and as for erroneous deductions he relies on other records, which he is reproducing also faithfully. Such another record is in 2:4-4. I find no contradiction between these two records, and such as some do find depend upon misconceptions and mistranslations. So I do not find the supposed contradiction between 1:11-12, and 2:5-6; for in the last, the record refers to the creation of Heaven and Earth before there was any vegetation yet, where there was no rain yet, and when sea-evaporation alone watered the earth, and when man did not exist yet, and it explains by what successive means watering vegetation at last came about. Another contradiction is found by some between 1:20-25, and 2:19, in which last, the creation of animals seems to be put *after* that of man. But, the verb here, which is translated "formed", means "gathered together", as in a siege. And it is, indeed, an entire misconception to take this part of the record in its literal sense, since it is evidently but an allegorical euphemistic expression of something altogether different from the literal meaning. What this euphemism really denotes, the careful reader may discover for himself, when he will keep in mind, that the record refers to the circumstances of how woman came into existence. Let the reader compare verse 18, with the last clause of verse 20. This is, however, not the subject of this paper, but that about the Divine names which Moses uses.

In the second record of the creation of man, and his falling into disobedience, and his punishment, and the promises given him, and the state of his posterity, the name of God is, IeHouVaH-AeLouHIM. This compound name is translated, ever since the times of the Septuagint, as though the two names were in apposition. But inasmuch as the Hebrew language is better understood now than ever it was since those times, and since the whole of that language is included in the books of the Old Testament alone, from which one can fully learn its constructions and usages, the questions must be allowed, whether there be any linguistic necessity of regard-

ing those component parts as being in apposition with each other? Is it not rather the result of a theological bias? Is it not rather linguistically necessary to regard the two component parts as being in the constructive genitive case? Does it not really mean *IeHouVaH of AeLouHIM*? If the last of this compound were an indubitable singular, then indeed the constructive genitive would be inadmissible if the divine equality of *IeHouVaH* and *AeLouHIM* is to be maintained, as it unquestionably is throughout the Mosaic writings. But since it is certain that Moses regarded the name *AeLouHIM* as a plural, what could he have meant by that compound divine name, but that *IeHouVaH* was one of the *AeLouHIM*? So he, too, regarded the *RooVaHH*—spirit of *AeLouHIM*, as a person by himself, and not as the *AeLouHIM*, for he records a separate action of the *RooVaHH*, and a separate one of the *AeLouHIM*. It is very true indeed, that the name *AeLouHIM* is an appellative, and that *IeHouVaH* is a proper name, and on this account the pronominal suffixes never occur with the name *IeHouVaH*, but invariably with *AeLouHIM*, but this only shows the intimate connection of the two beings, and not their personal identity, as the translation, "Lord God", implies.

With these linguistically impartial and unbiased views, I shall go through the reputed writings of Moses, and scrutinizingly test them, whether or not they will fit the Mosaic ideas of God, and what his ideas are.

Throughout the section of the second record from 2:4, to the end of the chapter, *IeHouVaH of AeLouHIM* is not said to have *created*, or said and it was done, but subordinate expressions are used, while of *AeLouHIM*, both *created* and *made*, are used in the first record. Of *IeHouVaH of AeLouHIM* it is said here, that He made, that he caused to rain, that He fashioned, that He breathed, that He planted, that He caused trees to spring up, that He gathered together, that He took, that He closed up, and that He built. All these are operative, mechanical expressions, which convey to my mind the fact, that the manner of *IeHouVaH of AeLouHIM's* operations differed from *AeLouHIM*. The idea, therefore, which Moses gives me of *IeHouVaH* is, that He is *AeLouHIM's* operator, by whom things are made.

Genesis 3. The definite article in the first word here, attracts my attention. *The* serpent must mean one, who was well known to the reader of the record. And since the records never mention his creation at the time other things were created, I must infer, that he existed before the creation of man. And, moreover, since the same record represents this serpent as a slandering enemy of AeLouHIM, I must infer that his rebellion, too, against AeLouHIM took place before the creation of man. And I notice, furthermore, that while the record, in 2:16, tells me that IeHouVaH of AeLouHIM gave the prohibitory command to AaDaM, it omits the name IeHouVaH in quoting the words of the serpent. This I must take as intentional, both on the part of the serpent and the recorder, by which it becomes evident that the serpent's enmity against God was even greater against the person of IeHouVaH, whose very name he ignores. The woman, too, answers in the manner of the serpent.

All through this chapter, which ends with the expulsion of Adam and Eve from the garden of Eden, the Deity is named IeHouVaH of AeLouHIM, who, though He uses the singular number usually when he refers to Himself, yet in verse 22, He clearly intimates that He is not the only one person who constitutes the whole of Deity, but that He is one of the plurality of whom Deity consists.

The entire record of IeHouVaH of AeLouHIM's doings and sayings leaves the irresistible impression upon my mind that in Him Deity had incarnated Himself for that time; for He acts and speaks so perfectly human, only that He is not subject to human limitations. IeHouVaH of AeLouHIM comes and goes; does things and undoes them; has to deal with a subordinate, slandering opponent whom He punishes without an appeal. Nothing but a misplaced and prejudiced personal identification of AeLouHIM with IeHouVaH of AeLouHIM, can fail to see in these two records which Moses gives us, that he means to tell us that IeHouVaH of AeLouHIM embodied Himself humanly in such a manner that he could be seen, heard, spoken, and felt by his creatures, the slandering serpent included.

I cannot refrain here from saying, that it would have been

fortunate for the Hebrews, throughout their history up to this day, had they not entertained that misplaced and prejudiced personal identification of AeLouHIM with IeHouVaH of AeLouHIM, in doing which they were gradually seduced to construct a monstrous monistic theology, and a petty, narrow, national anthropology, which in some respects are inferior to those of non-Hebrews. This superstitious and undemanded mode of veneration caused them in the course of time to cease calling Him by His most promiseful name, and to substitute for it the name—AaDoNaiI—my Lord, Monsieur. And then they rebelled against Him again and again, as against a Lord, who left his realm and no one knew whether he would or would not return. Thus, in the time of Jeremiah, they lied against IeHouVaH, and said, "He is not, and no evil will come upon us, and sword and famine we will not see." Jer. 5:12. This misplaced personal identification removed the faith and hope of a Divine Incarnation, so that when this became a fact in Jesus of Nazareth, they denied the very fact and rejected him, and crucified him, and for this very reason they reject him to this day. And even some Christians, too, affect to deny a second embodiment of IeHouVaH of AeLouHIM, in the second bodily coming of the Lord Jesus, although He said so. Theologians' minds lead the crowds of humanity rightly or wrongly. It is good for the world that there is a written record concerning IeHouVaH of AeLouHIM, to which the unprejudiced can yet appeal, and the truth concerning Him may yet triumph by this literary means.

With the close of this second record at this point which gives the origin of the present state of man and the world as supplementary to the first unsatisfactory record, the compound name, IeHouVaH of AeLouHIM, suddenly ceases, and IeHouVaH alone appears to the end of chapter third. Moses evidently desires to impress the mind of his readers that IeHouVaH is that person of the plural AeLouHIM, who is their maker and provider of and for the world.

In 4:1 Moses tells us, that when Cain was born from Adam and Eve she said: "I have obtained a man, even IeHouVaH." The Common Version's rendering, "from", is altogether without warrant in the Hebrew language. What does Moses mean

to convey to my mind, that Eve thought when she said these words? Except her husband she never saw any human being, but she saw IeHouVaH, and he must have appeared to her in human form. Now for the first time she beholds a human form come from her, and she thought, this is IeHouVaH, for the babe looked so perfectly like the person IeHouVaH, whom she knew, and she thought she had a right to call him her own, for she obtained him with the pains of childbirth. The word "KoNITHI", gave origin to the name KaIN, for the root KN means "*obtain*." But presently another child is born, and just like the first, and two IeHouVaHs she knew did not exist, so she saw that her thought about Kain was *vain*, which word is in the Hebrew HeVeL and from this orginated the name, which is mutilated into Abel. It must have been natural for the first human family in their life out of Eden, to regard the hardships with which they have met, as expressions of IeHouVaH's anger. They must also have made the experience, that human anger could be pacified with an offered present of one's own to the angry one, and naturally enough they entertained at last (in the end of days, 4:3) the same possibility with IeHouVaH—human dispositions and aptitudes became diversified in different individuals, and so the mildly disposed Abel became apt to attract small cattle to him, and he chose the occupation of a shepherd; while Kain, being of a more severe disposition, chose to battle with the hardly yielding soil. Both acquired the reward of their labors, and from what they have obtained they brought an appeasing offering to IeHouVaH. The Hebrew MiNHHaH means not only an offering, but an *appeasing offering*. IeHouVaH turned acceptably to Abel's, but not to Kain's offering, for the reason that the reader may infer from verse 7, when properly translated. Kain becoming angry and vexed at IeHouVaH's disregard of him, he tells him (v. 7): "Is it not so, whether thou doest better to bear, or whether thou doest not better; sin crouches at the door, and for thee is its desire, and thou mayest control it." Then Kain thought about Abel, his brother, and then when they were alone in the field Kain arose against his brother and killed him (v. 8). Kain's native evil disposition did not only not relax on IeHouVaH's warning him, but

became even aggravated, and he was not brought to a penitential feeling until he was convicted and condemned. Then IeHouVaH in mercy put a mark of pardon on Kain to prevent any one taking vengeance on him. It was not a hangman's mark, as it is usually conceived and spoken of, but the very opposite, a mark of a pardoned sinner.

Kain then, in fulfilment of the curse pronounced upon him, goes further, east of Eden, marries a wife, who must have been his sister, and builds an aegry, (not "city") for protection against wild beasts, and calls it HHaNVouCh, which signifies, "resting" or "initiation." A posterity ensues from Kain, the names of some of whom are significant for their composition with the divine name AeL—God, and not with that of IeHouVaH, the composition with which does not occur until we come to Judah, (Gen. 29:35).

The record about Kain and Abel is evidently an episode (4:3-24) in which we are told, that the worship of IeHouVaH ceased in the posterity of Kain. And even Eve, who was disappointed in the person of Kain, does not recognize IeHouVaH as the giver of children, for in naming her third son SHeTH which means "to put" or "to appoint", she says: "AeLouHIM put me another seed, instead of Abel, for him Kain slew." (v. 25.)

But SHeTH, begetting a son, calls him by the significant name, AeNVouSH, which means "weak", "forsaken", "helpless", etc., etc. This name is the full form of the abbreviated word "AISH", which Adam impliedly assumed, when he named the woman "AiSHoH". (Gen. 2:23.) This name AeNVouSH is, as a collective noun, the name of the human race, which preceded the Adamic race, according to the prayer of Moses, recorded in the 90th Psalm. There Moses says, that we had a refuge place in AaDouNaI—"My Lord", not only in every generation, but even before there was anything of our present world, while My Lord was AeL—God, from world to world; for GHVouLoM cannot be rendered in v. 2, "everlasting", since it would give the absurd idea that there are two everlastings. Then Moses continues: "Thou returnest AeNVouSH to utter dissolution and sayest, return ye children of Adam." With a mind unprejudiced in

favor of any theory, I cannot but read in this 90th Psalm, that Moses means to tell me that there was a human race who were called AeNVouSH, preceding our present world, whom AaDouNaI utterly dissolved, and from whom he recalled us, not by generation but by creation, as the children of Adam. And with this agrees perfectly the Mosaic record in Genesis 1:2, that the earth *became*, not *was*, made so by AeLouHIM, a THouHVoo and BouHVoo, "formless and void." God is not the creator of chaos.

When Moses selected this portion of the record (chapter 4) for preservation among the redeemed children of Israel, his object could not have been an idle one. What then is the salient interesting point in this chapter? Evidently the relation of IeHouVaH to the posterity of Kain and SHeTH. With the death of Abel, who was a worshiper of IeHouVaH, that worship was not continued in the posterity of Kain, and was not resumed till the time of SHeTH. Kain left the Adamic house, and though he knew IeHouVaH, yet neither he nor his posterity worshiped him. In Kain and his posterity self-reliant pride built up a civilization, while with SHeTH the name IeHouVaH began to be called upon in worship. Moses tells us here, between the lines of the record, that IeHouVaH struggled to establish His worship. He was mild with Adam, Eve and Kain, providing even divinely for the safety of Kain's life, and with this for that of his posterity. Then, when His mercy was not acknowledged by the posterity of Kain, He left them to themselves, and concentrated his influence upon SHeTH, and caused his name, IeHouVaH, to be worshipped and not be forgotten.

How plain is this record! How perfectly in accord with the Christian idea of "God manifest in the flesh"! Yet how misread it is by both Jew and Gentile! Ay, mighty is prejudice and prevails, yet mightier is Truth and *shall* prevail! Amen! So mote it be!!

EPH. M. EPSTEIN.

THE UNITY OF THE GOSPELS.

The history of Jesus Christ has called forth more study than any other ever published. The great question of every one is, "What think you of the Christ?" And upon the intelligent reception or the rejection of Him depends the eternal salvation or destruction of every human soul. How great the necessity, then, of our learning all we can about the birth, life, and death of this wonderful personage.

It is the simplest narrative ever related. The child loves to hear the sweet story of the time when Jesus called little children to Him and blessed them. And yet, it has depths so profound, heights so extensive, that man cannot penetrate, and in which angels are lost in admiration.

To know Jesus Christ well, is to know God. And to know God, is to appreciate, not His infinity, His omnipresence, eternity, life, omnipotence, omniscience, and wisdom only, but also the will of God—that is, that which is revealed to us, and which discovers what before was His secret, His love, grace, mercy, long-suffering, goodness, and also His anger, wrath, hatred, as well as His joy. We may learn through the history of our Savior, also, that God is faithful, true, just, perfect in all His parts and attributes, and altogether sufficient for all circumstances and all conditions; and that all these powers He has promised to exercise toward us through the medium of His only begotten Son, Jesus Christ, the Word, through whom we may rejoice in God, and by whom humanity is reconciled to Him.

It is the grandest theme in the world. But it must be studied aright to be appreciated fully. Some individuals glance over the sacred pages merely to discover contradictions; and they always succeed. Others regard the "Story of the Cross" as a cunningly devised fable, and treat a disciple of our Savior with a benevolent condescension, as one would humor the senseless whim of a lunatic, or the cheerful prattle of an idiot, and pity him in his affliction. But to the honest searcher for truth and wisdom, it is the most profound and delightful science in the universe.

We should study sacred history as we would any other.

We should have a perfectly connected idea of the story ; and to obtain this, we must have a systemized arrangement of every event, etc., in its regular chronological order. How shall we secure this? Eminent Bible scholars have done much in this direction, by the production of "harmonies", in which the corresponding passages and verbal parallelisms of the inspired writers of the gospel are arranged side by side upon the same page. These have been, and are, invaluable to the advanced student ; but to the masses, who have not time for analytical grubbing, they furnish but little relief. The mind is confused by the very disjointedness of the narrative, and by the apparent discrepancies ; and the tendency is to more thoroughly darken the pathway to a knowledge of the truth as it is in Jesus ; and in multitudes of cases, the beauty of God's Word

"Fades in the eye, and palls upon the sense."

We must try something else. We must relieve the living oracles of these difficulties, and make the Word more intelligible, and thereby more palatable, to the masses of humanity, if we would induce them to read it. To aid in the accomplishment of this is the object of this work.

Several years ago the writer conceived the thought, that not only is the testimony of each of the four Gospel writers supplemental to the rest, but that the language of each is incomplete without that of all the rest. Upon investigation, he was convinced of the fact, that where the verbiage is not identical, what one of the sacred writers says on any certain subject—not merely as to a paragraph, but as to a sentence, a clause, and even a word—in multitudes of instances does not make complete sense without what is said by all the rest on that subject. So, with a humiliating sense of his own weakness, yet with the conviction that it could be done, he has labored on through these years, to combine in one continuous narrative, exactly what all four of the Gospel writers say—no more, no less ; beginning with the nativity of our Savior, and ending with John's conclusion. No word has been added to nor taken from the testimony, nor has any liberty been taken with any part of the text, save in one or two instances, where the meaning of the expression is not affected, but the statement is thereby rendered clearer and more intelligible.

The development of this work has been one of careful and exceedingly laborious and tedious analysis of each paragraph and sentence and clause; eliminating repetitions and spurious readings that are rejected by the ablest modern translators, and following the chronological order of the most popular "harmonies." Also, for the reason that our language is constantly changing, and that many words and phrases have a very different signification from that which characterized them two or three hundred years ago, highly approved modern translations have been adopted for pure modern style, which, on investigation, have been found to be almost universally indorsed and used by the most eminent Bible scholars, as the writer believes.

To relieve this work, however, from the charge of sectarianism, which, however untrue or unfair, would destroy much of its usefulness, an exception is made in the word "baptize" and its modifications, which is systematically adhered to throughout the entire work.

With these remarks, this work is offered to the world, with the sincere wish and prayer that it may go into every community, and that many will receive its blessed teachings, that souls may thereby be saved, and God and our Savior be glorified.

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PART I. CHILDHOOD OF JESUS.

1. *Luke's Preface.*

[Luke 1:1-4.]

Forasmuch as many have undertaken to compose a narrative of those things which have been accomplished amongst us, as they who were from the beginning eye-witnesses, and afterwards ministers of the Word, delivered them to us; I have also determined, having exactly traced everything from the first,

to write a particular account to you, most excellent Theophilus ; that you may know the certainty of those matters wherein you have been instructed.

2. *Zacharias' Vision.*—JERUSALEM.

[Luke 1:5-25.]

In the days of Herod, king of Judea, there was a priest named Zacharias, of the course of Abijah ; and his wife, named Elizabeth, was of the daughters of Aaron. They were both righteous before God, blameless observers of all the Lord's commandments and ordinances. And they had no child, because Elizabeth was barren, and they were both advanced in years.

Now when he came to officiate as priest, in the order of his course, it fell to him by lot, according to the custom of the priesthood, to offer incense in the sanctuary. And while the incense was burning, the whole congregation were praying without. Then there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zacharias was discomposed at the sight, and in great terror. But the angel said to him, "Fear not, Zacharias ; for your prayer is heard, and Elizabeth, your wife, shall bear you a son, whom you shall name John. He shall be to you matter of joy and transport ; and many shall rejoice because of his birth. For he shall be great before the Lord ; he shall not drink wine nor any fermented liquor, but he shall be filled with the Holy Spirit even from his mother's womb. And many of the sons of Israel he shall bring back to the Lord their God. Moreover he shall go before Him in the spirit and power of Elijah, to reconcile fathers to their children, and by the wisdom of the righteous to render the disobedient a people well disposed for the Lord." And Zacharias said to the angel, "How shall I know this ; for I am an old man, and my wife is advanced in years ?" The angel answering, said to him, "I am Gabriel, who attend in the presence of God, and am sent to tell you this joyful news. But know that you shall be dumb, and shall not recover your speech till the day when these things happen, because you have not believed my words, which shall be fulfilled in due time."

Meanwhile the people waited for Zacharias, and wondered that he stayed so long in the sanctuary. But when he came out he could not speak to them; and they perceived that he had seen a vision in the sanctuary; for he made them understand by signs, and remained speechless. And when his days of officiating were expired, he returned home. Soon after Elizabeth, his wife, conceived, and lived in retirement five months, and said, "The Lord has done this for me, purposing now to deliver me from the reproach I lay under among men."

3. *Mary's Vision.*—NAZARETH.

[Luke 1:26-38.]

Now, in the sixth month, God sent Gabriel, His angel, to Nazareth, a city of Galilee, to a virgin betrothed to a man called Joseph, of the house of David, and the virgin's name was Mary. When the angel entered, he said to her, "Hail! favorite of heaven! the Lord be with you, happiest of women!" At his appearance and words she was perplexed and revolved in her mind what this salutation could mean. And the angel said to her, "Fear not, Mary, for you have found favor with God. And behold! you shall conceive and bear a son, whom you shall name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God will give him the throne of David, His father; and he shall reign over the house of Jacob forever; His reign shall never end." Then said Mary to the angel, "How shall this be, since I have no intercourse with man?" The angel answering, said to her, "The Holy Spirit will descend upon you, and the power of the Highest will overshadow you; therefore, the holy progeny shall be called the Son of God. And lo! your cousin Elizabeth also has conceived a son in her old age, and she who is called barren, is now in her sixth month; for nothing is impossible with God." And Mary said, "Behold the handmaid of the Lord. Be it to me according to your word." Then the angel departed.

4. *Mary Visits Elizabeth.*—JUTTAH.

[Luke 1:39-56.]

In those days Mary set out and traveled expeditiously into the hill country, to a city of Judah; where, having entered the

house of Zacharias, she saluted Elizabeth. As soon as Elizabeth heard Mary's salutation, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit, and cried with a loud voice, "You are the most blessed of women, and blessed is the fruit of your womb! But how have I deserved this honor, to be visited by the mother of my Lord? For know, that as soon as the sound of your salutation reached my ears, the babe leaped in my womb for joy. And happy is she who believed that the things which the Lord has promised her, shall be performed."

Then Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior; because he has not disdained the low condition of his handmaid, for henceforth all posterity will pronounce me happy. For the Almighty, whose name is venerable, has done wonders for me. His mercy on them who fear him extends to generations of generations. He displays the strength of his arm, and dispels the vain imaginations of the proud. He pulls down potentates from their thrones, and exalts the lowly. The needy he loads with benefits, but the rich he spoils of everything. He supports Israel, his servant (as he promised to our fathers), ever inclined to mercy towards Abraham and his race."

And Mary, after staying with Elizabeth about three months, returned home.

5. *Birth of John the Baptist.*—JUTTAH.

[Luke 1:57-80.]

When the time for Elizabeth's delivery was come, she brought forth a son; and her neighbors and relations who heard that the Lord had shown her great kindness, rejoiced with her. And on the eighth day, when they came to the circumcision of the child, they would have him called by his father's name, Zacharias. And his mother interposed, saying, "No, but he shall be called John." They said to her, "There is none of your kindred of that name." They, therefore, asked his father, by signs, how he would have him called. He, having demanded a tablet-book, wrote upon it, "His name is John"; which surprised them all. And his mouth was opened directly, and his tongue loosed. And he spoke, praising God. Now all in

the neighborhood were struck with awe ; and the fame of these things spread throughout all the hill country of Judea. And all who heard these things, pondering them in their hearts, said, "What will this child hereafter be?" And the hand of the Lord was with him.

Then Zacharias, his father, being filled with the Holy Spirit, prophesied, saying, "Blessed be the Lord, the God of Israel, because he has visited and redeemed his people, (and as anciently he promised by his holy prophets) has raised a Prince for our deliverance in the house of David, his servant, for our deliverance from our enemies, and from the hands of all who hate us; in kindness to our forefathers, and remembrance of his holy institution, the oath which he swore to our father, Abraham, to grant to us, that being rescued out of the hands of our enemies, we might serve him boldly, in piety and uprightness all our days.* And you, child, shall be called a Prophet of the Most High ; for you shall go before the Lord, to prepare his way, by giving the knowledge of salvation to his people, in the remission of their sins, through the tender compassion of our God, who has caused a light to spring from on high to visit us, to enlighten those who abide in darkness and in the shades of death ; to direct our feet into the way of peace."

Meantime the child grew and acquired strength of mind, and continued in the deserts until the time when he made himself known to Israel.

6. *Joseph's Vision.*—NAZARETH.

[Matt. 1:18-25.]

Now the birth of Jesus Christ happened thus : Mary, his mother, had been espoused to Joseph ; but before they came together, she proved to be with child by the Holy Spirit. Joseph, her husband, being a virtuous man, and unwilling to expose her, intended to divorce her privately. But while he was thinking upon this, an angel of the Lord, appearing to him in a dream, said, "Joseph, son of David, scruple not to take home Mary, your wife, for her pregnancy is from the Holy

* Of life.—Lu. 1:75—Interpolation.

Spirit. And she shall bear a son, whom you shall call Jesus, for he will save his people from their sins." In all this, what the Lord had spoken by the prophet, was verified, "Behold, the Virgin shall conceive and bear a son, who shall be called Immanuel", which signifies God with us. When Joseph awoke, he did as the messenger of the Lord had commanded him, and took home his wife; but he knew her not until she had brought forth her first-born son, whom he named Jesus.

7. *Birth of Jesus.*—BETHLEHEM.

[Luke 2:1-7.]

About that time Cæsar Augustus issued an edict that all the inhabitants of the empire should be registered. (This first register took effect when Cyrenius was president of Syria). When all went to be registered, every one to his own city, Joseph also went from Nazareth, a city of Galilee, to a city of David in Judea, called Bethlehem, (for he was of the house and lineage of David), to be registered with Mary, his betrothed wife, who was pregnant. While they were there, the time came that she should be delivered. And she brought forth her first-born son, and swathed Him, and laid Him in a manger, because there was no room for them in the house allotted to strangers.

8. *The Shepherds.*—BETHLEHEM.

[Luke 2:8-20.]

Now there were shepherds in the fields in that country, who tended their flocks by turns through the night watches. On a sudden an angel of the Lord stood by them, and a divine glory encompassed them with light, and they were frightened exceedingly. But the angel said to them, "Fear not, for lo! I bring you good tidings, which shall prove matter of great joy to all the people; because to-day is born to you in the city of David, a Savior, who is the Lord Messiah. And by this you shall know Him; you shall find a babe in swaddling bands, lying in a manger." Instantly the angel was attended by a multitude of the heavenly host, who praised God, saying, "Glory to God in the highest heaven, and on earth peace and good will among men!"

And when the angels returned to heaven, having left the

shepherds, these said one to another, "Let us go to Bethlehem, and see this which has happened, of which the Lord has informed us." And hastening thither, they found Mary and Joseph with the babe, who lay in the manger. When they saw this, they published what had been imparted to them concerning this child. And all who heard it, wondered at the things told them by the shepherds. But Mary let none of these things escape unobserved, weighing every circumstance within herself. And the shepherds returned, glorifying and praising God for all that they had heard and seen, agreeably to what had been declared to them.

9. *Circumcision of Jesus.*—BETHLEHEM.

[Luke 2:21.]

On the eighth day, when the child was circumcised, they called Him Jesus; the angel having given him that name before His mother conceived Him.

10. *Presentation in the Temple.*—JERUSALEM.

[Luke 2:22-38.]

And when the time of their purification was expired, they carried Him to Jerusalem, as the law of Moses appoints, to present Him to the Lord, (as it is written in the law of God, "Every male who is the first-born of his mother is consecrated to the Lord"), and to offer the sacrifice enjoined in the law, a pair of turtle-doves or two young pigeons.

Now there was at Jerusalem a man named Simeon, a just and a religious man, who expected the consolation of Israel; and the Holy Spirit was upon him, and had revealed to him that he should not die until he had seen the Lord's Messiah. This man came, guided by the Spirit, into the Temple. And when the parents brought in the child Jesus, to do for Him what the law required, he took Him into his arms, and blessed God, and said, "Now, Lord, thou dost in peace dismiss thy servant, according to thy word; for my eyes have seen the Savior whom thou hast provided in the sight of all the world, a luminary to enlighten all the nations, and to be the glory of Israel, thy people!" And Joseph and the mother of Jesus heard with admiration the things spoken concerning Him.

And Simeon blessed them, and said to Mary, His mother, "This child is destined for the fall and the rise of many in Israel, and to serve as a mark of contradiction; (yes, your own soul shall be pierced as with a javelin); that the thoughts of many hearts may be disclosed."

There was also a prophetess, Anna, daughter of Phanuel, of the tribe of Asher, in an advanced age, who had lived seven years with a husband, whom she married when a virgin; and being now a widow of about eighty-four years, departed not from the Temple, but served God in prayer and fasting night and day; she, also, coming in at that instant, gave thanks to the Lord, and spake concerning Jesus to all those in Jerusalem, who expected redemption.

11. *The Magi.*—JERUSALEM, BETHLEHEM.

[Matt. 2:1-12.]

After the birth of Jesus, at Bethlehem, of Judea, in the reign of King Herod, certain eastern magians came to Jerusalem, and inquired, "Where is the new-born King of the Jews? For we have seen his star in the east country, and are come to do him homage." King Herod hearing this was alarmed, and all Jerusalem with him. And having assembled all the chief priests and the scribes of the people, he demanded of them where the Messiah should be born. They answered, "At Bethlehem, of Judea, for thus it is written by the prophet, 'And thou Bethlehem, in the canton of Judah, art not the least illustrious among the cities of Judah; for out of thee shall come a ruler who will govern my people Israel!'"

Then Herod, having secretly called the magians, procured from them exact information concerning the time of the star's appearing. And sending them to Bethlehem, he said; "Go, make an exact inquiry about the child, and when you have found Him bring me word; that I may also go and pay Him homage." Having heard the king, they departed; and lo! the star which had appeared to them in the east country, moved before them, till it came and stood over the place where the child was. When they again saw the star, they rejoiced exceedingly. And being come into the house, they found the child with Mary, His mother; and prostrating themselves, did

Him homage. Then opening their caskets, they offered as presents to Him, gold, frankincense, and myrrh. And being warned in a dream, not to return to Herod, they went home another way.

12. *Flight to Egypt.*—BETHLEHEM.

[Matt. 2: 13-15.]

When they were gone, lo ! a messenger of the Lord appearing to Joseph in a dream, said : " Arise, take the child with His mother, and flee into Egypt, and remain there till I order you ; for Herod will seek the child to destroy Him." Accordingly, he arose, took the child with His mother, and withdrew by night into Egypt, where he continued until the death of Herod ; so that what the Lord had spoken by the Prophet was verified : " Out of Egypt I called my son."

13. *Herod's Malignity.*—BETHLEHEM.

Then Herod, finding that he had been deceived by the magians, was highly incensed, and dispatched emissaries, who slew by his order all the male children in Bethlehem, and in all its territory, from those entering the second year down to the time of which he had procured exact information from the magians. Then was the word of Jeremiah, the Prophet, verified : " A cry was heard in Ramah, lamentation and weeping, and bitter complaint. Rachel bewailing her children, and refusing to be comforted because they are no more."

14. *The Return to Nazareth.*

[Matt. 2: 19-23; Lu. 2: 39-40.]

When Herod was dead, an angel of the Lord appearing in a dream to Joseph in Egypt, said : " Arise, take the child with His mother, and go into the land of Israel ; for they are dead who sought His life." Accordingly, he arose, took the child with His mother, and came to the land of Israel. But hearing that Archelaus had succeeded his father Herod in the throne of Judea, he was afraid to return thither ; and being warned in a dream, after they had performed everything required by the Law of the Lord, they returned and retired into the district of Galilee, and came and resided in their own city, named Nazareth ; in this verifying the declaration of the

prophet concerning Jesus, that He should be called a Nazarene. And the child grew, and acquired strength of mind, being filled with wisdom and adorned with a divine gracefulness.

15. *Jesus' First Passover.*—JERUSALEM.

[Luke 2 : 41-52.]

Now the parents of Jesus went yearly to Jerusalem, at the Feast of the Passover. And when He was twelve years old, they having gone thither, according to the usage of the festival, and remained the customary time; being on their return, the child Jesus stayed behind in Jerusalem, and neither Joseph nor his mother knew it. They, supposing him to be in the company, went a day's journey; and then sought him among their relations and acquaintance; but not finding Him, they returned to Jerusalem, seeking Him. And after three days, they found Him in the Temple, sitting among the doctors, both hearing them and asking them questions. And all who heard Him were amazed at His understanding and answers, and they beheld Him with astonishment. And His mother said to Him, "Son, why have you treated us thus? Behold, your father and I have sought you with sorrow." He answered, "Why did you seek me? Did you not know that I must be in the courts of my father?" But they did not comprehend His answer.

And He returned with them to Nazareth, and was subject to them. And His mother treasured up all these things in her memory. And Jesus advanced in wisdom and stature, and in power with God and man.

16. *The Genealogies.*

[Matt. 1 : 1-17; Luke 3 : 28-38.]

The history of Jesus Christ, son of David, Son of Abraham: Now Jesus was himself about thirty years in subjection, being the Son of God, son of Adam, son of Seth, son of Enos, son of Cainan, son of Mahalaleel, son of Jared, son of Enoch, son of Methuselah, son of Lamech, son of Noah, son of Shem, son of Arphaxad, son of Cainan, son of Salah, son of Eber, son of Peleg, son of Ragan, son of Serug, son of Nahor, son of Terah, son of Abraham.

Abraham begot Isaac, Isaac begot Jacob, Jacob begot Judah and his brothers, Judah had Pharez and Zarah by Tamar, Pharez begot Ezrom, Ezrom begot Aram, Aram begot Aminidab, Aminidab begot Nashon, Nashon begot Salmon, Salmon had Boaz by Rahab, Boaz had Obed by Ruth, Obed begot Jesse, Jesse begot David, the King, David, the King, had Solomon, by her *who had been the wife* of Uriah, Solomon begot Rehoboam, Rehoboam begot Abia, Abia begot Asa, Asa begot Jehosaphat, Jehosaphat begot Joram, Joram begot Uzziah, Uzziah begot Jotham, Jotham begot Ahaz, Ahaz begot Hezekiah, Hezekiah begot Manasseh, Manasseh begot Amon, Amon begot Josiah, Josiah had Jechoniah and his brothers, about the time of the migration into Babylon; after the migration into Babylon, Jechoniah begot Salathiel, Salathiel begot Zerubbabel, Zerubbabel begot Abiud, Abiud begot Eliakim, Eliakim begot Azor, Azor begot Zadoc, Zadoc begot Achim, Achim begot Eliud, Eliud begot Eleazer, Eleazer begot Matthan, Matthan begot Jacob, Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Son of Isaac, son of Jacob, son of Judah, son of Pharez, son of Ezrom, son of Aram, son of Aminidab, son of Nashon, son of Salmon, son of Boaz, son of Obed, son of Jesse, son of David, son of Nathan, son of Mattatha, son of Mainan, son of Meleah, son of Eliakim, son of Jonan, son of Joseph, son of Judah, son of Simeon, son of Levi, son of Matthat, son of Jorim, son of Eliezer, son of Joses, son of Er, son of Elmodam, son of Cosam, son of Addi, son of Melchi, son of Neri, son of Salathiel, son of Zerubbabel, son of Reza, son of Joanna, son of Judah, son of Joseph, son of Shimei, son of Mattathias, son of Maath, son of Naggai, son of Esli, son of Naham, son of Amos, son of Mattathias, son of Joseph, son of Janna, son of Melchi, son of Levi, son of Matthat, son of Heli, a son of Joseph (as was supposed).

So all the generations from Abraham to David are fourteen; from David till the migration into Babylon, fourteen; and from the migration into Babylon to the Messiah, fourteen.

PART II. CHRIST'S PUBLIC MINISTRY.

17. *Mark's Preface.*

[Mark 1:1.]

The beginning of the Gospel of Jesus Christ, Son of God.

18. *Ministry of John, the Baptist.*—DESERT, JORDAN.

[Matt. 3:1-12 ; Mar. 1:2-8 ; Lu. 3:1-18.]

Now in the fifteenth year of the reign of Tiberius ; Pontius Pilate being Procurator of Judea ; Herod, Tetrarch of Galilee ; Philip, his brother, Tetrarch of Iturea and the Province of Trichonitus ; and Lysanius, Tetrarch of Abilene ; in the high priesthood of Annas and Caiaphas ; the Word of God came to John, the son of Zacharias, in the wilderness.

In those days appeared John, the Baptist, who proclaimed in the wilderness of Judea, saying, "Reform, for the Reign of Heaven approaches ! For this is he of whom the Prophet Isaiah speaks in these words, as it is written in the book of the Prophet Isaiah, 'Behold, I send my messenger before thee, who shall prepare thy way.' " * The voice of one proclaiming in the wilderness, 'Prepare a way for the Lord ; make for Him a straight passage ; let every valley be filled, every mountain and hill be leveled ; let the crooked roads be made straight, and the rough ways smooth, that all flesh may see the salvation of God.' " Thus came John baptizing in the wilderness. And he went through all the country along the Jordan, publishing the baptism of reformation for the remission of sins.

Now John's clothing was of camel's hair, with a leather girdle tied round about his waist ; and his food was locusts and wild honey. And all the country of Judea and the inhabitants of Jerusalem and all the country along the Jordan resorted to him and were baptized by him in the river Jordan, confessing their sins. But he, seeing the multitudes of Pharisees and Sadducees coming, who flocked out to him to be baptized by him, said to them, "Offspring of vipers ! who has

* Before thee—Mar. 1:2—Interpolation.

prompted you to flee from the impending vengeance? Produce, then, the proper fruit of reformation, and presume not to say within yourselves, 'We have Abraham for our father'; for I assure you that of these stones God can raise children to Abraham. And even now the ax lies at the root of the trees; every tree, therefore, which produces not good fruit, is cut down and turned into fuel and thrown into the fire."

Upon this the multitude asked him, "What must we do, then?" He answered, "Let him who has two coats, impart to him who has none; and let him who has victuals do the same." There came also publicans to be baptized, who said, "Rabbi, what must we do?" He answered "Exact no more than what is appointed you." Soldiers likewise asked him, "And what must we do?" He answered, "Injure no man, either by violence or false accusation; and be content with your allowance."

As the people were in suspense concerning John, every man imagining within himself that he might be the Messiah, John addressed them all, and he proclaimed, saying, "I indeed baptize you in water, into reformation; but He who comes after me is mightier than I; whose shoes I am not worthy to carry; whose shoe-latchet I am unworthy to stoop down and untie; He will baptize you in the Holy Spirit and in fire. His winnowing shovel is in His hand, and He will thoroughly cleanse His grain; He will gather His wheat into the granary, and consume the chaff in unquenchable fire." And with many other exhortations, he published the good tidings to the people.

19. *Baptism of Jesus.*—JORDAN.

[Matt. 3:13-17; Mar. 1:9-11; Lu. 3:21-23.]

Now at that time, when John baptized all the people, Jesus came from Nazareth, of Galilee, to the Jordan, to be baptized by John. But John excused himself, saying, "It is I who need to be baptized by you; and you come to me!" Jesus answering, said to him, "Permit this at present, for thus ought we to ratify every institution." Then John acquiesced, and Jesus was likewise baptized by John. Jesus being baptized, as soon as He arose out of the water, and while

He prayed, He saw the sky part asunder; the heaven was opened to Him, and the Holy Spirit of God appeared, descending upon Him in a bodily form, like a dove, and lighting upon Him; and a voice came from heaven which said, "Thou art my Son, the beloved, in whom I delight."

20. *The Temptation.*—WILDERNESS.

[Matt. 4 :1-11; Mar. 1 :12, 13; Lu. 4 :1-13.]

Now immediately after this, Jesus, full of the Holy Spirit, returned from the Jordan, and was conducted by the Spirit into the wilderness to be tempted by the devil. And He continued * in the wilderness forty days, and was tempted by Satan; and was among wild beasts; and the heavenly messengers ministered to Him. And, after fasting forty days and forty nights, having eaten nothing all that time, when it was ended, He was hungry. Then the devil accosting Him, said to Him, "If thou be God's Son, command that these stones become loaves of bread." Jesus answered him, saying, "It is written, 'Man lives not by bread only but by whatever God pleases to appoint.'" Then the devil conveyed Him into the holy city, Jerusalem, and having placed Him on the battlements of the temple, said to Him, "If thou be God's Son, throw thyself down hence; for it is written, 'He will give His angels charge concerning thee, to keep thee; and in their arms they shall uphold thee, lest thou dash thy foot against a stone.'" Jesus again answered, "It is written, 'Thou shalt not put the Lord thy God to the proof.'" Then again the devil took Him to the top of a very high mountain, whence he showed Him all the kingdoms of the world in their glory, in an instant, and said to Him, "All these, this power and glory, I will give thee; for it is delivered to me; and to whomsoever I will, I give it; if, therefore, thou wilt prostrate thyself and worship me, it shall all be thine." Jesus, answering, said, "Satan, begone! † for it is written, 'Thou shalt worship the Lord thy God, and shall serve Him only.'" When the devil had ended all the temptation, he departed from Him for a time.

* There.—Mark 1 :13—*Interp.*

† Get thee behind me Satan, for—Lu. 4 :8—*Interp.*

Then, the devil leaving Him, angels came and ministered to Him.

21. *John's Preface.*

[John 1:1-18.]

In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by Him, and without Him not a single creature was made. In Him was life, and the life was the light of men. And the light shone in darkness, and the darkness received it not.

A man named John was sent from God. This man came as a witness to testify concerning the light, that through him all might believe. He was not himself the light, but came to testify concerning the light. The true light was He, who coming into the world, enlightens every man. He was in the world, and the world was made by Him; yet the world knew Him not. He came to His own land, and His own people did not receive Him; but to as many as received Him, believing in His name, He granted the privilege of being the children of God; who derive their birth not from blood, nor from the desire of the flesh, nor from the will of man, but from God.

And the Word became incarnate, and sojourned amongst us, (and we beheld His glory, the glory as of the only begotten of the Father), full of favor and truth. (It was concerning Him, John testified, when he cried, "This is He of whom I said, 'He that comes after me, is preferred to me'; for He was before me.") Of His fullness we all have received, even favor for favor's sake. For the law was given by Moses; the favor and the truth came by Jesus Christ. No one ever saw God; it is the only begotten Son, who is in the bosom of the Father, who has made Him known.

22. *Testimony of John, the Baptist.*—BETHANY, BEYOND JORDAN.

[John 1:19-34.]

Now this is the testimony of John. When the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" he acknowledged, and denied not, but acknowledged, saying,

"I am not the Messiah." And they asked him, "Who, then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No." They said, "Tell, then, who you are, that we may return an answer to them who sent us. What do you say of yourself?" He answered, "I am he whose voice proclaims in the wilderness, 'Make straight the way of the Lord', as said the prophet Isaiah." Now they who were sent were of the Pharisees. And they questioned him further, "Why, then, do you baptize, if you be not the Messiah, nor Elijah, nor the Prophet?" John answered, "I baptize in the water, but there is One among you whom you know not. It is He who comes after me, whose shoe-string I am not worthy to loose." This happened at Bethany, upon the Jordan, where John was baptizing.

On the morrow, John sees Jesus coming to him, and says, "Behold the Lamb of God, that takes away the sin of the world. This is He concerning whom I said, 'After me a Man comes who is preferred to me'; for He was before me." As for me, I knew Him not; but, that He might be made manifest to Israel, I am come baptizing in water." John testified further, saying, "I saw the Spirit descending from heaven, like a dove, and remaining upon Him. For my part, I should not have known Him, had not He who sent me to baptize in water, told me, 'Upon whom you shall see the Spirit descending and remaining, the same is He who baptizes in the Holy Spirit.' Having, therefore, seen this, I testify that He is the Son of God."

23. *Jesus' First Disciples.*—JORDAN—GALILEE.

[John 1:35-51.]

The next day John, being with two of his disciples, observed Jesus passing, and said, "Behold the Lamb of God!" The two disciples hearing this, followed Jesus. And Jesus, turning about, saw them following, and said to them, "What do you seek?" They answered, "Rabbi (which signifies teacher), where do you dwell?" He replied, "Come and see." They went and saw where He dwelt; and it being about the tenth hour, abode with Him that day. One of the two, who having heard John, followed Jesus, was Andrew, the brother of Simon Peter. The first he met was his own brother, Simon,

to whom he said, "We have found the Messiah", (a name equivalent to Christ). And he brought him to Jesus. Jesus looking upon him, said, "You are Simon, the son of Jona; you shall be called Cephas" (which denotes the same as Peter).

The next day He resolved to go to Galilee, and meeting Philip, said to him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip met Nathaniel, and said to him, "We have found the person described by Moses in the law, and by the prophets; Jesus, the Son of Joseph, of Nazareth." Nathaniel said to him, "Can any good thing come out of Nazareth?" Philip answered, "Come and see." Jesus saw Nathaniel coming to Him, and said concerning him, "Behold an Israelite indeed, in whom is no guile!" Nathaniel said to him, "Whence do you know me?" Jesus answered, "I saw you when you were under the fig tree, before Philip called you." Nathaniel replying, said to Him, "Rabbi, you are the Son of God; you are the King of Israel!" Jesus answered him, saying, "Because I told you that I saw you under the fig tree, you believe. You shall see greater things than this." He added, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending from the Son of Man, and descending to Him!"

24. *Marriage at Cana.*

[John 2:1-12.]

Three days after, there was a marriage in Cana, of Galilee, and the mother of Jesus was there. Jesus, also, and His disciples were invited to the marriage. The wine falling short, the mother of Jesus said to Him, "They have no wine." Jesus answered, "Woman, what have you to do with me? My time is not yet come." His mother said to the servants, "Do whatever He shall bid you." Now there were six water-pots of stone, containing two or three baths each, placed there for the Jewish rites of cleansing. Jesus said to them, "Fill the pots with water." And they filled them to the brim. Then He said, "Draw, now, and carry to the director of the feast." When the director of the feast had tasted of the wine, made of water, not knowing whence it was (but the servants who drew the water knew), he said, addressing the bridegroom, "Every

person presents the best wine first, and worse wine afterwards, when the guests have drunk largely ; but you have reserved the best till now." This first miracle Jesus wrought in Cana, of Galilee, displaying his glory. And His disciples believed on Him.

Afterwards He went to Capernaum, He and His mother and His brothers and His disciples ; but they stayed not there many days.

25. *Jesus Drives Traders out of the Temple.*—JERUSALEM.

[John 2:13-25.]

And the Jewish Passover being nigh, Jesus went to Jerusalem ; and finding changers sitting in the Temple, and people who sold cattle and sheep and doves, He made a whip of cords, and drove them all out of the Temple, with the sheep and cattle, scattering the coin of the changers and overthrowing their tables ; and said to them who sold doves, "Take these things hence. Make not my Father's house a house of traffic." Then His disciples remembered these words of the Scripture, "My zeal for thy house consumes me."

Therefore, the Jews answered and said to Him, "By what miracle do you show us your title to do these things?" Jesus answering, said to them, "Destroy this temple, and I will rear it again in three days." The Jews replied, "Forty and six years was this Temple in building ; and you would rear it in three days?" (But by the temple, He meant His body.) When, therefore, He was risen from the dead, His disciples remembered that He had said this,* and they understood the Scripture, and the word which Jesus had spoken.

While He was at Jerusalem, during the Feast of the Passover, many believed on Him, when they saw the miracles, which He performed. But Jesus did not trust Himself with them, because He knew them all. He needed not to receive from others a character of any man, for He knew what was in man.

* To them.—John 2:22.—*Interpolation.*

26. *Jesus' Interview with Nicodemus.*—JERUSALEM.

[John 3: 1-21.]

Now there was a Pharisee called Nicodemus, a ruler of the Jews, who came to Jesus by night, and said to Him, "Rabbi, we know that you are a Teacher come from God; for no man can do these miracles, unless God be with him." Jesus answering, said to him, "Most assuredly I say to you, unless a man be born again, he can not discern the Reign of God." Nicodemus replied, "How can a grown man be born? Can he enter his mother's womb anew, and be born?" Jesus answered, "Most assuredly I say to you, unless a man be born of water and Spirit, he can not enter the Kingdom of God. That which is born of the flesh is flesh; that which is born of the spirit is spirit. Wonder not, then, that I said to you, 'You must be born again.' The Spirit breathes where He pleases, and you hear the report of Him, but know not whence He comes, nor whither He goes; so is every one who is born of the Spirit." Nicodemus answered, "How can these things be?" Jesus replied, "Are you the teacher of Israel, and know not these things? Most assuredly I say to you, we speak what we know, and testify what we have seen; yet you receive not our testimony. If you understood not, when I told you earthly things, how will you understand when I tell you heavenly things? For none has ascended into heaven, but He who descended from heaven; the Son of Man, whose abode is heaven. As Moses placed on high the serpent in the wilderness, so must the Son of Man be placed on high, that whosoever believes on Him, may not perish, but obtain eternal life. For God has sent His Son into the world, not to condemn the world, but that the world may be saved by Him. He who believes on Him shall not be condemned; he who believes not, is already condemned, because he has not believed on the name of the only begotten Son of God. Now this is the ground of condemnation: that light is come into the world, and men have preferred the darkness to the light, because their deeds were evil. For whosoever does evil, hates the light, and shuns it, lest his deeds should be detected. But he who obeys the truth, comes to the light, that it may be manifest that his actions are agreeable to God."

27. *Jesus and John Baptizing.*—JUDEA.

[John 3 : 22-24.]

After this Jesus went with His disciples into the territory of Judea, where He remained with them and baptized. John also was baptizing in Enon, near Salim, because there was much water there ; and people came thither and were baptized, for John was not yet cast into prison.

28. *Additional Testimony of John the Baptist.*

[John 3 : 25-36.]

Now John's disciples had a dispute with a Jew, about purification. Then they went to John, and said to him : " Rabbi, He who was with you near the Jordan, of whom you gave so great a character, He, too, baptizes, and the people flock to Him." John answered : " A man can have no power but what he derives from heaven. You yourselves are witnesses for me, that I said I am not the Messiah, but am sent before Him. The bridegroom is he who has the bride, but the friend of the bridegroom, who assists him, rejoices to hear the bridegroom's voice. This, my joy, therefore, is complete. He must increase, while I decrease. He who comes from above is above all. He who is from the earth is earthly, and speaks as being from the earth. He who comes from heaven is above all. What He testifies is what He has seen and heard. Yet His testimony is not received. He who receives His testimony vouches the veracity of God. For He whom God has commissioned relates God's own words ; for to Him God gives not the Spirit by measure. The Father loves the Son, and has subjected all things to Him. He who believes on the Son has life eternal ; he who rejects the Son shall not see life, but the vengeance of God awaits him."

29. *Jesus Goes to Galilee.*

[Matt. 4 : 12 ; 14 : 3-5 ; Mark 1 : 14 ; 5 : 17-20 ; Luke 4 : 14 ; 3 : 19-20 ; John 4 : 1-3.]

Now, after John's imprisonment, Jesus, hearing that John was imprisoned, by the impulse of the Spirit, returned to Galilee. For Herod, the Tetrarch, having been reproved by him on account of Herodias, his brother Philip's wife, whom he had

himself married, and for all the crimes which Herod had committed, added this to the number, that he had caused John to be apprehended, imprisoned and bound, and kept bound in prison. For John had said to Herod, "It is not lawful for you to have your brother's wife." And Herod would have put him to death, but was afraid of the populace, who accounted him a prophet. Now, this aroused Herodias' resentment, who would have killed John, but could not, because Herod respected him, and, knowing him to be a just and holy man, protected him, and did many things recommended by him, and heard him with pleasure.

Jesus knowing that the Pharisees were informed that He made and baptized more disciples than John (though it was not Jesus Himself, but His disciples, who baptized), left Judea, and returned to Galilee.

30. *Jesus and the Samaritan Woman.*—SHECHEM OR
NEAPOLIS.

[John 4 : 4-42.]

Being obliged to pass through Samaria, He came to a Samaritan city, called Sychar, near the heritage which Jacob gave his son Joseph. Now Jacob's well was there, and Jesus, wearied with the journey, sat down by the well, it being about the sixth hour. A woman of Samaria having come to draw water, Jesus said to her, "Give me some drink." (For His disciples were gone into the city to buy food). The Samaritan woman answered, "How is it that you, who are a Jew, ask drink from me, who am a Samaritan?" (For the Jews have no friendly intercourse with the Samaritans). Jesus replied, "If you knew the bounty of God, and who it is that says to you, 'Give me some drink', you would have asked Him, and He would have given you living water." "Sir, you have no bucket, and the well is deep; whence, then, have you the living water? Are you greater than our father Jacob, who gave us the well, and drank of it himself, and his sons and his cattle?" Jesus replied: "Whosoever drinks of this water will thirst again; but whoever will drink of the water which I shall give him will never thirst more; but the water which I shall give him shall be in him a fountain springing up to everlasting life." The

woman answered, "Sir, give me this water, that I may never be thirsty, nor come hither to draw." Jesus said to her, "Go, call your husband, and come back." She answered, "I have no husband." Jesus replied, "You say well, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband. In this you have spoken the truth." The woman said, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain, and you say that in Jerusalem is the place where men ought to worship." Jesus answered, "Woman, believe me, the time approaches when you shall neither come to this mountain, nor go to Jerusalem, to worship the Father. You worship what you know not; we worship what we know; for salvation is from the Jews. But the time comes, or rather is come, when the true worshipers shall worship the Father in spirit and truth; for such are the worshipers whom the Father requires. God is spirit, and they who worship Him must worship him in spirit and truth." The woman replied, "I know that the Messiah comes (that is, Christ); when He is come, He will teach us all things." Jesus said to her, "I who speak to you am He.

Upon this His disciples came and wondered that He talked with a woman. Yet none of them said, "What do you seek?" or "Why do you talk with her?" Then the woman left her pitcher, and having gone into the city, said to the people, "Come, see a man who has told me all that ever I did. Is not this the Messiah?" They accordingly went out of the city and came to Him.

Meanwhile, the disciples, entreating Him, said, "Rabbi, eat." He answered, "I have food to eat which you know not." Then said His disciples one to another, "Has any man brought him food?" Jesus answered, "My food is to do the will of Him who sent me, and to finish His work. Do you not say, 'After four months comes harvest?' But I say, lift up your eyes, and survey the fields; for they are already white enough for harvest. The reaper receives wages, and gathers the fruits for eternal life, that both the sower and the reaper may rejoice together. For in the proverb is verified, 'One sows and another reaps.' I sent you to reap that on which you

have bestowed no labor ; others labored, and you get possession of their labors."

Now, many Samaritans of that city believed in Him, on the testimony of the woman, who said, "He told me all that ever I did." When, therefore, they came to Him, they besought Him to stay with them ; and He stayed there two days. And many more believed, because of what they heard from Himself ; and they said to the woman, "It is not now on account of what you have reported, that we believe ; for we have heard Him ourselves, and know that this is truly the Savior of the world, the Messiah."

31. *Jesus in Galilee.*

[Matt. 4 : 17 ; Mar. 1 : 14, 15 ; Lu. 4 : 14, 15 ; John 4 : 43-45.]

After the two days, Jesus departed and went to Galilee ; for He had Himself declared that a prophet is not regarded in his own country. Being come into Galilee, He was well received by the Galileans, who had seen all that He did at Jerusalem during the festival ; for they likewise attended the festival.

From that time Jesus began to proclaim the good tidings of the Reign of God. "The time", said He, "is accomplished ; the Reign of God approaches. Reform and believe the good tidings." And His renown spread throughout the whole country ; and He taught in their synagogues with universal applause.

32. *Healing a Nobleman's Son.—CANA.*

[John 4 : 46-54.]

Then Jesus returned to Cana, of Galilee, where He had made the water wine. And there was a certain officer of the court, whose son lay sick at Capernaum, who having heard that Jesus was come from Judea into Galilee, went to Him and entreated Him to come and cure his son who was dying. Jesus said to him, "Unless you see signs and prodigies, you will not believe." The officer answered, "Come, sir, before my child die !" Jesus replied, "Go your way. Your son is well." And the man believed the word which Jesus had spoken, and went his way. As he was returning, his servants met him, and

informed him that his son was well. He then inquired of them the hour when he began to get better. They answered, "Yesterday at the seventh hour the fever left him." Then the father knew that it was the same hour in which Jesus said to him, "Your son is well"; and he and all his family believed. This second miracle Jesus performed after returning from Judea to Galilee.

33. *Jesus Rejected at Nazareth.*

[Luke 4:16-30.]

Being come to Nazareth, where He had been brought up, He entered the synagogue, as His custom was on the Sabbath day, and stood up to read. And they put into His hands the book of the Prophet Isaiah; and having opened the book, He found the place where it is written, "The Spirit of the Lord is upon me, inasmuch as he has anointed me to publish glad tidings to the poor, * to announce liberty to the captives, and recovery of sight to the blind, to release the oppressed; to proclaim the year of acceptance with the Lord." And having closed the book, and returned it to the servant, He sat down, and the eyes of all in the synagogue were fixed upon Him. And He began with saying to them, "This very day the Scripture which you have just now heard, is fulfilled." And all extolled Him; but being astonished at the gracious words which He uttered, they said, "Is not this Joseph's son?" He said to them, "You will doubtless apply to me this proverb, 'Physician, cure yourself. Do as great things here in your own country, as we hear you have done in Capernaum.' But in fact", added He, "no prophet was ever well received in his own country. I tell you of a truth, there were many widows in Israel in the day of Elijah, when heaven was shut up for three years and a half, so that there was great famine throughout all the land; yet to none of them was Elijah sent, but to a widow in Sarepta, of Sidonia. There were likewise many lepers in Israel in the days of Elisha, the Prophet; and Naaman, the Syrian, was cleansed, but none of those." On hearing this, the whole synagogue were enraged, and breaking up, drove

* He has sent me to heal the broken hearted.—Luke 4:18.—*Interpolation.*

Him out of the city, and brought Him to the brow of the mountain on which the city was built, that they might throw Him down headlong. But He, passing through the midst of them, went away.

34. *Jesus Establishes His Home at Capernaum.*

[Matt. 4 : 13-16 ; Luke 4 : 31.]

Then having left Nazareth, He came and resided at Capernaum, a city of Galilee, a seaport in the confines of Zebulun and Naphtali, thereby verifying the words of Isaiah, the Prophet, "The canton of Zebulun and the canton of Naphtali, situate on the Jordan near the sea, Galilee of the nations; the people who abode in darkness saw a great light, and on those who inhabited a region of the shades of death, light has arisen."

35. *Miraculous Draught of Fishes.*—NEAR CAPERNAUM.

[Matt. 4 : 18 ; Mark 1 : 16 ; Luke 5 : 1-10.]

Then walking by the Sea of Galilee, He* saw two brothers, Simon, named Peter, and Andrew, Simon's brother, casting a drag-net into the sea; for they were fishers.

Now it happened, as He stood by the Lake Genezareth, the multitude pressing upon Him to hear the Word of God, that, seeing two barks aground near the shore, the fishermen having landed to wash their nets, He went aboard one of them, which was Simon's, and, desiring him to put off a little from the land, sat down and taught the people out of the bark.

When He had done speaking, He said to Simon, "Launch out into the deep water, and let down your nets for a draught." Simon answered, "Master, we have toiled all night, and have caught nothing; nevertheless, at your word, I will let down the net." Having done this, they enclosed such a multitude of fishes that the net began to break. And they beckoned to their companions in the other bark, to come and help them. And they came and loaded both the barks so that they were near sinking. When Simon Peter saw this, he threw himself at Jesus' knees, saying, "Depart from me, Lord, for I am a sinful man!" For the draft of fishes, which they had taken had filled him and all his companions with terror, particularly James and John, sons of Zebedee, who were Simon's partners.

*For Jesus—Matt. 4-18—read *He*.

THE GOSPEL.

The main feature of the Bible is the revelation and development of the Gospel. Man was created in full fellowship with God, which was his natural condition. Such was his nature, and such were his capacities, that society with himself, was not sufficient to gratify his wants, and fill the measure of his enjoyments. *He must have companionship with God.* Comparatively there is little revealed as to the first and sinless life of man, but when all things are considered, the simple facts of his creation, distinguished nature and occupation are all that could be useful or entertaining. That the original state of man was sinless and happy is beyond doubt, but the period of its continuance is altogether conjectural. From Jewish tradition it is supposed to have been forty days. It was terminated, however, by an act violating the only law under which he was placed, a law that secured at one and the same time his freedom and his happiness. Created as he was a moral, intellectual and accountable being, it would be, not only impossible, but subversive of his happiness to be without law. It is quite as impossible for matter to be without the law of gravity as for mind to exist without positive or ceremonial law. It is simply a valley without an elevation or a surface without dimension. Sin is a transgression of law, and the law violated in the original sin is sometimes called positive—sometimes ceremonial. The last term is preferable, from the fact that law in all its divisions is positive, and the word ceremonial expresses the nature of that department of law that regulates the divine service and is associated with sin.

The proper classification of law is civil, moral and ceremonial. As Adam did not live under any civil law, and as he held but a single moral relation that remained undisturbed, it follows that he violated the ceremonial law, that set his will in direct antagonism with the will of God. Ever since the fall of man it is the ceremonial law that has regulated the divine service, and the careful observance of it secured the divine favor.

It is important to have a clear perception of this Law, and

to understand wherein it differs from other forms of law, in order to appreciate the Gospel. Civil law arises from the necessities of human society, and is based altogether upon human wisdom. The moral (manner) law is based upon human nature, regulating the duties of men to each other, and for the enforcement of which the civil code exists. It might be remarked here that the moral law is not the basis of religion, as many seem to suppose. Many infidels have been noted for their observance of their moral obligations. We have in the Scriptures the case of one whose morality was not called in question, (Luke 18:18), yet he desired "to do some good thing to inherit eternal life." The reason of this lies in the fact that there is in the moral law a motive for its observance aside from a desire to please God, so that no one could determine the motive of his action. Christianity, however, requires the strictest morality. Besides this, sin did not enter through a violation of the moral law, but through the ceremonial, a law founded on the will of God, and having in it no reason for its observance but the divine authority.

Along the history of God's dealings with the human family there are several ceremonial laws, some for the general observance of the people and some for individuals. Among the general laws was that of building the Tabernacle, circumcision, and the service of the altar. Among the special laws was the command to Saul to utterly destroy the Amalekites, and to Naaman to dip himself in the Jordan seven times for the cure of leprosy. In every case where the law was of this character, there was no logical connection between the act and the result, which showed that the act was the result of faith in the power of God.

Nôw, when we come to trace the Gospel through its various dispensations or administrations, we find that it was always based upon, and incorporated with, the ceremonial law. The word gospel—Saxon, composed of god, good, and spell, history, signifies simply what it is—good news, and was introduced immediately on the fall of man, in the form of promise, in these words,—“And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.” Gen. 3:15. It is very remarkable that the Gospel in its first announcement was

addressed to Satan, and that he had announced the Gospel first of all in order to induce disobedience by saying, "God doth know that in the day you eat thereof your eyes shall be opened ; and ye shall be as gods, knowing good and evil."

An inquiry of some interest might be made here as to who Satan was. There are repeated allusions made to him in the course of Bible history—enough perhaps to form the conviction that he was originally the archangel or chief angel, that had fallen from his first estate, and carried with him one-third of the stars (angels) of heaven. "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world ; he was cast out into the earth, and his angels were cast out with him." That he was an angel of mighty power is based upon three known facts, (1) He entered into and conducted a conspiracy against God ; (2) he led off a vast multitude of subordinate spirits, and (3) he undertakes the destruction of the new creation—man. He seemed to be familiar with some of the divine purposes, and even made known to our first parents that, in an act of ceremonial disobedience, their eyes would be opened, and they would attain a godlike knowledge.

Curiosity is one of the most controlling sentiments in human nature, and a fond parent labors for nothing more earnestly than to direct childhood innocence into a knowledge of good only, while the entire field of Christian wisdom and human happiness is embraced in the apostle's exhortation—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things."

The Gospel, then, was introduced immediately on the fall of man as the antidote of sin, and as the only possible means according to the divine judgment, of saving any portion of the race from irretrievable ruin, in conformity with the divine will and the elements of human nature. It became, in fact, a regeneration or new creation, and like all the divine purposes and works, required time for its development and fulfillment. The *Gospel in promise* was just as efficient in connection with

its ceremonial requirements, in effecting the recovery of man from sin, as at any other period of its development. It was founded upon the same principle that characterized it throughout, viz., *faith* and *obedience*. It should be remembered that a promissory note is good for all it calls for, provided the endorser is fully able to meet it, and upon reflection it will be found that the great object of the Gospel is still a matter of promise, as an apostle declares— “Who has begotten us again unto a lively (living) HOPE, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved* in heaven for you, who are kept by the power of God, through faith unto *salvation, ready to be revealed in the last time.*” 1 Pet. 1:3.

In order to fasten upon the attention the nature of the promised Gospel, and maintain such a correspondence and intercourse with God as the circumstances permitted, a table or altar service was instituted, upon which was laid a slain lamb, which was a ceremonial requirement and a prophetic symbol. It embodied the fact that *sin* was *death*, as well as the symbol of the promised seed of the woman that would bruise Satan’s head, *i. e.*, destroy his power, for “He was the lamb of God, slain from the foundation of the world.” It should be carefully observed that on the part of the worshiper it was the establishment of a general, individual, personal priesthood. Every one built his own altar, and offered his own lamb, thereby confessing his sin, and his faith in the promised and prefigured Messiah.

The next sin arose from a violation of the ceremonial law, which resulted in the rejection of the innovator, the consequent arousing of his anger and jealousy, and the murder of his faithful brother. Cain set his judgment against the divine will, substituting an offering of vegetables for a lamb. This was the first innovation, and an infraction, change, or modification of the ceremonial law has been the sin of the Church in all ages. It is for God to dictate and establish the mode of His worship, all else is will worship. Without a minute and strict conformity to the ceremonial law there is no worship at all; for in that case the divine will is subject to human fitness or propriety, and amounts to a total rejection. The case of Saul

is an illustration of the sacredness of the ceremonial law, when the prophet told him, "that to obey is better than sacrifice, and to hearken than the fat of rams," 1 Sam. 15 : 22. The Gospel, in promise, or the patriarchal dispensation of it, continued until the giving of the Moral law at Sinai, about A. M. 2500. On this occasion, there was made a change from a general to a special priesthood, and consequently a change in the law, for Paul says, "the priesthood being changed, there is made of necessity a change also of the law." Heb. 7 : 12. The entire ceremonial of worship was taken out of the hands of the people and confined to the tribe of Levi, on account of their opposition to the idolatry, in which the people indulged, during the forty days absence of Moses, at Mt. Sinai. What was lawful previously became sinful now, and no sacrifice was acceptable that was not offered by the hand of a Levite. With the change of the priesthood and the building of the Tabernacle, a new administration of the Gospel was inaugurated, which might be termed the Gospel in architecture. A system of types and figures was then established, foreshadowing that which was perfect and permanent.

Notwithstanding the change in forms of worship, things that were lawful becoming unlawful, and *vice versa*, yet the great principle of faith and obedience, of hearing and doing, remained permanent and the same. A special or peculiar people were selected for purposes prudent to the divine mind and of safety to the interests of mankind. The sphere of religious privileges was more clearly delineated, a greater protection thrown around the sacred archives, and such an adumbration of future events established as to render their detection a mathematical certainty.

Running parallel with the Gospel, and associated with it, were a class of men called prophets who appeared at periods of alienation and apostasy, whose duties were to call the people back to their steadfastness in the altar service, encourage obedience, and make known future events as connected with the mission, person, life and death of Christ. They were always men of penury and humble life, and were generally despised, persecuted, and put to death. In the days of Christ, many of the tombs of the old prophets were repaired and even

decorated through a spirit of self-righteousness ; but they were reproved in this style : " Woe unto you, Scribes and Pharisees, hypocrites ; because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:29. The Gospel is the golden thread of revelation, and should be carefully separated from the history, the prophecies, and the literature connected with it. Although the Gospel is called the " law of the spirit of life ", and is said to " set free from the law of sin and death ", yet law in its nature is directly opposed to the principle of faith, which underlies the Gospel, so " that no man is justified by the law in the sight of God is evident." Law is made to condemn, " for where there is no law, there is no condemnation." Therefore, Paul says, " I was alive without the law once ; but when the commandment came, sin revived and I died." The apostle here personified the Jew who lived before the giving of the law at Sinai. Previous to that event sin was in the world as a unit, and no one sin could be individualized, as theft, perjury, or murder. The law divided the unit of sin and thereby revived or increased sin by classifying it. In applying the Gospel it is important to do so, considering sin in the unit, or what is understood as original sin, or man's sinful nature, as distinguished from overt personal acts, for both are embraced in it. It is written in the new covenant, " And their sins and iniquities will I remember no more." We could not suppose that these words were tautological, but being the terms of a covenant they are specific and have a distinct application. The former term (*amartia*) signifies sinful propensity or nature, while the latter signifies personal overt acts. The one embraces that sinful disposition inherited from Adam, and which the Gospel reaches in irresponsible infants and idiots, irrespective of faith ; the other consists of overt acts, after the similitude of Adam's transgression, the pardon of which depends upon faith and obedience.

This administration of the Gospel continued for a period of about fifteen hundred years, until the appearance of Christ in whom the prophecies, types, and shadows were fulfilled, and by whose actual death, burial, and resurrection, we received the

Gospel in fact, with another radical change of the priesthood and a change of the ceremonial law. The victims of the Jewish altar all gave way to the one great sacrifice they symbolized and prefigured, when Christ, "after he had offered one sacrifice for sin, forever sat down on the right hand of God." Of the Mosaic dispensation, it is said, "which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Heb 9:9. This had reference to the nature of the sacrifices, as "it was impossible for the blood of bulls and of goats to take away sin", and to that class of worshipers who looked not to the thing prefigured. In this case it amounted to a simple *ceremonial purification*, that allowed the worshiper to escape the penalty of the law, which said, "He that despised Moses' law died without mercy under two or three witnesses." It amounted to the same as in the case of the criminal, towards whom the governor exercised the clemency of a pardon, although he escaped the penalty of the law, his conscience remained under the same sense of guilt. This character was a mere ritualist—such as have been found under all dispensations of the Gospel, and who have failed to entertain that faith that leads to an humble obedience to the expressed will of God.

Sin is represented as a *debt*—hence the expressions, "forgive us our debts as we forgive our debtors"—"therefore brethren we are not debtors to the flesh to live after the flesh," "for ye are bought with a price," etc., and the sacrifices demanded by the law, made sin a very expensive luxury. The worshiper, however, under the law, who looked forward to the promised Messiah, was seldom found at the altar of sin offering, but maintained his integrity before God by faith in the promises, like Abraham and other saints of old. The promise existed before the law, which was "added on account of the transgressions of the people." It will be seen, then, that the promises which went before were the basis of faith and the true worship of God, and by their fulfillment in the appearance and person of Christ we entered upon the third administration of the gospel, with a restoration of a general priesthood as obtained at first, by which, through a new and perfect ceremonial, every true and obedient

believer is constituted a priest to offer up spiritual sacrifices acceptable to God through the true high-priest, who has entered into the real holy place—heaven itself—where he ever lives to make intercession for the saints. It must be remembered, in tracing the gospel thread, that the law, embracing the Jewish ritual *was added* to it, on account of the sins of the people, just as our civil law is added to enforce the moral. If the people were strictly moral, and governed by the principles of acknowledged right, we would need no civil law.

It will be observed that from the fall of man the gospel was in a state of progressive development, affording, however, at all times, the means of pardon and acceptance to God. It was in harmony with the principles of the divine arrangement in the physical creation—that of *gradual development*. The present administration looks largely to the future. We are only a little lower down the river of life. It will continue to flow in its established channel. The life-giving and purifying fountain that flowed from the blood-stained foundation of Adam's altar, and which conveyed the cleansing crimson to Jehovah—jireh—reached also the anointed pillar of Bethel—because it was the house of God—the gate of heaven. The Jewish altar, stained with sacrificial blood, was laved by its cleansing waters, until Calvary's living stream poured down its regenerating flood upon a sinful world. The gospel, in fact, is the last best development of divine grace, and constitutes the closing scene of man's redemption. It will explain the problem of humanity, and settle the long and terrible controversy of right and wrong. The crimson memories of the past—the tedious and patient development of the divine plan—the mad conflict of Satan for the destruction of man, and the inconceivable resources of divine power for his rescue, all go to prove the magnitude of the issue. The warfare will soon close, for the time is nearing the period of the longest dispensation, when the gospel in fact will become the gospel triumphant—for “He must reign until He hath put all enemies under His feet.” The exaltation of Christ in heaven is the first grand step in the actual and literal restoration of that primeval order and harmony that existed ere Satan rebelled. He is actually enthroned at the right hand of God, as the position of honor, authority, and power, in the divine

administration of this world's affairs during the dispensation of grace, for it is necessary that, for the time, He should reign subordinate as the exalted and enthroned Mediator between God and man. As such He will be both Advocate and priestly Intercessor—the Lamb that was slain and the ever-living Redeemer, until the gospel in triumph is proclaimed in the number among men, redeemed to fill up the ranks of the fallen angels, “for in the resurrection they neither marry nor are given in marriage, *but are as the angels of God in heaven.*” To establish the primitive order, when the unfallen man held direct companionship with God, seems to be the sole and objective purpose of the successive dispensations of the Gospel, resulting in the actual establishment of the kingdom of God on earth, and this is what is implied in the words of that concise, but comprehensive prayer—“Thy kingdom come”—not in the sense of increase or prevail, but in the plenitude of the *Gospel in fact*, when it becomes the “everlasting Gospel”—the Gospel in triumph—the field (the field is the world, *kosmos*) out of which shall be “gathered all things that offend, and them that do iniquity,” and the kingdoms of this world shall become the kingdom of our God and his Christ—the kingdom to be received when the king returns from the far country. During this dispensation of glory, that will follow the economy of grace, the regenerated subjects of the kingdom will share with Christ the glory, triumph, and blessedness of His kingly dominion, “if so be we suffer with him, that we may be also glorified together.” Rom. 8:17. For “He has made us unto our God, kings and priests, and we shall reign on the earth.” Rev. 5:10.

There is no essential connection between material nature and sin; for the world which we now inhabit, had all the amplitude of its present materialism, before sin entered into it, that God so far, on that account, from looking slightly upon it, after it had received the last touch of his creating hand, not only pronounced it very good, but “the morning stars sang together, and all the sons of God shouted for joy.” While then the object of the Gospel in fact, illustrated by the death, burial and resurrection of Jesus, is to extirpate sin and purify the life, the grand, ennobling feature of the Gospel triumphant is

the recreation of the physical body—substituting a spiritual entity, imperishable and eternal. The work of the present administration of the Gospel is co-operative; that of the succeeding, an independent exhibition of divine power. From the fall of Adam to the close of the present Gospel dispensation, everything was expiatory and prospective, but when we enter into the final and complete triumph, the crimson memories of the past will form one vast retrospective chain of agony, blood and death, as the cost of one violation of the ceremonial law.

J. L. RICHARDSON.

PAUL AS OUR EXAMPLE.

BY C. KENDRICK.

“Brethren, be ye followers [imitators] together of me, and mark them that walk so, as ye have us for an ensample.”—Phil. 3:17. “Be ye followers [imitators] of me, even as I also am of Christ.—1 Cor. 11:1. “Be ye therefore followers [imitators] of God, as dear children.”—Eph. 5. 1.

THE POWER OF EXAMPLE.

The great teacher has always recognized the power of example. In this, too, he shows himself master of human nature. He knows that words alone, will not be sufficient. No word-painting can impress the human mind and heart as an example, or pattern can. Hence, after giving the word-picture of the Tabernacle to Moses in the mount he gave him a *pattern*, and charged him, afterwards: “See that thou make all things according to the *pattern* shown thee in the mount.” The word here rendered pattern means model, or likeness, and is the same rendered ensample or example. Paul taught Timothy to be “a pattern or example to the believers;” and he admonished the elders to be “examples to the flock.” Hence, then, we have—

1. God as our example.

2. Christ as our example.
3. Paul and the other apostles as our example.
4. Timothy was to be an example for all the believers.
5. The elders were to be examples for the younger and for all the flock.

When I was a boy I took some part in the militia musters and drill, and I well remember the *Foggleman*. The column being in line, and the manual of arms to be taught, the *Foggleman* stepped out a few paces, so all could see him, and when the commands, "shoulder arms," "present arms," "dress arms," etc., were given, we were told to look at the *Foggleman*, and to do as he did. He was our example. Gideon was *Foggleman* to his three hundred men—that is, "a guide to the soldiers in the management of the drill, standing in front of a military band." He said to his followers: "Look on me, and do likewise. * * * As I do so shall ye do." When Gideon blew with the trumpet, they were to blow with the trumpet all along the line. When Gideon broke his pitcher and cried: "The sword of the Lord and of Gideon," they were to break their pitchers and cry likewise, "the sword of the Lord and of Gideon." As their *Foggleman* did, so they must do. He was their example, as Paul is our example. See Judges 7:17-18. Gideon's followers were not to pause and say: "We cannot see any sense in blowing the trumpet, and breaking our pitchers in the face of the hosts of Midian; and we are not able—we cannot rout such an host." No. They must, unquestioningly, do just what God, through Gideon, directed, and not follow their own thoughts, or ways, or preferences.

We have, therefore, only to find how Paul preached, what he preached and taught, etc., and our success, and our eternal life depend upon our doing likewise; turning not to our own reasonings, and regarding not our own preferences. No one imagines that the Midianites would have been routed if Gideon's men had failed or refused to copy his example. No more need we hope to attain any worthy success in our war against sin, if we refuse or fail to follow Paul. It is easy for us to be "wise in our own conceit", and so imagine that we can do better. The history of the Church, on every page, gives us this lesson. Leaders and followers have failed, who refused to copy the

example given them. They have gone strongly and strangely after their own ways, and the ways of other men; as if they did not believe God; or, as if his ways had worn out, and needed to be replaced by the ways and devices of men. They speak of "sanctified common sense", and the extreme absurdity of finding chapter and verse for the *how* of pulling a man out of a well, putting out the raging fire when it is consuming a house, etc., to justify their failing to follow the holy examples and instructions that are clear and certain. This is putting common sense against the authority of God. There is a very important place for common sense, especially when it is "sanctified" to the divine service. It is a precious article, and never too abundant. We use it (1) to understand the divine teaching, and (2) to determine what is best where we have no specific teachings, as in the cases above referred to. Its best use—its true sanctification—is, in accepting the divine teaching, and following it in all things, so far as it goes, and seeing that we never allow anything we say or do to conflict with it. There could not be a worse use of common sense than to refuse to follow the divine teaching—so far as we have it—to the letter in the spirit, and according to the examples given us. Of all these, we look now at the latter, and specifically at Paul as our example.

I. WHAT DID PAUL PREACH?

This found, and we must preach the same. Here it is easy to see that he preached and taught just what he received by revelation. He did give his judgment, or opinion, on rare occasions, but he was careful, when he did so, to tell his brethren that it was *his judgment*, and not a *revelation*, and that it was not binding. He spoke the whole counsel of God, keeping back nothing and adding nothing. Sometimes it would have been most convenient to add a little, and sometimes he might have avoided unpopularity among his brethren, and persecution from the world, by suppressing part of the counsel of God; as, concerning fine and costly dress, and having or laying up treasure on earth; self-denial, cross-bearing and a general abounding in good works; avoiding evil associations, and all the unfruitful works of darkness, etc. But Paul was

faithful to his Master and shared with him in suffering for it. Almost everywhere some of his brethren opposed him vigorously. Perhaps no man was ever more persecuted by his professed friends. He evidently might have been one of the most popular of men, but he reprov'd even Peter, when he went wrong, though he knew this was not the way to be popular. In this he was copying the examples of the old prophets, and of John the Baptist, who lost his head for reprov'ing sin in high places. He did not lose his manhood nor his soul, however. In all this, these holy men exercised the best common sense. And they are our examples.

At this point, we see the marked difference between Paul and most modern preachers. These, when asked what a sinner must do to become a Christian, answer: Pray, repent, believe, give yourself to God, agonize with God, come to Jesus—though they never tell him how to come, nor what to do, beyond what he has already done. One said to an inquirer: "I would like to have a long conversation with you some day." Another said: "Let me pray with you." Paul never hesitated, or waited, or had any one wait or remain in doubt. Under the great commission he taught: "He that believeth and is baptized shall be saved", and he presented faith, repentance, confession, and baptism—baptized them even "the same hour of the night", and then as plainly taught them Christian duties. There were no churches to select from then, and Paul never failed to present, the one "Church of God." This was the Lord's vineyard, and those who would be the Lord's laborers must come into it first. He had no work for them outside, and no room for idlers inside. Modern preachers find an abundance of work outside, and a rich abundance of idleness and worldly ease and comfort inside. We are proposing to follow Paul—not modern clergymen.

II. HOW DID PAUL PREACH ?

It is agreed on all hands that the manner is next in importance to the matter of preaching. Hence, this inquiry.

The modern divergence from the ancient Pauline manner is most radical here. Paul never preached a modern popular sermon in his life ! He never took a "text"; never displayed

his learning; never sought to be eloquent. Hear his own statement. The Corinthians were a learned and eloquent people, and were inclined to look contemptuously on anything beneath their standard of oratory. Before visiting Corinth, Paul fully determined his course. He says this about it: "And I, brethren, when I came to you, came not with excellency of speech or wisdom [learning], declaring unto you the testimony of God; for I determined [before first visiting you] not to know [or make known] anything among you save Jesus Christ and him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. * * * Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:1-5, 13. And 1 Cor. 1:17, he says: "For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." And 2 Cor. 10:10, 11, he says: "For his letters, say they, are weighty and powerful, but his bodily presence is weak and his speech contemptible. * * * But though I be rude in speech, yet not in knowledge; but we have been made thoroughly manifest among you in all things."

I know that, in Paul's speech before King Agrippa, Festus cried with a loud voice: "Paul, thou art beside thyself; much learning hath made thee mad." Acts, 26:24. But the whole speech immediately preceding this, shows no effort at human oratory or eloquence. It was the eloquence and power of the plain facts of the gospel, stated in the simplest language, in an earnest and confident manner—not in what the Greeks called eloquence; this plainness made Festus cry out. Human eloquence passes away like the mist and the morning clouds. Facts, which stir heaven and earth, remain and continue to stir and move to tears and trembling the proud and lordly of earth, when all the vamping of human wisdom has passed away forever.

Jesus read the prophet, sat down and talked calmly to the

eager listeners. And though there was nothing like human oratory, or anything to captivate the imagination or please the senses, they said : " Never man spake like this man ! "

So Paul was only copying his Master. So, too, did Peter and all the first preachers of the gospel, so far as we are authorized to say or conclude. There is not one exception on record.

It is, therefore, a simple and plain question, whether we will follow the ways of men or the ways of God, in our manner of preaching the gospel ? Will we follow the ancient, inspired style and manner, or the modern style and manner ? Choose ye.

Almost the whole mass of the clergy have chosen already. They are seeking to rival Demosthenes and Cicero in human eloquence and wisdom of words. Often even the world sees that they are preaching themselves more than the Savior. See their beautiful words, their rounded periods, their eloquent appeals—often plagiarized ! And this is to take the place of heart earnestness and the simplicity of the gospel !

Paul was not a clergyman, and if he could get a hearing in such a crowd, would he not say, as of old : " Be ye followers or imitators of me ; you have us for an example ? "

The difference between Paul and the modern clergy is distinctly marked, and very great. Now, are the clergy—our own or others—prepared to yield ? I imagine some of them would undertake to convince Paul that theirs is " the more excellent way. " It is more popular with the world, and brings far more honor—and money—to the preachers. And so long as these are leading factors in their motive power they are likely to antagonize Paul. Fine and costly church houses, fine and costly dressed preachers, learned and eloquent sermons, with much of science, history, and the world in them, a fine choir and organ, but little of Christ, and no reproof of sin, will please the masses, and bring the money far better. Paul's not being a clergyman, and not adopting these things, accounts for his poverty, his stripes and hunger, and his unpopularity with his brethren ; so that in Asia once they all forsook him, and at Rome all forsook him again ; and he was, to the world, as the " filth and offscouring of all things. "

Could Paul's manner ever bring the popularity and large salaries now enjoyed by the clergy? Would Paul share in these if he were now living? Or, are we better and wiser than he? Who is now willing to share with Paul in his unpopularity, poverty, and suffering, for the gospel's sake? Only some of the true Pauline preachers.

III. WHAT AND HOW DID PAUL TEACH?

To appreciate this inquiry we must pause to consider the difference between preaching and teaching. Preach, preacher, and preaching, are found about 167 times. Teach, teacher, and teaching, are found 228 times. (*Kerux*, preach, etc. *Didasco*, teach, etc.) The two words are radically different etymologically and by appropriation, though, in some respects, they resemble. They are used in the same connection and in contrast, thus:

Col. 1:28, "We preach, warning man, and teaching every man." Mat. 11:1, "They departed to preach and to teach in the synagogues." Acts, 28:3, "Preaching the kingdom of God, and teaching the gospel." Luke, 20:1, "As he taught and preached the gospel." 2 Tim. 1:11, "I am appointed a preacher and a teacher." Mat. 4:23, "Teaching in their synagogues and preaching the gospel of the kingdom." Mat. 4:35, "Teaching in their synagogues and preaching," etc. Acts, 5:42, "They ceased not to teach and preach Jesus." Acts, 15:25, "Teaching and preaching the word of the Lord." 1 Tim. 4:11, "These things command and teach." Acts, 13:1, "There were certain prophets and teachers in the church." Acts, 14:21, "And when they had preached the gospel to that city, and had taught many." Mat. 28:19, 20, "Make disciples (by preaching, Mark, 16:16), and then teach them all things." A fuller examination would show more clearly that preaching is for the world; teaching for the church, except in an accommodated sense, as when reading is called preaching. But why may not proclamations be read to the people? They were, and are. When we say that preaching, in its primary and proper sense, belongs to the world, and not to the church, and that in all the New Testament we never read of "preaching to the church,"

we are referred to Acts, 20:7, where the Common Version says, "Paul preached to them." But here we have not *kerux*, but *dielegeto*, which means and is now rendered, to "discourse," or talk to or with them—the very thing Paul did almost all night. But this is neither the word used in the commission for preaching, nor the thing done for preaching in obedience to that word. Hence, we may renew the declaration, that no New Testament man ever "preached to the church"—even once. Most certainly no ancient church ever hired a preacher to "preach to them." This is one of the clergy departures, and an apostasy of the church from Paul and from all ancient preachers and teachers of Christianity. They never talked so, nor did so. The fact that our people do this, does not alter the case. The elders or bishops taught the disciples. They were the only pastors. One of their qualifications was that they should be "apt to teach." The preachers went out and "preached to the world." In the absence of bishops they taught Christian duties, but they never "preached to the church." If, therefore, we would use pure speech, and so obey an important command, we must cease to talk of "preaching to the church." Certainly Paul was never a hireling, either as a preacher or a teacher. No church or society could have hired him. Who now would have him with his old foggy style? Still the question remains—how did Paul teach, and what did he teach? A single instance may suffice in answer to both points. See Acts, 20:18–20; 21. Then let us note:

1. He showed great humility of mind and shed many tears. So do not the modern clergy.
2. He suffered much from the plots of the Jews, and was very unpopular with the wicked. Not so with our clergy.
3. He was with them "all the time"; for *ton panta chronon* means plainly, "the whole time." He did not preach to them once a month, or twice a month, or every Lord's day—or at all. He was with them all the time. He took no vacation!
4. "Teaching them publicly and from house to house, day and night in tears." Those who chose to laugh could do so, and those who could charge bad motives, could do so. All this he did, not because they paid him a large salary, for

there is no evidence that they paid him at all ; but because he loved them.

5. He taught them all their duties—everything that could be profitable to them—he kept back nothing, but declared the whole counsel of God. Still he did not teach them the one-man hired pastor system, nor the use of the organ in the worship ; he taught them to have a plurality of pastors—the home elders, each of whom was a “good teacher,” but not one of them was a preacher, so far as we know.

6. This was the longest stay Paul ever made anywhere—three years. The work was both difficult and important, and it required more than ordinary time. But he left so soon as he had provided the church with bishops, or pastors. See in Acts, 20 : 18, 36, his most solemn charge to their pastors. Thus he left the care of the flock with them, without the slightest intimation of a “special pastor” over the others, and over the church.

7. When he was ready to leave them he kneeled down and prayed with them all. “And they all wept sore, and fell upon Paul’s neck, and kissed him.” See verse 36. Oh ! this was a tearful and solemn meeting and parting ! Just after this, (Acts 21:5) at Tyre, when ready to leave, their women and children having followed him out, Luke says : “We kneeled down on the shore and prayed.” What partings were these ! There is no Scripture or reason for supposing that Paul—or any other New Testament man—ever “stood up to pray.” This I would like to say with emphasis ! And no man can follow Paul’s example and stand up to pray, even on the seashore, or the water’s edge. It is useless to talk about what might have been, or what we think about it, or what somebody else did. Paul never did so, and he is our example. And no other Bible man did so ! Those at all acquainted with the epistles know that I might quote very largely from them as to what Paul taught and how he taught. This is not practicable here, and should not be necessary. It is well understood that the congregations took the synagogues as their examples. And the synagogues copied the ancient family manner of teaching and worship. See Deut. 4, 6, and 11, chapters, and Neh. 8. They read, explained, talked—or “discoursed”—“asked and answered

questions"; as we see the Savior did in all his synagogue labors. This—especially in the church—was Paul's manner, plain, simple, familiar, earnest, and kind. Ever approachable by the humblest, he would bring the youngest and meekest forward in knowledge—telling him the whole counsel of God.

We have now distinctly noted :

1. The difference between preaching and teaching ; that teaching belongs to the church, and is in the hands of the scriptural pastors—not the evangelists, or preachers, or "hired pastors" !

2. The matter and manner of Paul in teaching Christian duties, as an example for us—that he never "took a text," or "preached to the church," or sermonized before them after the modern popular style. Now,

3. Let us consider how wise and prudent his course was, in contrast with the modern style, which is both unscriptural and unphilosophical, if the object of "preaching to the church" is to teach the disciples. What would be thought of a professor in one of our colleges, who would place a problem on the blackboard, and then proceed to work it out instead of leaving the class to do this ? Or to write a sentence, and then analyze it, instead of having the class to do so ? Or to lay down other propositions, and work them all out himself, instead of having the class do it ? No teacher could maintain his place and do so. That is not the way to make scholars, or to teach science, or anything else. Those who would learn, must study and practice. For this course there can be no substitute. And the results of "preaching to the church" should convince us that it will not serve the purpose ; well, yes, it may serve to keep "the hired pastor" continually on hand, and perhaps it may make him fat. But it will not teach the Bible or Christian duties. Nor will it induce the people to read and study for themselves. It never has done so, and it is not in the system to do so. Hence, since our people have come to defend "preaching to the church" by a "hired pastor," they have largely ceased to study the Scriptures. And it is now understood that there is not, perhaps, one-fourth the Bible reading and study among the members that there was fifty years ago ! Even the preachers study sermon-making far more than they study the Bible.

They desire to make big sermons, because the itching ears of "their people" demand these far more than they demand the "sincere milk of the Word"; and it is often much easier to get the needed big sermon from men than from the Bible. In fact, many of the biggest popular sermons do not come from the Bible at all. But they serve their purpose—they please the fancy of the hearers, and honor "the pastor."

IV. HOW DID PAUL LIVE ?

If Paul is our example, we may afford to live as he lived—to work as he worked—walking in his footsteps. Let us note some negatives :

1. Paul never had a regular salary. All he ever had was occasional voluntary gifts from churches and individuals. These did not support him, and he resorted to manual labor, making tents. How different from the salaries of able and shrewd modern "pastors." Paul, or such a man as Paul was, could not now get a big salary, and would not if he could, especially with the use of modern methods for "raising the preacher's salary." The modern clergy do not belong to Paul's class of preachers. He was wonderfully unlike them ; or rather, they are wonderfully unlike him.

2. Paul would not allow people to support him when they did not do it willingly and from proper motives. This fact is clearly stated, and is much to his credit. He was not a money-lover, and though poor, needing money to supply his natural wants, and to aid him in spreading the gospel, yet he would not have it except on just and honorable conditions. Felix waited, hoping that Paul, or his friends would give him money—bribe him—to let Paul go. But no ! Paul would not have liberty on unlawful conditions, and his friends followed his example in this, and there was no one to offer the bribe. Paul labored both for himself and for those who were with him. He desired their company and aid, and was willing to work with his own hands to provide means of support for them instead of appealing to the liberality of others. How unlike putting money in the bank, or otherwise "laying up treasures on earth", as if there were no poor, no souls to be saved, no danger in earthly riches, no providences or promises of God, or no faith on our

part. At this point we have Paul in bold and wonderful contrast with the modern clergy-pastors.

3. There is no reason for believing that from Paul's conversion he ever had a fine suit of clothes! Indeed, it is morally certain that he did not, from the nature of the case, and from his forbidding others to wear "gold, pearls, and costly array." What would any one at all acquainted with his life think of seeing Paul with a fine and costly suit of clothes on, a tall slick hat, gold buttons, breast pin, gold watch, chain, spectacles, and twirling a gold-headed cane in his dainty fingers!!! Then we may add to this—if we can—seeing him puffing a cigar, or smoking a filthy old pipe, or hearing him call for the spittoon, or, in its absence, spitting all over the floor, so as to disgust decent men, nauseate women, and put kneeling in prayer out of the question! Paul had many charges brought against him, but none so filthy and inconsistent as these things would have been. Then, again, we have a wonderful contrast between Paul and the modern clergy-pastors. Spitting on the Lord's house!

4. Paul did not belong to any human organization, except the civil government; he made no contracts with either civil or ecclesiastical organizations—or with individuals for support, agreeing to give so much time and gospel labor, for so much money. He taught that even the common laborer was worthy of his hire, or reward, but none of these things marred him. He would labor any hour. If supported, he did not count this his reward. He looked to God for this, willingly waited without a murmur. What a contrast here between Paul and modern hired clergymen. It could scarcely be greater. They go for the biggest salary, and it best secured—by men—more than by souls; for the fleece, more than for the flesh.

5. Paul was never jealous of his brethren; never elbowed them out to make room for himself. He taught that in "honor we should prefer one another", and he did this. If a burden was to be borne, he did not lay it on another's shoulder. He did not say go—he said, come; follow me. He never sought place or power, and knew not what it was to be selfish. So entirely was he devoted to the gospel that he often brought himself into trouble, made himself unpopular, and suffered,

when, according to our methods, he might have done otherwise, and yet stood in the front rank of the ministers of Christ. For this selfish course has become so common that it is, like other common things, rather popular now.

6. Paul never conditioned his entrance upon a field of labor on a guarantee of support from men. He never asked or had any such assurance. It was enough for him to understand that duty called him. Nor did he ever hesitate on account of difficulties or dangers. All these he was ready to encounter, if the opening providence of God said go; as when the call came—"Come over into Macedonia, and help us." He did not wait for assurance of support, nor did he pause to consider the difficulties and dangers. Like Luther, he would go at duty's call, "though as many devils confronted him as there were tiles upon the houses!" How many such are to be found now? There are some—many, I trust—very many, I rejoice to believe; but not among the modern clergy.

7. The claim that Paul was supported by miraculous power, is entirely without foundation. No miracle was ever wrought for his support by him or others. If so, why should he have ever been in want or in prison? No, the facts prove that his living came in the ordinary way, and through the ordinary channels. Hence, the claim that preachers now cannot safely rely on the promise of God, or go till they have a contract and assurance of support from a human organization, or even the church, because we have not miraculous power, is utterly absurd and out of place! What we lack is, not miraculous power, nor human organizations, but Paul's faith, and Paul's readiness to work, and suffer, and wait for his reward! The promise of Christ is as good now as anciently, if we were only as ready to rely upon it. And this I would like to say, in the face of all the reasonings and distrust of men, who would presume to improve upon the "business principles of the Bible"! We need improved faith, not improved "business principles." God's Bible is the best business book on earth, and the only one that will guide us to true and real "success." "Have faith in God. Trust in the Lord, and wait patiently for him."

POSITIVE TRAITS.

I. PAUL WAS A MAN OF PRAYER.

In this he was like Cornelius—"he prayed to God continually." Or, as he expresses it, he "prayed without ceasing." 1 Thes. 5:17; Eph. 6:18; 1 Tim. 2:8. And he showed his felt need of aid, and his confidence in prayer by repeatedly calling on his brethren to pray for him. Rom. 15:30; Phil. 2:1. He did not ask them to pray that he might be released from prison, but that he might be able to open his mouth, "and speak forth the gospel as he ought to speak it." And he prayed for Timothy and others daily. In this he showed his confidence in importunate prayer, and that we should pray for specific things. No man can follow Paul without "praying always for all saints", even for his enemies. And he prayed for rulers—"for kings, and all that are in authority"—not that they might be saved unconditionally, but that "we may lead a quiet and peaceful life in all godliness and honesty."

II. PAUL WAS A MAN OF DEEP GRATITUDE.

He "gave thanks to God and the Father, in the name of the Lord Jesus, for all things," and commanded others to do so. Eph. 5:20. And he said, "If any man love not our Lord Jesus Christ let him be *anathema, maranatha*." 1 Cor. 16:22. Alas! for those who forget to thank God for their daily bread, etc. They are as likely to forget their dependence and their accountability! Following Paul will cultivate gratitude and mindfulness of duty and responsibility, etc.

III. PAUL WAS A GREAT WORKER.

He "labored more abundantly than they all." The history of his life shows this. When he told Timothy to "endure hardness as a good soldier of Jesus Christ", he was only requiring him to do as he had done. The lives of preachers are necessarily laborious. They must be "active in business, fervent in spirit, serving the Lord." The ease-loving, the lazy and sluggish have no place among them. How many

preachers fail because they are "lovers of pleasure more than lovers of God." The history of the church shows that no preacher has ever accomplished much without great labor.

IV. PAUL WAS A BRAVE MAN.

He could reprove sin and sinners even in high places. He did not fear "what man could do." And he taught the disciples to "add courage." They had some, but they needed more, and he set them all a good example. He well understood that "the fearful and unbelieving should not inherit the kingdom of God." How could "the unbelieving" be courageous? They might have the courage of a brute—a dog, a skunk, or a bear; but Paul refers to a higher courage. Faith in God can give this; and nothing else can. To be a "good soldier of Jesus Christ", we must have courage. With less faith and courage Paul might have "conferred with flesh and blood", and often paused to consider what the people would say. Brave and courageous, he looked for duty only, and was ever ready to do it, and take the consequence. See Acts 21:13-25. He was "ready to die", and counted not his life dear to him, so he might "finish his course with joy, and the ministry he had received of the Lord Jesus." This feature in Paul's example deserves careful study, and exact copying, if we would hear the Judge say, "well done", at the last. Let us see to it.

V. PAUL WAS A MAN OF UNWAVERING FAITH.

Abraham himself did not surpass him. Rom. 4:19, 20, 21, we read that Abraham was not "weak in faith", that he staggered not at the promise of God through unbelief—or weakness of faith—but was "strong in faith", under the most trying circumstances, "being fully persuaded that what he had promised he was able also to perform." The great sin of the Jews in the wilderness, from first to last, was unbelief, or lack of faith. They could not see how God could sustain them, and give them the promised bread, and they were inclined to walk by sight, and not by faith. This has been the great mistake with God's servants in all ages, as their history proves. Abraham, Moses, and a few others, under the old covenant, and Paul,

under the new, stand out demonstratively as an example of unwavering faith. They could trust the divine promises under the most unpromising circumstances. Being in peril and want, suffering stripes and hunger—nothing, for a moment, shook their confidence in the promises of God. What he had promised they believed he was able to perform, and would perform, though utter darkness enveloped them as to the how and the when. And they entered into no stipulations, made no bargains, and never asked a guarantee from men—as if God needed a security, and could not be trusted without human guaranty! Preachers and others excuse themselves now by assuming that God has not promised to care for our temporal wants. Some four years ago I heard an old preacher at a large annual meeting, say the Savior never promised to provide for the temporal wants of his disciples; that they were to provide for these themselves. This is very agreeable to preachers who seek assurance from men that they will be supported, and also the other money-lovers, whose faith is weak, and who are continually talking about laying up for a rainy day, for old age, etc. How wrong theory and weak faith pervert the Scriptures and blind the understanding! The sermon on the mount was to the disciples, and, by general consent, comes down to us. Mat. 5:5. "Blessed are the meek, for they shall inherit the earth." This applies to the meek of all ages, and clearly includes earthly things. Indeed, the promise here is for these. This single testimony should, therefore, be sufficient, but a thick and dark veil is not easily rent. Hence I offer more. In the remainder of chapter five, he forbids resenting evil, requires unstinted liberality even to enemies, etc., because he has assured their present and their eternal welfare. They could, then, well afford to be liberal and to suffer temporarily. In chapter 6, verse 19, he forbids laying up treasure on earth and gives the most philosophic reason for this prohibition. How many really believe this now? How many regard it? And preachers are about as anxious to disobey this command, as if heaven depended on their disobedience! No wonder it is so with others. They will not say that earthly treasures are not dangerous, or that it is scriptural to lay them up here; but they will tell you with a very meaning smile,

"We would gladly take the risk." From verse 24 to the close of chapter 6, Jesus shows that his disciples must be single hearted, serving one Master only, and that they could well afford to trust him, since he provides for the body, for the birds, and the grass of the field. He would have them "be not anxious" for food or raiment, since such anxiety could do no good. The "lilies of the field are more beautifully arrayed than Solomon in all his glory." Are ye not of more importance? And will he not care for you? So Paul teaches. Phil. 4:6. "Be careful for nothing." This he said "to all the saints." Certainly all this refers to this life and bodily things. How say ye that there is no promise for temporal care? In Rom. 8:28, Paul says to the disciples at Rome, "We know that all things work together for good to them that are called"—*i. e.*, to all God's servants. And they all seemed to "know" this. Does not "all things" here clearly include temporal things? In Mat. 19:29, Jesus says, "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred fold and shall inherit eternal life." Luke 10:29, 30, says, "There is no man that hath forsaken", etc. And verse 30, "He shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution, and in the world to come, eternal life." This surely settles the question. Jesus positively promises to all his followers—even to such as forsake all earthly things for his sake, and suffer persecution besides, an hundred fold in this life—of houses, lands, etc. These, then, or their equivalent, must come to us in this world, or his promise must fail! We must have a hundred times the joy they could ever give. And if we can not trust the promise of Christ in this, how can we trust his promise for the life to come? The two are linked together, and the one is as sure as the other. And no one should pretend to trust in Christ for eternal life, and heavenly riches, who cannot trust his promise for the things necessary to the present life. Of course, both depend on duty on our part. But when we do our duty, we have as much right to trust him for our daily bread as for eternal life. We pray for both, work for both, give thanks for both, and rejoice in both! Glorious! safe and happy

Christian. Paul, in 2 Tim. 2:21, 3:17, declares the disciples are prepared to "every good work", "thoroughly furnished to all good works." This clearly includes temporal things. They labored "that they might have to give to them that needed." This accords with God's promise to his people under the Old Testament. Ps. 84:11, "No good thing will he withhold from them that walk uprightly." If riches were really good for us, they would be safely included. Ps. 37:25, David says he never saw the righteous forsaken or their seed begging bread." Surely this is very encouraging—for David himself had been in straits, and for a large part of his life; and no doubt he had seen many others so. This may come as a chastisement for not walking uprightly, or perhaps, to hinder going astray. So it was when the Lord gave Paul a thorn in the flesh, and refused to remove it. It was good for him—to keep him from being "exalted by the abundant revelations given him." These two reasons for chastisements are ever present: 1. To prevent God's children from going astray. 2. To bring them back from straying, all in great mercy. Peter taught the dispersed Jewish Christians to cast all their "care upon him, for he careth for you." Not, *did once* care for you, but he cares for you *now*. And this could amount to nothing, if he were not present, ready and able to help. In 2 Cor. 9:8-11, if I understand Paul, he means to encourage the disciples to liberality on the principle that God would give them better harvests—"multiply your seed sown." Certainly this was the idea of the Jews, that God would make the ground more fruitful, and their labor more prosperous. When the Lord required all the males of the Jews to go up to Jerusalem three times every year, leaving all behind exposed to the wicked and angry nations around them, he simply gave them this guarantee, Ex. 34:24, "Neither shall any man desire thy land, when thou shalt go up to appear before the Lord three times in the year." This is on the principle declared by Solomon, Prov. 16:7, "When a man's ways please the Lord he maketh even his enemies to be at peace with him." And Prov. 16:3, "Commit thy works unto the Lord and thy thoughts shall be established." Ps. 37:23, 24, "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though

he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." All this implies what Jesus said to his early disciples, viz., that "the hairs of their heads are all numbered." Not one can fall without his notice. Not a tear drops, or a sigh escapes the humblest of his children, that he does not know and consider it! Why should we not trust such a Savior? And observe that, in these cases, no reference is had to anything miraculous. Hence *we now* have the same guarantee, and the same reasons for trusting in God. And when Moses would build the tabernacle, he did not assess, or tax the people, dividing up the amount, and requiring each to pay so much, but simply called on those whose hearts the Lord made willing (see Ex. 25, 26, chapter), and he got much more than enough the first call, and had to *restrain* the people from bringing their voluntary offerings! And the chief workmen, Aholiab and Bezaleel, asked no guaranty for their labor, and made no bargain with Moses. They just did the work, trusting all to God. And why not? Is it not safe to trust God? It was just this way when David and Solomon undertook the temple. No plans were laid or schemes devised to worm out the money from unwilling hands. Money from the unwilling was not wanted. "The Lord loveth a cheerful giver." This was true in the days of Paul and it is true to-day.

Jesus did not say, "Go and preach the Gospel to every creature", so long as they pay you a good salary—a salary equal to your talents and attainments. No. He simply said, "Go and preach", and "I will be with you." So Paul went. So all the ancient preachers went, so far as we read. This cannot be denied! And here I would ask with an emphasis, I have no way to give the question—*Why preachers cannot, or will not, go and do likewise now?* Do they not distrust Him? They cannot say that such care of his servants is miraculous. Why, then, not go and preach as the first preachers did, trusting only in God as they did? Is he not as trustworthy now as he was then? Still, preachers now, not only bargain and stipulate as to their wages, but often ask a few responsible members to guarantee their pay; and those who can trust a church, or society, of men, cannot trust God. Has it ceased to be true that "it is better to trust in the Lord than to put con-

fidence in man"? God's promise is as distinct and emphatic as man's can be. Is it not as sure?

When Jesus sent out his servants, with no assurance of support but his promise—which every one that goes scripturally now has as well and as fully,—and they returned to report, he asked, "Lacked ye anything?" They said "Nothing." Luke 22:35. Suppose we should pause here to inquire concerning the lacks of those sent by men—societies, churches, or individuals,—and those who went trusting in the promise of Christ alone, for bodily as well as spiritual support! What, think you, would be the result? There is no reason to doubt that many of both classes lacked many things. Paul lacked many things. Doubtless others lacked as many. They all deserved to lack, either to keep them from erring or to bring them back from their wanderings, as has been noted. But have not those sent by men, looking to men, and relying on the promises of men, lacked as much and as often? Aye! far more? Yes, *far* more, I presume! Many have started out trusting in God with very small faith, and quite as small a degree of self-consecration to the divine service. These will all fail—always fail—just as the Jews failed at the first sight of difficulty, and so all along. Peter got along on the water well enough till the big waves lashed furiously about him. How happy for him that he had a Savior to appeal to for aid!

But Paul's faith never failed. He never once murmured, but was "strong in faith giving glory to God." How good to have such as our example!

The poor preachers, and the poor preachers' wives have our sympathies, and richly deserve them. And yet I presume it is very safe to conclude that the promise of Jesus has been sure to them—"an hundred fold in this life, and in the world to come, life eternal." They have their sorrows—and they are heavy; but they have their joys also, which the world knows not of. And if their happiness could be weighed or measured, and put beside that of the rich preacher, or the preacher with a bank account and a big salary from man, the scale would quickly turn in their favor. So, at least, I think, and so I feel. This has been my experience, and so I testify. Paul was happier in his prison than was Cæsar on his throne—an hundred fold!

VI. PAUL WAS A MISSIONARY MAN.

After his conversion, Paul spent three years in Damascus and Arabia, and then made his first visit to Jerusalem, was introduced by Barnabas, and remained with Peter fifteen days. A. D. 43, he was called to Antioch by Barnabas, who had been sent there by the church at Jerusalem. Probably in 44, Paul and Barnabas were sent to carry the voluntary contribution of the Gentiles to the saints in Judea, which they delivered to the *elders* at Jerusalem—thus co-operating through the elders of one church in a purely missionary work. A part of this, beyond doubt, went to aid poor preachers both to live and to preach. It was, in fact, all missionary work. Acts 11:29, 30. In 45, he and Barnabas were chosen by the Holy Spirit, and sent by the church at Antioch on a distant and long mission. Acts 13:1-3. On this tour they were absent probably more than two, if not five years, and then reported to the church that sent them. Acts 14:27, 28.

On this tour they visited Seleucia, Cyprus, Salamis, Paphos, Perga in Pamphilia, Antioch in Pisidia, Lyconium, Lystra and Derbe, in Lyconia, where Paul was stoned; and they revisited Derbe, Lystra, Lyconium and Antioch in Pisidia, Pamphilia, Attalia and Antioch, having ordained elders in the churches revisited, etc., as part of their work.

Then Paul, Barnabas and others were sent by the church at Antioch, to Jerusalem to settle the question of circumcision. Having returned and remained some time at Antioch, Paul starts on another great missionary tour—about 53.

Having visited Derbe, Lystra, he got Timothy, passed through the cities and established the churches, then through Phrygia and Galatia, they came to Troas, when a vision invites them into Macedonia. Landing in Philippi, they are beaten and imprisoned, but form a church. Thence they went to Amphipolis, Apollonia and Thessalonica, where they formed a church. There they were accused of turning the world upside down. Acts 17:6. They went next to Berea. Paul went then to Athens, where he made a great speech, and many converts. Then he visited Corinth, where he made tents, formed a church and remained there a year and six months, "teaching the word of

God among them", (not preaching to them). Thence he sailed to Syria. Then he visited Ephesus, but hastened on his *fourth* visit to Jerusalem. Acts 18:21. After this, and much travel, he returned to Ephesus. Acts 19:1. There he remained two years. Then he started on his fifth and last journey to Jerusalem—was a prisoner about two years, one year on the way to Rome, and two years a prisoner in Rome.

Thus, we see, about eight years work before he began among the Gentiles, five visits to Jerusalem, one to Rome, and two great missionary tours, and some not so great. In all these labors, neither he nor those with him, had any contract with societies. No society existed then for missionary work, except the church; and they had no contract with it; or any assurance from men that they would be supported.. They trusted alone in the promise of God, that he would be with them. Why may not missionaries go now in the same way? There were miracles wrought on these tours, but not for their support. This came through the ordinary channels.

If Paul and his contemporary laborers lived now, would they not be missionaries? And would they not work on the same plan? I presume that no one thinks they would accept any of the modern society plans; or that they would favor or submit to the modern clap-trap methods for raising money to support missionaries. And when men are ready to go as Paul and his co-laborers went, we can have both home and foreign missions with the greatest success. Why not? There was every reason then for special missionary societies that exists now, or ever can exist. The difference is the ancient missionaries were willing to trust in God, and would not lean on "an arm of flesh." Now, they propose to trust in man, or to lean on that same "arm of flesh." At least they desire to have men go God's security—that is, to pledge themselves that *they* will see them paid!

The Lord did allow some of his most faithful servants to come to want, and to suffer at the hands of the enemy; not because he had forgotten them, or could not prevent these sufferings; but because he saw it would be for their good; and for the best interests of the cause, in the end. So we all see and understand it to-day. If he should allow some of his

modern missionaries to suffer as much, there could be nothing strange in it. Miraculous power did not prevent this anciently. Can human societies prevent it now? Besides, it was overruled for good then, why may it not be now? Thus, one by one, all the modern excuses for human plans to do missionary work fail, and we are ready for a closing word as to

THE ADAPTABILITY OF ANCIENT PLANS TO MODERN TIMES.

It is said the world has progressed. It has, in many things, and we all rejoice in it. But it should be remembered that the world has retrograded in many things also. Only recently we saw an account of the discovery of the lost art of preserving the juice of the grape in its original sweetness. Theodore Parker enumerated many of the lost arts, but not all, by far. And as respects the work of the gospel, and especially the plan for it, it seems, from the outline of Paul's labors, etc., that the church has sadly retrograded. One of the heaviest losses to the church and the world is, faith in God's promises. How sad, and how almost universal! We have lost faith, also, in God's plan for the government of the churches. And many, it seems, have lost faith in the apostolic conditions of remission of sins! Certainly, many have lost faith in God's plan for the union of Christians! Else why all these modern inventions? And is it not self-evident, that we have no more right to change, add to, or alter God's plan for missionary work than we have to change his plan for governing churches, for the remission of sins, etc.? In so far as the Bible gives us no plan or direction, we are ready to appeal to "sanctified common sense," and there is a large margin here. But in so far as the Bible gives us plans or directions, all are sacred. They must all be regarded—or we may as well put away all!

I know it is said that the world is very wicked, and the churches not to be trusted now. This is a standing plea—and the living demonstration of a lack of faith in the Bible. One moment's thought, and no candid man will say the world is now any more wicked than it was when it cruelly murdered the Savior and many of his first disciples. Nor is the true Church of God less trustworthy. In this we have great reason to rejoice. If a true Christian could be trusted then, as true a

Christian can be trusted now as safely and confidently. I speak not of money lovers, sectarians, or those who "have a name to live and are dead"; but of true Christians. They are a holy and peculiar people now, quite as distinctive as in the days of Peter. But I desire to give very special emphasis to this fact, viz., we are taught to trust in God, not in man, even in his best estate. This essay has, I trust, made prominent the thought, that "it is better to trust in the Lord than to put confidence in men." It is better to trust in the Lord than to put confidence in princes." Ps. 118:8, 9. Paul had "no confidence in the flesh." Phil. 3:3, 4. John refers to his confidence in God, (1 Jno. 3:21; 5:14), and he certainly meant to have all the saints exercise the same confidence—as did Abraham of old—that what he has promised he is able also to perform.

It will not be long till we will have to trust God alone—in the dark valley where no human aid can come to us! That will be the trying hour! And if we cannot trust God's promises now, in life and health, promises as definite as those to comfort us in death, how are we to trust him then? The difference will be, then we must trust him alone; now we lean on man. If Jesus had intended us to trust in man, even in his best condition, he might not have been so full and free in pointing out the errors and failures in his leading servants! Nor need he have been so distinct and emphatic in directing us away from man and to himself. As we "bow to high heaven alone", so we trust in God alone. Hence, the intelligent Christian is fearful only as to himself; he fears he will fail, and "come short of the glory of God"; but when he is sure he is in the path of duty, he is "careful or anxious for nothing", (Phil. 4:6), and can sing with meaning and faith, "The Lord will provide." Oh, for this faith, this trust, and the joy and peace that come from it! This fills our hearts with the river that makes glad the heavens, and prepares us to enjoy turmoil, and will fit us to enjoy rest and peace forever. We have now Paul's faith. Let us imitate it. We have his plans and labors. Let us try to copy them. Certainly we cannot have a better example. Let us walk in his steps, in true Indian style, one close behind another, and each one putting his

feet in the foot-prints of the leader, so that enemies might conclude that only one traveler had passed that way. Follow this narrow way, to the end, and we shall overtake Paul.

Finally, let us remember that we observe the Lord's day entirely on the authority of ancient example, feeling on all sides, that the example is authoritatively binding on us. Now, is not Paul's example in these several respects equally binding on us? Dare we depart from it? Is it not rebellion to do so? Shall we follow human wisdom, however "sanctified", and what we regard as the signs of the times, and the "better way," rather than such authoritative examples? In some crowds we might not get a second to the motion to follow Paul in all things, so far as we are able; but there are some ready. How many? Seven thousand? Gideon's host? Well, let them band together, and stand for their lives. Paul will be on our side, and this will give us final success, though we may have to suffer as he did. The Lord make us strong for the fight!

C. KENDRICK.

EDITORIAL.

THE HOLY SPIRIT IN US AND ON US :—We quote from an editorial under this caption in the *Independent* of February 9 :

The frequently repeated prayer by Christians, that God would "send the Holy Spirit", "give us the Holy Spirit", "baptise us with the Holy Spirit", "anoint us afresh with the Holy Spirit", and many other such petitions, almost always raise the query in the minds of some, as to whether such prayers do not question the fact of the abiding presence of the Comforter in and with his people. "For," they urge, "did not our Lord say : 'and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever ; even the Spirit of truth, whom the world can not receive because it

seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you.' Is not this a specific promise that the Holy Spirit shall take up a permanent residence in the heart of every believer? and, if so, is it not an impeachment of the truth, or a denial of the fulfillment of this promise, if we ask God to send us the Spirit, or anoint us with the Spirit, or baptise us afresh with the Spirit? If we have the Spirit already, how can we expect to receive him?"

Nevertheless it remains true to Christian experience that those Christians who seem most full of the Spirit, are they who most frequently pray for the anointing or baptism of the Spirit, and seem most deeply to realize the need of such anointing from time to time. Moreover there are many passages in the New Testament that lead us to believe that there is a supplemental gift of the Holy Spirit not included in the promise of the Comforter. There are other passages which clearly indicate that the same disciples received from the Father and from Jesus separate gifts of the Holy Spirit. As, for instance, after his resurrection he met and talked with his disciples (before they went up to Jerusalem); and it is recorded that he gave them his blessing in these words: "Then said Jesus unto them, Peace be unto you; as my Father has sent me, even so send I you. And when he said this, he breathed on them and saith unto them, Receive ye the Holy Ghost." Certainly here was a giving of the Holy Ghost. The last words of Luke's Gospel probably refer to the same fact, for there we read: "Behold I send *the promise of the Father* upon you" (Luke 24:49), then, "he led them forth as far as to Bethany and lifted up his hands and blessed them, and was parted from them and carried up into Heaven; and they worshipped him, and returned unto Jerusalem with great joy, and were continually in the temple, praising and blessing God." Surely this is the account of the giving of the Comforter, which indeed they received just as he was leaving them. Their great joy and the fullness of praise which they gave to God were the evidence that they had received the Holy Spirit.

Looking a little farther, we find two distinct promises: one of the coming of the Holy Spirit as the Comforter, to dwell in them and walk in them, and to teach and guide them and inspire their prayers, the other of a coming as an anointing power to fit them for service. John the Baptist declared, that while he baptized his disciples with water, there cometh one who would baptize them with fire and the Holy Ghost. Luke twice records the promise, that while tarrying in prayer at Jerusalem they should be anointed with power from on high after the Holy Ghost came upon them. While there is some difficulty in separating the fulfillment of these promises one from the other, it still remains to be seen, very clearly, that the coming of the Holy Ghost to dwell in them as a Comforter, and the falling of the Holy Ghost upon them at Pentecost, were two different matters. The gift of the Holy Ghost on the day of Pentecost was preliminary to the public service of

the disciples, and not only accredited them in connection with the phenomenal manifestation of the tongues of fire and gift of miraculous speech, but endowed them with spiritual power and great boldness.

* * *

On this line of inquiry into this subject it may be seen that there are two phases of the Spirit's mission to the disciples of Jesus. One gift was for personal comfort and edification ; the other was for power in order to service. One gift was to them as the children of God ; the other was to them as the disciples of Jesus Christ. One gift was permanent and abiding, the other was for the time being, and renewed again and again in answer to the prayers of the disciples, as they had need of special help from Heaven. * * * It is more than probable that many Christians have the Comforter, who are not anointed with the Holy Ghost as the great power of God from on high. It is, however, perfectly clear that it is the will of God that all children of his shall also be anointed "with power from on high," in order that they may do the work of disciples of Jesus ; and it is a great sin on the part of Christians to rest content with the presence of the Comforter, and neglect to seek after and wait for this second gift of the Holy Ghost. It is for the lack of this anointing of the Holy Ghost that there is so little power in the Church, and so little efficiency in the preaching of the Word.

We have introduced this subject with so long an extract, so that we may point out what we regard as serious confusion about it, and fairly present his position, which is the common position of that school of religionists.

To commence with the beginning of the extract, we find that he has correctly stated the form of expressions that are common in the prayers of his religious brethren, except that he does not fully quote. The usual forms and phrases are, "Send the Holy Spirit to convict and awaken the sinners here present"; "Send down a Pentecostal outpouring of the Holy Spirit, and baptize these waiting people", and many other such ; the outpouring most generally to be upon the unconverted, as a means to their conversion. These petitions, as he has given them, and as we have reported them, look more to aliens as the recipients, than to the disciples. This is a fundamental and serious error of these teachers. The inspired writers in the New Testament never intimated that there ever was an outpouring or giving of the Holy Spirit as an instrumentality in a single conversion. On the day of Pentecost when three thousand became obedient to the faith, the outpouring of the Holy

Spirit was not a means by which they were translated from the kingdom of death to the kingdom of life. It arrested their attention, and caused them to give heed to the words that were spoken; the words produced the belief that made them ask what they must do, and the things that Peter told them to do, and which they did do, were the means by which they became citizens of the spiritual kingdom—children of God. After their attention had been arrested by the peculiar phenomena, the sound, the cloven tongues as of fire, and the speaking in the various dialects, they listened to the words that Peter spoke, which were given to him by this coming of the Holy Spirit, the Comforter, the Paraclete, and which was his prime purpose in coming. "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment", by the words that he gave the apostles to speak, just as happened on that Pentecost day.

When Peter came to Cornelius, the Holy Spirit did not make his appearance to make Cornelius and his friends disciples, but Peter spoke to them words, which words convinced them that Jesus was the Christ, and then the Holy Spirit came to satisfy the believing Jews, that the Gentiles were to be accepted as disciples. There is no indication that his appearance affected Cornelius or his friends at all, but it appears that the appearance was entirely for the benefit of the believing Jews. We apprehend that the promise, "and I will pray the Father, and he shall give you another Comforter", etc., was a promise to the twelve, and not general to all disciples. They, the twelve, were to remain at Jerusalem until they were clothed with power from on high. "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." The quotation that he makes, commencing, "and I will pray the Father", (John 14:16), was made, we apprehend, exclusively to the *twelve*, and not to every believer. We do not think that it is "a specific promise that the Holy Spirit shall [will] take up a permanent residence in the heart of every believer."

"Nevertheless it remains true to Christian experience that

those Christians who seem most full of the Spirit, are they who most frequently pray for the anointing or baptism of the Spirit, and seem most deeply to realize the need of such anointing from time to time." Why he should say "Christian experience", instead of "general observation or experience", we do not know. The fact does not affect Christian experience at all. Those who *seem* most full of the Spirit, are not always those who have the Spirit according to knowledge; and, hence, may not know what they do need. The men who neglect the plainest requirements of naturalization, and yet claim citizenship, are not the persons to pray very intelligently. The terms of naturalization into the Kingdom of God's dear Son, are, "He that believeth and is baptized shall be saved", and "repent and be baptized", and "arise and be baptized and wash away thy sins", and yet these people who do the most of this praying for the baptism of the Holy Spirit, have never been baptized as commanded! They have been *sprinkled*, but this editor will not say that *sprinkling* is what was referred to in these passages; and besides, many of these were sprinkled *before* they believed—sprinkled as lumps of clay, as unconscious infants, and not as a matter of faith. To such people we would not go for models of prayer.

The fundamental error of the conception of the Holy Spirit that is entertained by the great class of religionists, represented by this writer, is, in our opinion, the confounding of the Holy Spirit—the Comforter, the Paraclete, the Personality, with the Holy Spirit—the Spirit of God. The one is, as we understand it, a personality, the other the spirit of God, the Father. When we become by faith, repentance, and baptism, the children of God, citizens of the kingdom of his Son, then we have the spirit of God, the disposition of God. The Holy Spirit, as the Comforter, the Paraclete, enlightened the twelve and remained with them to direct them in their utterances, to confirm their teaching with signs and wonders, and to sustain them in the truth. It was not the spirit of God that was manifested at Pentecost or at the house of Cornelius, but the Paraclete. These prayers for the baptism of the Holy Spirit are without knowledge, for such a baptism is not promised to disciples in general, and its mission is not the conversion of sinners. While it may be true that

those who seem to have the fullest measure of the spirit of God may make these prayers, they do not have the Paraclete, and their zeal is more commendable than their knowledge or their submissiveness to the revealed will of God. What is meant by the expression, "he breathed on them and saith unto them, Receive ye the Holy Spirit", is not very clear, but it is evident that it was not the Comforter, for he was not subject to the Son. How could Jesus give them the Comforter before he ascended, and then direct them to remain in the city until the Father should send the Comforter? How could he say, "If I go not away, the Comforter can not come", if he were giving them the Comforter before he did go away?

"It is, however, perfectly clear that it is the will of God, that all children of his shall also be anointed 'with power from on high', in order that they may do the work of disciples of Jesus." This is a strange assertion, when it is remembered that this expression is used only in connection with the command to the apostles to remain at Jerusalem, "until ye [the eleven] be clothed with power from on high." These were to have this anointing or clothing, to qualify them to speak authoritatively, "to be led into all truth", and to speak "as the Spirit gave them utterance", and "for the Holy Spirit shall teach you in that very hour what ye ought to say." Why should "all children of his" have this anointing, this supernatural guidance to do the work of disciples, when a revelation of our duty is given to us? It would be an anointing of supererogation, to give disciples this gift of knowledge and speech when they should speak and know only what has been revealed and recorded, and is in the reach of all. God does not act in that way. We become his disciples by hearing the proposition that Jesus is the Way, and the testimony supporting it; by accepting that proposition practically, by doing what is commanded of every man and woman; then we have His spirit by conforming our lives to His spirit, and we are enabled to do this by keeping ourselves in close fellowship with Him, by constant communion with Him, the giver of all strength and of every good thing.

IN THE NAME OF CHRIST:—A writer in the September (1887) number of the *Expositor*, discusses the promise of Jesus to his disciples, "Whatsoever ye shall ask in my name, that will I do." This declaration has puzzled many devout disciples of Jesus; they say that Jesus has promised that whatsoever his disciples shall ask in his name, he will do it; as far as we can determine, by comparing ourselves with the divine law, we are his disciples; he has not limited the promise to those things that he may regard as best to do, but has made the object asked for entirely our choice, the only condition being "in my name"; and we have asked in his name; and the thing asked for has not been a selfish one, but a noble one, and yet it has not been done. Some persons have thought the expression, "in my name", was a mere formula so as to keep the king-ship of Jesus ever before our minds; and others have thought, as the writer who has led our thoughts in this direction, that the expression means that a man must have the spirit of Christ so completely that he will see with his eyes, feel with his heart, and have the same desires; but this is impossible without a special divine illumination.

We have made so many petitions to the Father in the name of the Son, and so few have been granted, as far as we can understand, that our prayers have largely become a routine duty, we make petitions with no expectation that they will be answered, and to save our faith under the continued disappointments, we add, "not my will, but thine be done"; a virtual acknowledgment that we have lost faith in the promise that, "whatsoever ye shall ask in my name, that will I do." To ask anything "in the name" of another person, is to ask by his authority. If I go to a prison and ask the release of a prisoner "in the name" of the governor, I ask it by his authority, and my request becomes a command, because I represent the governor. All that is necessary to turn my request into a command is the demonstration of my authority to represent the governor. Here the word of the governor, the Lord Jesus, is pledged that, "whatsoever ye shall ask in my name, that will I do." A father tells his son that, "If you ask anything in my name, that will I do"; the son asks for money from a bank in the name of his father, and the father stands pledged

to the payment of that money. Jesus tells his disciples that, "If ye shall ask anything in my name, that will I do", and he is pledged to do it, whether it is his will or not, for he has given up his will to theirs. But we know that prayers are not answered in this way, and our experience tells us not to expect it. Are we to conclude, that Jesus is not keeping his pledge? Nay, verily, for our entire hope rests upon his power and immutability. He will do all that he has promised. We know that—we know whom we have trusted. Then are we to conclude, that we are not his disciples? Nay, verily, for if God's word is true and is a revelation to us, we *know* that we are his disciples. We know that we have complied with the terms of naturalization, that we are citizens of his kingdom, and that we are living in loving obedience to all of his laws; that, although we often stumble, yet our hearts are ever with him. Must we then conclude, that we have not his authority?

To whom is Jesus speaking? Jesus is in a private room, eating supper, alone with the eleven chosen disciples, for Judas has gone out. No disciples except these men that he is training to be his ambassadors are with him. He is talking to them, and only to them. The promise is to them. He said to them, "I will make request of the Father, and he shall give you another Helper, that he may be with you forever, the spirit of truth, whom the world cannot receive; for it beholdeth him not, neither knoweth him; ye know him; for he abideth with you and shall be in you." What was this Helper to be sent for? "These things have I spoken unto you while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." The Helper was promised only to the *eleven*, because no one else was present, and no one else has received it, for no one else has been taught by this Helper, and no one else could have all of the teachings of Jesus brought to his remembrance, because he had never heard them. A man can not have anything brought to his remembrance that he never knew.

If this conversation was confined to the *eleven*, and if the promise of the Helper was confined to them, by what logical

authority do we make the promise of "asking" universal? We cannot do it. When we limit it to the *eleven*, who were to receive the Helper, the Spirit of Truth, then all difficulties vanish. Whatsoever they did ask, having his authority, he did do. He never failed to do whatever they asked.

But some may ask, "Is there no command to pray, or promise to answer prayer to all disciples?" Yes, but it is not in this Scripture. We may in a subsequent number answer more fully this last question.

WHAT CONSTITUTES CHRISTIAN BAPTISM?—The readers of this magazine are almost agreed that immersion in water is one essential; and also that the person baptized should be a believer. Should the person baptized have a definite conception of the purpose of the act? Is it sufficient that the person submits to it simply because it is commanded, and is it immaterial whether it is done for different purposes, by different persons? In other words: Is the baptism of a person who submits to it because he believes that his sins have been pardoned, and that he is merely identifying himself by the act with the people of God, merely in so doing, "fulfilling all righteousness", the same baptism as that of the person who understands that his sins are not forgiven, and that he is doing it so as to fulfill all righteousness *in order* that his sins may be forgiven? Upon this question we differ.

Peter, in opening the kingdom, said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Let us ask these persons a question or two. "What did Peter command you to do?" "He told us to repent, and to be baptized in the name of Jesus Christ." "Why were you baptized?" "Because it was a command, and we desired to fulfill all righteousness, and we wished to be identified with the people of God." Are these the answers that they would give? Certainly not. They would have answered according to the narrative, "Peter commanded us to repent, and to be baptized in the name of Jesus Christ unto (in order to, for) the remission of our sins, and we submitted to baptism for that purpose." This must be their answer, for it is said: "They then that received his word were baptized";

his word was, "be baptized unto the remission of your sins," and not, "be baptized because your sins are remitted", or "to fulfill all righteousness", or "to be identified with the people of God." Then, a baptism for any other purpose except the remission of sins, is not Christian baptism; then the elements of Christian baptism are, immersion in water of a believer for the remission of his sins. Repentance follows and is connected with belief and leads to the baptism. We often hear the expression "penitent believer" in connection with baptism. It is not in the Bible, repentance and penitence are two different conditions; the former may produce the latter, but they are quite different. It is not our purpose to discuss "Re-baptism", or to define "Sect baptism", but to determine, if possible, what is "Christian baptism", and in making this attempt we will notice some statements that have been made in this connection, by whom made, does not concern us. It is stated: "Those who have been buried and raised again in baptism have performed the right act." Persons are not *buried or raised in baptism*; burial in water and an emerging from the water *is* baptism. "Those who have sorrowed on account of their sins and sincerely and thoroughly turned away from their sinful conduct have made the right change." Where in the New Testament is an alien sinner commanded "to sorrow" previous to baptism? Some religious teachers tell such persons to mourn, and have provided a "mourners' bench", but we have not found it in the New Testament. "Those who have never doubted the divinity of Jesus Christ, but so believe in him that their hearts are purified from the love of sin—they certainly have the proper faith." If a man's heart is purified from the love of sin, then he is a child of God, and a man may become a child of God by faith *alone*. "Now when one who has thus believed, repented and been baptized, thereby professing himself to be a saved one, and desires to be added to the church of Christ (Acts 2:47), where is the authority for sitting in judgment on the validity of the faith, the repentance or the baptism of such an one?" Would it not be better to say "a pardoned" or "a forgiven" one, instead of "a saved" one? In Acts 2:47, it is not said "added to the church of Christ." The first statement contains the fallacy—"those who have

been buried and raised again in baptism have performed the right act." The action may be right, and still it may not be Christian baptism. Suppose that instead of "*thereby* professing himself to be a saved one", he had professed himself a saved one, not *thereby*, but *independently* and *anterior* to the baptism, would we not have authority from Peter's command to sit in judgment upon their baptism?

"Does some one say that we call for a confession of faith, and when confession is made, then the question of faith is settled? But how do we know that the one making that confession understands what it is to believe with all the heart that Jesus Christ is the Son of God. * * * On the same principle must we allow *him* to decide whether he understood what he was doing when he repented and was baptized." Suppose the man when he made the confession, in addition to saying, "I believe that Jesus is the Christ, the Son of God," were to continue his confession, and say: "I believe that Jesus is the Son of God, but only as all Christians are, sons of God, his sonship differing not in kind, but in degree, from the sonship of all disciples," would we not be authorized to sit in judgment upon his "faith"?

"Even Paul did not sit in judgment on those twelve men at Ephesus, mentioned in Acts, 19th chapter. He asked them two questions. Then he taught them. Taught them what? That they should be baptized *for the remission of sins*? Not one word is said about remission. Their baptism was invalid because they had not believed in Christ. But who said their baptism was not valid? Here is the question. What Paul did then, we may believe we may do the same under similar circumstances. But the record does not so inform us. Whatever he may have thought, he did not *say* that it was invalid, even though they had not believed in Christ. Therefore, it is impossible for any one to *believe* that he should pronounce the baptism of believers in Christ not valid." The two questions he asked, were: "Did ye receive the Holy Spirit when ye believed?" and "Into what then were ye baptized?" "Did ye receive the Holy Spirit when ye believed?" Believed what? They are called disciples, which term in the New Testament, standing unqualified, means Christians. The question must

mean, when they believed in Jesus as the Christ. Paul declared their baptism to be *not* Christian baptism, because they submitted to it for a purpose other than for the remission of sins. Paul saw these men, who were recognized as Christians; he asked them if they had received the Holy Spirit as Peter had promised it in Acts 2:38; they had not heard that it was to be given to believers who were baptized; he then asked them the purpose of their baptism, and they told him that they had been baptized as a declaration of their repentance and acceptance of the Messiah in the person of Jesus. Paul then told them that that baptism had been superseded by a baptism for the remission of sins, which would be followed by a gift of the Holy Spirit. They then received Christian baptism. Paul did teach them, and it was precisely the same teaching that Peter gave in Acts 2, that they should be baptized for the remission of their sins. Their baptism was *not* invalid because they had not believed in Christ, but because the baptism of repentance had been superseded by the baptism for remission of sins.

In commenting upon this passage, Prof. McGarvey very correctly says: "If the gift of the spirit had no connection with immersion, this inquiry would have been inapposite, and Paul would not have propounded it. But the apostles taught as Peter did on the day of Pentecost, when he said, 'Repent and be immersed, every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit.' It is only on the supposition that Paul knew this to be the universal teaching of rightly informed brethren, that he inferred something was wrong about their immersion, from their ignorance of the gift of the Holy Spirit." "The general conclusion, from all the premises, is this: That persons who were immersed with John's immersion, while it was in lawful existence, were received into the Church of Christ without re-immersion." As far as his authority goes, it is settled that immersion must be preceded by the teaching of its design, and to this we agree, and claim that if the design must be taught, the baptism must be submitted to for that purpose, or the baptism is not valid. Sect baptism, if we may so designate that baptism which is for a different purpose, is neither John's nor Christian baptism. After John's baptism there is no

baptism that is Christian baptism, except that baptism which is for the remission of sins.

"Without precept or example to that effect, but a clear declaration to the contrary, they persist in sitting in judgment upon certain ones who have obeyed from the heart the form of doctrine delivered in the gospel, and they persist in characterizing such obedience 'sect baptism'." It is very wrong for any one to stigmatize "obedience from the heart the form of doctrine delivered in the gospel" as sectarian. Such persons should repent of their wickedness. If we could find such persons we would earnestly strive to lead them to repentance; but we have never seen nor read any utterances from such persons. How can any one designate a person "sectarian", who obeys from the heart that form of doctrine delivered in the gospel. It is unreasonable. We are in the habit of designating as sectarian such practices and teachings as are not delivered in the gospel. As Paul understood that every intelligent disciple taught baptism for the remission of sins, when men teach that it is for some other purpose, then we call it sectarianism, or sect baptism. Any person who is baptized *because* his sins have been pardoned, is not obeying from his heart that form of doctrine that was delivered in the gospel.

"Certain ones desire to get to heaven. In order thereto they desire to do the will of the Lord. Baptism they learn is one of his commands. In obeying this command they insist upon being immersed, which they are taught and believe is the answer of a good conscience. They thus perform the *right act* with an *obedient spirit*, but they do not understand the design of this act as set forth on Pentecost. And on account of this lack in understanding, there are those who declare this *believing submission* to this *right act* to be 'sect baptism.'" The command on Pentecost was, "be baptized for the remission of your sins", if they were not baptized for this purpose, they were not obeying this command, but our apologist says, that they are excused and their baptism accepted on account of their ignorance! If ignorance justifies them in this, it will justify them in all perversions. This is the plainest command connected with the plan of salvation, and if ignorance of it will excuse, surely many other things will be excused. Let us use

the same reasoning about some other things. Certain ones desire to get to heaven. In order thereto they desire to do the will of the Lord. Baptism they learn is one of his commands, and also learn that the *mode* is not revealed. They do not understand the act, but are sprinkled, believing it to be baptism, and submit to it with an *obedient spirit*, believing that it is done in answer to a good conscience, yet there are those who declare this *believing submission* to this act which *they believe to be the right act*, to be "*sect baptism*"! The person who is *sprinkled* is just as conscientious as the one who is immersed, because he thinks his sins are forgiven, and both are equally ignorant. If conscientious ignorance justifies the one, it most assuredly justifies the other.

Ignorance of a law that has been published does not excuse the person violating that law. This is a principle applicable alike to human and divine government. A sovereign power in a state may enact a law, but until that law is published it is not in force; as soon as it is published, as soon as it is in the power of the citizen to know the law, then he is judged by it. If he carelessly or wilfully neglects to inform himself concerning it, he is not excused. God enacted his laws and published them, or made provision for their publication, and no one who has carelessly or wilfully neglected to learn the law, will be excused for disobeying the law. The law is, "be baptized for the remission of your sins", and no one to whom the message has come, is justified or excused in being baptized because his sins have been forgiven; and neither is any one excused for being sprinkled instead of being immersed. Both are perversions of the command, and neither are acceptable. The purpose, by Acts 2:38, becomes part of the act, and essential to it. We may now, therefore, answer the question, What constitutes Christian baptism? by saying, Immersion in water, of a believer, for the remission of sins.

THE SOCIETY QUESTION—THE BIBLE PLAN:—Probably, among us as a religious people, no question has provoked so much discussion and alienation as that of missionary work. Some have used it as the pretext for introducing an ecclesiasticism—a kingdom of the clergy, and others have taught it in

obedience to the influences of early religious training, while others have come to the study of it free from bias, and have consequently reached different conclusions. We wish we could say that we thought these parties were equally honest and loyal to the Master, but we can not. We are compelled to believe that some of these men are governed entirely by considerations of personal advantage. One man who is influenced by early associations, but whom we honor and love for his labors and his loyalty to God as he is able to understand His will, in attempting to give the *Bible plan* of missionary work, says: "Paul never had a bargain with any man or set of men. He never had a guaranteed salary, or *any* salary, unless you count occasional voluntary gifts, which did not keep him from hunger and want." This being true, no evangelist now should have a bargain with any one, nor a guaranteed salary. They should live from the gifts of their brethren and from the labor of their own hands. There is no divine authority for bargains and salaries, and he who has them is committing a sin. This may be considered strong language, and the utterance of a fanatic, but it is the teaching of the Bible. A one, or a two, or a ten thousand dollar guaranteed salary has many charms, and is calculated to dull the conscience, but we had better realize before it is too late, that God says we shall not make merchandise of his gospel. That is what we are doing, and it is not a matter to be dismissed with a sneer or a smile.

Our brother continues: "The labor of apostles and evangelists is *in* the church, as well as *to* the world. And it is just as clearly missionary work to go, or be sent to aid a church when it needs aid, as to preach the gospel to the world. (1) Paul and others went *voluntarily* as missionaries to the world and to the church. (2) The church at Jerusalem sent Barnabas to Antioch, where he labored both with the church and with the world. This was a *single church mission*. The church at Philippi sent Epaphroditus to Rome, etc. (3) We read, 2 Cor. 9:19, (see, also, 1 Cor. 16:3, 4), that one man 'was chosen of the churches', or '*by the congregations*', to travel with Paul. We read also of other 'messengers of the churches'—many. 2 Cor. 8:23. Here then is church co-operation; a plurality of congregations co-operating in choosing a man to travel with Paul."

In this extract we find, as we think, incorrect teaching on account of his early training. The functions of apostles and evangelists are different. The apostles were to *officially* declare the terms of citizenship into the new kingdom, and to teach the disciples. Evangelists are to repeat the terms of citizenship as given by the apostles—this and nothing more. *Episkopoi* are to teach disciples, as they have learned from the apostles. The same man may be an *episkopos* and an evangelist, and discharge both duties, but never the duty of the bishop because he is an evangelist. The labor of an evangelist is never *in* the church. Timothy and Titus did not organize congregations and teach disciples as evangelists, but as agents of an apostle.

It is either individual duty or congregational duty to preach the Gospel; it cannot be both. Congregational decision might conflict with personal preference and purpose, and *vice versa*; hence it cannot be both a congregational and a personal duty. If it is congregational, then no one has the right to preach without being *sent* by a congregation, and subject to its authority. If this sending is vested in the congregation, then the congregation must guaranty a support, which was denied in the first extract.

“And it is just as clearly missionary work to go or be sent to aid a church when it needs aid, as to preach the gospel to the world.” Who is to decide when a church (suppose we say *congregation*) needs aid? It seems to us that no one but the congregation itself could decide this question. If a sister congregation were to decide the question, it might be considered presumptuous. But what aid does a congregation need? Surely not the preaching of the gospel; then an evangelist is not the man needed. We read in the New Testament that we must go into all the world and preach the gospel to every creature, but we do not read that we must go to the congregations and teach and exhort disciples. That is the mutual duty of the members of the congregation and of its elders. If there should be a small congregation in any locality and its members were not able to support an evangelist while laboring in that place, then it would be perfectly legitimate for an evangelist to go there, and for other disciples to contribute

to his support ; but that would not be sending an evangelist to aid the congregation.

"Paul and others went *voluntarily* as missionaries to the world and to the church." While in one sense this is true, in the common understanding, it is not true. Paul and others did not go voluntarily as missionaries—the terms are contradictory—missionary means *sent*, "sending" and "voluntary going" are contradictory. Paul and others went voluntarily and preached the gospel, is nearer correct, but not entirely so. Paul did not go voluntarily, for he was directly called and sent, and he said, "Woe is unto me if I preach not the gospel." Others went voluntarily. But Paul and others did not go and preach the gospel to the church, for that would be foolishness—to preach the gospel to those who had already received the gospel. Paul by divine commission preached the gospel to alien sinners, and taught disciples how to live, how to deport themselves in the house of God.

"The church at Jerusalem sent Barnabas to Antioch, where he labored both with the church and with the world." Our brother cannot prove that there was any congregational organization at Jerusalem when Barnabas was sent to Antioch ; in fact the language clearly indicates that the sending was done by the disciples at Jerusalem acting as individuals. Some of the disciples at Cyprus and Cyrene went to Antioch and preached, and made other disciples, "and the report concerning them came to the ears of the church at Jerusalem ; and they sent forth Barnabas as far as Antioch." Can "they sent forth" be governed by "the church", a plural verb by a singular noun, if that noun is used in the sense of an organized body acting in its official capacity ? Can the plural "ears" be used of an organization ? We submit these two questions as unanswerable objections to the assumption, that the sending of Barnabas to Antioch was an example of congregational sending. The congregation, as such, did not send Barnabas to Antioch, and he did not labor "both with the church and with the world." He was sent by the disciples at Jerusalem to Antioch to see whether those disciples who had been preaching at Antioch, had been preaching correctly ; he went for that purpose, and having satisfied himself that the work done had

been correctly done, he "was glad ; and he exhorted them all, that with purpose of heart they would cleave unto the Lord." Here was no evangelizing in a congregation, for he was not sent for that purpose ; he did what he had been sent to do, and then he went to evangelizing on his own responsibility ; having, of his own responsibility, gone after Paul to assist him in teaching "much people."

"The church at Philippi sent Epaphroditus to Rome." This is written to convey the impression that the congregation at Philippi sent Epaphroditus to Rome to evangelize. There is not one word in the record to warrant such a statement.

"We read, 2 Cor. 8:19, (see also, 1 Cor. 16:3, 4), that one man 'was chosen of the churches', or 'by the congregations', to travel with Paul." Please remember that this example is given to show that congregations co-operated in *sending out evangelists*. Now, when you turn to the record, you find the purpose of this selection to be for an entirely different purpose—evangelizing not being hinted at. In 1 Cor. 16, Paul in giving the disciples instructions about raising money for the Judean brethren, says : "Upon the first day of the week let each one of you lay by him in store as he may prosper. And when I arrive, whomsoever ye shall indorse, them will I send with letters." He is evidently speaking to individual disciples—"each one of you, lay by him in store,"—this cannot be addressed to a congregation as such. It is intensely personal. Then these individual disciples are again addressed "whomsoever ye shall indorse"—the plural "ye" referring to those who had "laid by in store." But there is another thought to which we wish to direct attention : If this was congregational action, these congregations did not meet in any kind of a convention, *en masse*, by delegates, by messengers, or by their elders, to select the men to carry up their bounty. This is very important to remember, when we quote it for authority for holding *business* conventions. If we pretend to be governed by Paul and by the practices of the early disciples, we should be careful to understand them and to follow them. Paul never commanded, nor did the early disciples ever come together in conventions of any kind to transact business. If congregations selected messengers by command of Paul, then to make that

example applicable to us, there must be a Paul now to direct us to take up a certain specific work, to select messengers, and to report to him, so that he could give them their credentials. Episcopalians, Methodists and Catholics can, with the interpretation that our brother gives to this Scripture, order congregations to select agents and report to certain officials, for they have an ecclesiasticism and officials that claim to stand in the place of apostles; but we deny this, and, hence, it is very inconsistent in us to claim any divine warrant for any of the conventions that we have held. It is amusing, to say the least, to hear our brethren, in heated debate, discussing the comparative scripturalness of conventions composed of delegates, messengers, or elders and deacons, when there is not an iota of Scripture authority for a convention of any kind.

"We know nothing of the manner in which the choice was made—except we are sure it was 'in decency and order', and 'to edification.' This, too, is quite sufficient. If a chairman and secretary were necessary, very well—or a treasurer. And this was a fair sample, and should be, for all missionaries. We do not read of a special *board*, of the salaries pledged, the amount, or how the money was raised. And I stop where the record stops." We have quoted the entire paragraph, so that no complaint could be made. "And this was a fair sample, and should be, for all missionaries"; and yet there is not the least allusion to missionaries in it! "If a chairman and secretary were necessary, very well—or a treasurer. We do not read of a special *board*, * * *. And I stop where the record stops." Our brother lets his common sense decide what is necessary for "decency and order", even beyond "what is written", but when some other one claims equal right for his common sense, and claims that a "special board" is necessary for "decency and order", then our brother exclaims, "I stop where the record stops"! There is just as much authority for "boards", as for "chairmen", "secretaries" and "treasurers", because there is no authority for any of them. We stop where the record stops, and, hence, have no conventions, no chairmen, no secretaries, no treasurers, no boards. If our brethren wish to occupy scriptural ground, they must "stop where the record stops."

THE LIMITS OF CHRISTIAN LIBERTY :—We desire to call special attention to the article in this number on this subject, by J. B. Jones, and to commend most of its utterances. One statement, however, we must object to, and we do it with reluctance, because we have a high opinion of his ability and Christian disposition. The objectionable statement is this: "As to acts of worship and service for church edification, and the extension of the Church of God, no specific legislation can be found in the Word of God. We are, it is true, shut in by the law of liberty and by the restrictions imposed by great, broad principles; but after these are known and accepted, there is a room for difference of opinion in their application, which calls for great forbearance and tender-heartedness." "Legislation" is scarcely the right word. God and Christ do not *legislate*; they *decree*, or *command*. We must insist that there are specific commands and directions for acts of worship, and for church edification and extension, in the New Testament. The statement that our essayist makes, is the key-note to the action of those brethren who advocate societies for evangelical, educational and charitable purposes. They do not claim any scriptural authority for these societies, but say that there are no specific directions for doing this work, that the societies do not contravene any divine law, and, therefore, are permissible under the rule of Christian Liberty. But we claim that there are specific commands for evangelizing, that any thing done that is not commanded is a contravention of divine law, and that, therefore, nothing is permissible that is not specifically directed. These positions are distinctly antagonistic; both cannot be correct. We claim, also, that we are "shut in by the law of liberty," but we earnestly deny that there is any room for human opinions after the will of God is known, even though it be known only in broad, general principles. If human opinion is allowed at all in spiritual matters, it should be presented with great forbearance and tender-heartedness, so much so, in fact, that if even one little one is offended or grieved by it, it should be withdrawn.

Now let us see if "as to acts of worship and service for church edification and the extension of the Church of God, no specific legislation can be found in the Word of God." First,

as to "acts of worship." We are commanded not to forsake the assembling of ourselves together; we are to celebrate the Lord's death upon the first day of each week; we are to pray; we are to exhort each other; to admonish one another; the elders are to teach. Will not these specific items of worship give us plenty to do in the assembly of the saints? Is there any room for differences of opinion in their application? We think not. If we assemble together; if we eat of the Lord's Supper; if we pray; if we exhort one another; if we admonish one another; and if the elders teach and care for their flocks, we have done our duty. Whether this assembling be done at night or in day time, in a house or in a grove; whether we eat of the Supper sitting or standing, evening, night or morning; whether we pray kneeling, standing or prostrate; whether we exhort and admonish one another by extempore discourse, or by reading the Scriptures, or by a written address, are not necessary to the keeping of the commandments—they are incidentals of personal convenience, to be decided by each group of disciples.

Secondly, as to "service for church edification." The term "church" is too indefinite for the purpose of investigation. We suppose "congregation" is what is meant, and then we will look for specific divine commands for the edification of a local group of disciples—a congregation. As we have already shown, there are specific commands for us to admonish one another; for each group to select elders; for these elders to teach; and for their flock to be in subjection to them. Are not these commands specific? Is there any room for opinions? Some may answer: "The elders selected by the congregation are not competent to teach, and we must have professional teachers, professional pastors, one in each congregation, men who have been educated for this work and are devoting all their time to this work." This arrangement is not the application of the divine command, but an abrogation of it—a substitution of something entirely different. Christian liberty gives us no such privilege or authority. Jesus said, "be immersed", but some men said, the church had the right to change the ordinance, and they substituted sprinkling and pouring. The Bible said, "Select elders, and they must be your teachers", but some men

say, "This will not work, and we must have professional Pastors." This is not Christian liberty, *it is rebellion*.

Thirdly, as to "the extension of the Church of God." The *Commission* reads: "Go ye, therefore, and make disciples of all the nations"; and, "Go ye into all the world, and preach the Gospel to the whole creation." This command was given to his eleven disciples whom he had chosen to be his representatives, but by them extended to every disciple. The extension of the Church of God, the conversion of men and women from the service of the devil to the service of God, was made the personal duty of every disciple by this specific command, which was to "*go and proclaim the gospel*." There can be no room for opinions here. The specific direction for the extension of the Church of God, is for each disciple *to go*; the manner of going and the place are left to the individual capacity and choice. The command is individual service. Individual work for the Master is the specific command. *Sending*—going by proxy—is not in the command; and plans for sending and paying persons for preaching, do not follow from the command *to go*; they are connected with something not mentioned in the Bible. All missionary societies, therefore, have had their origin, not in a desire to carry into effect the divine command "*to go*", but in a determination to put into operation the human plan of *sending*. If the divine command had been, "Send some chosen disciples into all the world to preach the Gospel to every creature", then these societies for selecting, sending and paying evangelists, might have been right.

"We are, it is true, shut in by the law of liberty and by the restrictions imposed by great, broad principles; but after these are known and accepted, there is a room for difference of opinion in their application, which calls for great forbearance and tender-heartedness." The great, broad principle is, in converting the world, *to go*, and we are shut in by it. *Sending* is not, and cannot be an application of *going*. Wherever human opinion comes in legitimately, there should be great forbearance and tender-heartedness, so great in fact that we should never press them to the wounding of the feelings of our brethren. Admitting, therefore, that these societies for *sending* are legitimate matters of opinion, they should not be pressed upon the brethren,

because there are some who are offended by them. Instead of our society brethren exercising this great forbearance and tender-heartedness, they are supercilious, dictatorial, and abusive. Instead of forbearing, they declare that they will no longer try to convince their brethren who differ from them, that the time for discussion is past, and that now they intend to do their way regardless of all protests and entreaties !

The same men who talk this way, are the men who are forcing instrumental music into the worship, against and over the protest and entreaties of their brethren, even to the disrupting of congregations, and these men are mocking and sneering at those who protest against it !

Instead of this great forbearance and tender-heartedness, these men have men employed, paid with money given for evangelizing, to keep a watch over the congregations, so as to work in as *Pastors*, preachers who are of their number. We dislike to write such things of men who have been our co-workers, but facts demand it. We are in troubled waters, in perilous times, and we must speak plainly, or our duty is not done. We pray God, that the schemes of ambitious men may be brought to nought, and that love to God and humanity may triumph.

NOT THE WHOLE TRUTH :—A sister asks of one of our religious papers, several questions concerning W. T. Moore, and the editor thereof answers thus : “ But it is not true that he ever sprinkled a convert in all his life. The thought of such a thing never entered his head. The sole foundation for the evil report that he has done so, is about as follows : After preaching for several years in Southport, on the western coast of England, he found an opportunity to occupy the pulpit of a church in London, which was at that time connected with a Baptist Association. It was one of those Baptist churches, not uncommon in England, which receive sprinkled persons into their membership. Bro. M. took advantage of the opportunity. He found in the church about one hundred sprinkled members ; but in a comparatively short time he succeeded in baptizing all of them except some who left the church on account of his zeal for immersion, and one or two who still held out for sprinkling at the time of our last information. From the time that Bro. Moore entered their pulpit, not another unimmersed person was

received into membership. Thus his work at that place, was to take hold of a church which might be called a mixed Baptist church, although it did not call itself so, and turn it into a Christian church, which is said to be about as sound in the faith as the common run of our churches in this country. If these facts had been publicly known at the beginning, as they are now, there would probably never have been a controversy over the matter, and certainly Bro. Moore would never have been the subject of such reports as the questions of our sister imply."

We learn nothing from this statement that was not fully stated in the *Standard* and *Guide*, in their bitter controversy over this matter. We are satisfied that it has never been stated in print that W. T. Moore ever sprinkled any one—that was never publicly charged against him—that was not the ground of the controversy, and this editor fully understands that, but it is better sometimes to turn the attention of the public from the true issue to a false one, and then demolish the false one. Our Editor says: "But it is not true that he ever sprinkled a convert in all his life. The thought of such a thing never entered his head." Once upon a time we had occasion to say, that Jesus never said a certain thing, and this champion of W. T. Moore rebuked us, saying that we could not say that Jesus had not said any special thing, because many things that he did say were not recorded! And now we say to him, that he has no right to say that the "thought of such a thing never entered the head" of W. T. Moore, for he does not know, and has no means of knowing what thoughts were in his head. The assertion was wholly gratuitous, prompted by his zeal, not so much to defend the man, as the movement back of the man.

The charge that was made against W. T. Moore was, that he suggested, (to give him the full benefit of his defence), as a basis of Christian Union, that unimmersed persons should be received into fellowship with the immersed, on the understanding that they would not teach or practice sprinkling or pouring afterwards, and that there were persons in the congregation of which he was "pastor", who had not been immersed. He was there as the employe, the missionary of the *Foreign Christian*

Missionary Society, and its organ was compelled to defend him, (or thought it was), in his vagary. He was its pet, and its integrity was involved in the character of its agent.

Why did not this editor give this enquiring sister the whole truth in this matter? From his answer, she will infer that W. T. Moore never did any thing that was objectionable, except to preach for a congregation that had some unimmersed members, and from the language used in the reply, it seems as if such was the desire of the writer. If we knew her address we would send her a copy of this explanation. We venture to say that this sister did not read the *Guide* when edited by F. G. Allen, nor this magazine. It seems strange that any one who read any of our papers two years ago, could ask such a question.

PASTORS:—This term, to designate preachers, is coming into very general use among those who are advocating organized efforts in church work, and who are trying to popularize the public worship. By this class of men, editors and writers especially, preachers are now most usually spoken of as "*Pastors*". This habit has come in almost entirely within the last ten years. The fact, that those who advocate *Societies* and *organs and horns in the worship*, are the ones who are forcing the use of this term, indicates that they are all "birds of a feather", and the offspring of the same principle.

In a late issue of one of our leading papers, we find the following utterances: "Bro. W. E. Hall is pastor of the First Church. He is an untiring worker, under him the church is doing well. It is well organized. The Third Church under Bro. A. B. Chamberlain, is having a steady growth. It will be remembered that this church was organized and the church house built under his direction." "PREACHER WANTED.—Any preacher of fair ability, possessed of fair executive powers, and noted for pastoral work, desiring to locate in Kansas, by applying to me with necessary recommendations, can be placed in a good field and thrifty town." In the programme of the next meeting of the *Missouri Christian Lectureship*, "Pastoral Visiting" is one of the subjects to be presented and discussed. "Bro. N. J. Wright, pastor of the Christian church at Streator". "We are glad to note the prosperity of the Third Church,

Indianapolis, under the pastoral care of the genial, eloquent D. R. Van Buskirk". "Bro. W. S. Campbell recently assisted pastor W. M. Loomis in a good meeting at Butler". "The church at Connersville, under the pastoral care of Bro. J. H. Vinson." "Bro. T. J. Clark has been pastor of the church at Vincennes for sixteen years". "During the two and a half years that Bro. T. A. Reynolds has been pastor of the church at Jeffersonville". "Pastor Frazier keeps things moving exceedingly lively at Kokomo." "Bro. M. is the efficient pastor of the church in Noblesville". The editor of that paper read a paper before the preachers' meeting in St. Louis, in which he said: "What we need, and what we have always needed in St. Louis, although perhaps, it has never been so practicable as now, is a local board of missions composed of the pastors and other representatives from all our churches." It may be said, that he uses the term "pastors" to designate the elders of the congregations. Let us read further, and see: "Let the churches each appoint, say, three members, besides the minister, as members of such a board". "Pastors and other representatives" is described to mean "the minister, and three members". The elders not mentioned. This class of men has but little use for the scriptural elders—pastors. What does this mean? This style is but a symptom of some disease; what is the disease? Men desire honor, power, and wealth. This is a natural element in our natures. Satan appealed to it in his first temptation of Jesus. Men gifted to speak in public have become Christians. They are honored by their brethren. They are feasted, flattered and favored. Their appetites grow by what they feed upon. They desire more honor, more power, more favors. They are, from their peculiar surroundings, more open to the attacks of the Tempter. Alexander Campbell said: "There have been good and pious kings, and there are good and pious clergy. Yet we confess it is much easier to be a good and pious king, than a good and pious clergyman." Since Bible Colleges have been established by our brethren, preachers—evangelists—have become more and more a distinct class, and preaching has come to be regarded more and more a profession. Young men are coming to weigh the relative inducements held out by Law, Medicine, and Theology, and they make their choice accord-

ingly. Or, with the best of motives, they enter upon this work and attend some of these Colleges to prepare themselves for their chosen work. They are there associated exclusively with others who have the same purpose, and are trained professionally, and they soon become imbued with the *professional* idea. The Tempter begins his work. They are clergymen, *Ministers*, written with a capital M. They must be honored. They are not willing to go into the streets, the by-ways, and the hedges to carry the invitation of the Master, but they seek for soft places and dress in fine linen and fare sumptuously, every day. The average *Minister* dresses better, lives in more style, and is more dudiish than three-fourths of his brethren. In order that they may obtain and retain such places they must make themselves indispensable. To do this they must be the *Pastors*, and the scriptural pastors must be superseded. They must be popular with the more worldly-minded, and must be fashionable so as to draw; hence the organs and the horns, the short sermons that are not doctrinal, the various committees and societies in the congregation, all of which the "Minister" must direct. "Systematic giving" means more money for the Pastor; and Missionary Societies mean more places and more money for the Pastors, the Ministers. We would like to ask those of our readers who are not Ministers, if they ever realized that all these Missionary Societies were manipulated by "Ministers", and that every cent that went into their treasuries found their way into Ministers' pockets, except the little that was paid for postage and advertising.

We desire to make a quotation from an article written by Alexander Campbell, in 1823.

"Besides this there is another fact to which we would advert, viz., that when there is a voluntary association of any number of disciples of Christ, met in any one place to attend to the duties and privileges of a church, should they call any one of their own number, who possesses the qualifications belonging to the bishop or overseer, laid down by the Holy Spirit in the written word; and should they appoint him to office, as the Holy Spirit has taught them in the same written word—then it may be said to such a person, 'Take heed to yourself and to the flock over which the Holy Spirit has made

you overseer.' But this bishop, of whom we have now spoken, is neither priest, ambassador, minister of religion, clergyman, nor a reverend divine; but simply one that has the oversight of one voluntary society, who, when he leaves that society, has no office in any other in consequence of his being an officer in that. His discharge of the work of a bishop is limited by, and confined to, the particular congregation which appointed him to office. If he should travel abroad and visit another congregation, even of the same views with that of which he was or is bishop, he is then no bishop; he is then in the capacity of an unofficial disciple. To suppose the contrary is to constitute different orders of men, or to divide the church into the common classes of clergy and laity, than which nothing is more essentially opposite to the genius and spirit of Christianity. * * * In the meantime, we conclude that one of those means used to exalt the clergy to dominion over the faith, over the consciences, and over the persons of men, by teaching the people to consider them as specially called and moved by the Holy Spirit, and sent to assume the office of ambassadors of Christ, or ministers of the Christian religion, is a scheme unwarranted by God, founded on pride, ignorance, ambition, and impiety; and, as such, ought to be opposed and exposed by all them that love our Lord Jesus Christ in sincerity."

We do not quote Alexander Campbell as authority, for we think that his early training caused him to hold to some very inconsistent positions, and that in some instances he suffered his desires to override his judgment. We do think that the clear insight into the teachings of the Bible that he gave to the world was almost miraculous, and the principle upon which he proposed to unite all professed disciples of Jesus, was almost an inspiration. We quote him to show the readers of this magazine that we are neither cranky nor ignorant, that we are not standing alone in our opposition to the clerical airs our preachers are assuming when they speak of "being pastors", and of "having charge of churches." It was not to be wondered at, that some preachers would be led away, and our uneasiness and anxiety are not so much on account of their actions, as on account of the lethargy and the indifference of the others, and

of so large a number of the disciples of Jesus. We have privately asked some prominent brethren about this assumption of clerical prerogatives by our brethren, and they have invariably answered that it was subversive of all that we have taught, and yet the next report we would have, would be that they were working together in some convention, in full fellowship with each other. Go to the average church member and call his attention to it, and he will reply: "Yes, our preacher is putting on airs, and is crowding the elders into the background; he is introducing a number of new things, but we must keep up with the times, and we are compelled to resort to some doubtful methods to draw the public, and we must do this or fall behind the other denominations." Others will say: "We see the evils, understand their tendency, and deplore the condition of things, but we cannot help it", and go on assisting and co-operating with those who are doing the objectionable things. If these preachers and others who have not been led away, would take a firm stand and refuse all co-operation and fellowship with those who have been led away, the evil might be arrested. Brethren, you will not be held guiltless; you will be punished as partners in the apostasy of the others. Look at this matter honestly and candidly, and see if there is not enough in it to demand your attention.

In this connection our attention was directed to the following question: "Why should small groups of wealthy families monopolize entirely the services of God's ministers?" The writer of that question has fallen into the idea that evangelists are a special class, are clergyman, ministers. A wealthy congregation, or a group of well-to-do congregations desire to be entertained with a moral lecture and to be popular as a congregation, and they give a liberal amount of money to the most agreeable speaker and gentlemen they can find, and the average clergyman will go to the place where there is the most money and the most style. We once asked a preacher, who had changed his field of labor, why he did it. We told him that we knew he did not do it because he thought he could do any more good in his new field, for he knew nothing about the new location, and he candidly confessed that he made the change because the salary was better, and the surroundings were more

agreeable. His answer would be the answer of a large majority of our "Pastors", if they would be equally candid. "Pastors" will seek social standing, comfortable surroundings, and the largest amount of money that they can secure. We should fight against this "Pastor" craze and drive it out from among us. We should realize that every disciple is a priest and a preacher, and that we differ only in adaptability to the different fields of labor. One may preach better to large audiences, some better in the social circle, and some better before small gatherings, but all are on the same official level. The Bible knows nothing of the professional and itinerant "Pastor", and, the sooner we ignore him the better.

ALEXANDER CAMPBELL ON MISSIONARY EFFORTS:—From the *Christian Baptist*, we make the following extract from an editorial by Alexander Campbell :

For three hundred years great exertions have been made to convert the whole world to the Christian religion. Much zeal has been exhibited, many privations have been endured, and great dangers have been braved by missionaries to heathen lands. In this laudable object the most ignorant and most superstitious sect in Christendom has been the most active, and, if we can credit its reports, by far the most successful.

We all, who call ourselves Protestants, hesitate not to say, that those missionaries, notwithstanding their zeal, their privations and their sufferings in the missionary cause, left the heathen no better than they found them; nay, in some instances, they left them much worse; and, that there is as much need for their conversion from the religion of those missionaries, as there was from the religion of idols. It may be worthy of the serious consideration of many of the zealous advocates of the various sectarian missions in our day, whether, in a few years, the same things may not be said of their favorite projects which they themselves affirm of the Catholic missions and missionaries. They should also remember that it was once as unpopular and as *impious* to speak against the missionary undertakings of the "mother church", as it can possibly be now to even call in question the schemes of any of her daughters. It might not be amiss also to consider, that a

Dominican or a Jesuit *did* appeal to the privations and sufferings of their missionaries as a proof of their sincerity and piety, and to their great success, as a proof that the Lord of Hosts was with them. These reflections suggest the necessity of great caution in forming opinions on the measures of the religionists of our time. We pass over the Moravian, the Episcopalian, the Presbyterian, the Methodist, and the Baptist Missionaries, of this age, and proceed to suggest, in the most respectful manner, to the religious community, a few thoughts on what appears to us the capital mistake of all the missionary schemes of our time. * * * From these plain and obvious facts and considerations, it is evident that it is a capital mistake to suppose that missionaries in heathen lands, without the power of working miracles, can succeed in establishing the Christian religion. If it was necessary for the first missionaries to possess them, it is as necessary for those of our time who go to pagan lands, to possess them. Every argument that can be adduced to show that those signs and wonders, exhibited in Judea, were necessary to the success of that mission, can be turned to show that such signs and wonders are necessary at this day in China, Japan, or Burmah, to the success of a missionary.

The success of all modern missionaries is in accordance with these facts. They have, in some instances, succeeded in persuading some individuals to put on a sectarian profession of Christianity. As the different philosophers, in ancient nations, succeeded in obtaining a few disciples to their respective systems, each new one making some inroad upon his predecessors; so have the modern missionaries succeeded in making a few proselytes to their systems, from amongst the disciples of the different pagan systems of theology. But that anything can be produced, of a credible character, resembling the success of the divine missionaries, narrated in the New Testament, is impossible; or, that a church, resembling that at Jerusalem, Samaria, Cesarea, Antioch, or Rome, has been founded in any pagan land, by the efforts of our missionaries, we believe incapable of proof. Is, then, the attempt to convert the heathen by means of modern missionaries, an unauthorized and a hopeless one? It seems to be unauthorized, and, if so, then it is a hopeless one

How then is the Gospel to spread through the world? The New Testament is the only source of information on this topic. It teaches us that the association called the Church of Jesus Christ is, in *propria forma*, the only institution of God left on earth to illuminate and reform the world. That is, to speak in the most definitive and intelligible manner, a society of men and women, having in their hands the oracles of God ; believing in their hearts the gospel of Jesus Christ ; confessing the truth of Christ with their lips ; exhibiting in their lives the morality of the gospel, and walking in all the commandments and ordinances of the Lord, blamelessly, in the sight of all men. When spiritual men, *i. e.*, men having spiritual gifts, or, as now termed, miraculous gifts, were withdrawn, this institution was left on earth, as the grand scheme of Heaven, to enlighten and reform the world. An organized society of this kind, modelled after the plan taught in the New Testament, is the consummation of the manifold wisdom of God to exhibit to the world the civilizing, the moralizing, the saving light, which renovates the human heart, which elevates human character, and which prostrates in the dust all the boasted expedients of ancient and modern times. The church of the living God is, therefore, styled the pillar and ground of the truth ; or, as Macknight more correctly renders it, "the pillar and support of the truth."

The Christian religion is a social religion, and cannot be exhibited to the full conviction of the world, only when it appears in this social character. An individual or two, in a pagan land, may talk about the Christian religion, and may exhibit its morality as far as respects mankind in general ; but it is impossible to give a clear, a satisfactory, a convincing exhibition of it, in any other way than by exhibiting a church, not on paper, but in actual existence and operation, as divinely appointed. The ambassadors of Christ, or his missionaries to the world, were commissioned to go to all nations in quest of materials to build this pillar of truth, this house of the living God ; and then to place and cement these materials in such a way as to bear the inscription of the blessed gospel, and to exhibit it in such conspicuous and legible characters, as to be known and read by all men. All that has been necessary ever since was to

hold fast the apostles' doctrine and commandments. If this had been faithfully done, there would have been no need, at this moment, to talk of converting the heathen. But it has happened, by the woeful departure of ambitious and ignorant men, from the ancient simplicity of the new religion, that the same awful crime is justly preferred against the people called Christians, that was, by an apostle, charged upon the Jews, viz: "The Christian name has been, through your crimes, blasphemed among the heathen." * * *

If, in the present day, and amongst all those who talk so much of a missionary spirit, there could be found such a society, though it were composed of but twenty, willing to emigrate to some heathen land, where they would support themselves like the natives, wear the same garb, adopt the country as their own, and profess nothing like a missionary project; should such a society sit down and hold forth in word and deed the saving truth, not deriding the gods nor the religion of the natives, but allowing their own works and examples to speak for their religion, and practicing as above hinted; we are persuaded that, in process of time, a more solid foundation for the conversion of the natives would be laid, and more actual success resulting, than from all the missionaries employed for twenty-five years. Such a course would have some warrant from Scripture; but the present has proved itself to be all human.—*Christian Baptist, Vol. I.*

Remarks on the foregoing: "Many privations have been endured and great dangers have been braved by missionaries to heathen lands." We would like to have the man or woman who has been sent out by the modern *Foreign Christian Missionary Society*, pointed out who could sit for that picture.

"They [modern missionaries] have, in some instances, succeeded in persuading some individuals to put on a sectarian profession of Christianity. As the different philosophers, in ancient nations, succeeded in obtaining a few disciples to their respective systems, each new one making some inroads upon his predecessors; so have the modern missionaries succeeded in making a few proselytes to their systems, from amongst the disciples of the different pagan systems of theology. But that

anything can be produced, of a credible character, resembling the success of the divine missionaries, narrated in the New Testament, is impossible; or that a church resembling that at Jerusalem, Samaria, Cesarea, Antioch, or Rome, has been founded in any pagan land, by the efforts of our [Protestant] missionaries, we believe incapable of proof." After a lapse of half a century, is not the above statement true? Why continue to send one, two, or a dozen straggling men and women to China and Japan, at enormous expense, in the face of a century's experience? We have several men in those two countries at a large annual outlay of money, who are unable to speak the language, and who, if experience is a correct basis of prediction, will return to this country before they are able to deliver a single address in the native language. What sense is there in this? These men are sent, we are forced to believe, to meet the sentiment for heathen missions, that has been worked up as an adjunct to the ecclesiastical scheme that is being forced upon us. Alexander Campbell said that these missionary schemes were unauthorized, and, therefore, hopeless. We are convinced that he is correct in his premise and his conclusion.

"An individual or two in a pagan land, may talk about the Christian religion, and may exhibit its morality as far as respects mankind in general, but it is impossible to give a clear, a satisfactory, a convincing exhibition of it in any other way than by exhibiting a church, not on paper, but in actual existence and operation, as divinely appointed." These are words of truth and soberness. Why not heed them? We can use all the men and money that we have, in civilized countries, in the wake of colonization and commerce; why not, therefore, use them where we may expect some returns, instead of wasting them on nations of foreign speech, of pagan training, and of entirely different habits of life and thought. If we had men and money to spare, then we might precede civilization and commerce, but as we have not, it is sinful to so waste them. Commerce will carry our people to these pagan lands, they will learn the language, they will become accustomed to the habits and thoughts of those people, they will form colonies in the midst of the natives, and be prepared to exert an influence upon them.

Commerce will do all this at its own charges, and if we are wise, we will christianize these people before they go to these foreign lands, and when they go and grow up in those countries at the expense of commerce, they will be missionaries, and the only missionaries that will ever do any good. It is answered, that while we are waiting for commerce, many pagan souls will go to ruin and death ; and we reply, that the men and money that we spend in making one semi-convert in China or Japan, would make five hundred, yea, one thousand, intelligent disciples in America. God will not hold us guiltless in thus squandering, wasting, our men and money in such directions, and if these missions are fostered for selfish purposes, as we fear they are, woe be unto those who are the leaders.

“If, in the present day, and amongst all those who talk so much of a missionary spirit, there could be found such a society, though it were composed of but twenty, willing to emigrate to some heathen land, where they would support themselves like the natives, wear the same garb, adopt the country as their own, and profess nothing like a missionary project ; should such a society sit down and hold forth in word and deed the saving truth, not deriding the gods nor the religion of the natives ; but allowing their own works and examples to speak for their religion, and practicing as above hinted ; we are persuaded that in process of time, a more solid foundation for the conversion of the natives would be laid, and more actual success resulting, than from all the missionaries employed for twenty-five years.” At this date, we can change “twenty-five” to “seventy-five.” “Where they would support themselves.” Such an idea is insulting ! What, one of the missionaries of the *Foreign Christian Missionary Society*, supporting himself ! Away with the thought ! Mention it not at any of the Conventions ! Geo. T. Smith, with a special servant to wait on him on his voyage across the oceans to enter upon his labors, the natives to carry him from one station to another, and his European furniture, all paid for with missionary funds ! And Meigs, with his reception committee, his furnished house, his funds to build a church, and ample funds to meet all of his wants, and servants to wait on every call, all from the society treasury !

What would they say, were it even gently whispered to them that '*they should support themselves.*' They would have spasms! Please remember, brethren of the societies, that it is not the editor of the QUARTERLY who made this suggestion, but that it was *Alexander Campbell!* If we had made it, we would have expected formal excommunication. We have already been declared to be a "most pestilent fellow", and we have been denounced, but do not, we entreat thee, most exalted *executive committee* and "Christlike" editor, decapitate us for what the noble old reformer said.

TOO MANY SOCIETIES :—*C. H. Parkhurst*, in the *New York Observer*, writes: "Allow me to commend the editorial article in a recent issue written under the title, '*Too many Societies.*' It is discriminating, pointed and timely. This growing craze for organization demands rebuke. * * * We have enough evangelical and philanthropic machinery running in our midst to stock a whole continent. * * * Some lines of work can be better prosecuted outside of church lines than inside. That we cordially grant; but that is no reason why a church, as such, should sub-let all its obligations and farm out all its responsibilities, and prove itself only a recruiting office for irresponsible bushwhackers, instead of being itself an accoutred army girded for the warfare of the Lord. * * * That is the great object of the church, and if our churches would stand up to their obligations and magnify themselves by doing what they were divinely intended to do, they would draw into their number a good many intelligent Christians who are willing enough to go into boards and to join societies, and would ally themselves as heartily with a Christian church, if they knew what its animus was, or were quite sure that it had any animus.

"One detrimental consequence of all this board business is, that it keeps at arm's-length from each other the class that needs to be ameliorated, and the class that just as much needs to be the means of ameliorating it. The great mass of christianized people are reaching the great mass of unchristianized people only through hired intermediaries. Both parties suffer in consequence. Christ set the example by doing what he did

himself. He touched the leper, not hiring Peter to touch him. He had nothing to hire with, and the poverty of the apostolic church was one great element of its wealth. The kingdom of Christ on earth never grew with such phenomenal rapidity as in those old days when there were no such things as committees and societies, and too little money to create any temptation in that direction. We, on the contrary, hire an agent to do our leper touching. We pay a missionary to go down in the next street and love the poor sinners there and see if he can not convert them. It is easier to give him ten dollars to love them, than it is to love them ourselves. We handle them with gloves ; yearn after their dear souls at a distance ; hook them out of perdition with salaried fishing-tackle. Money is cheap. The most expensive thing in the world is love ; love from person to person, unmediated, direct. Men and women can not be bought out of hell into heaven, but only loved out. The kingdom of Christ began on earth, not with a mint and a mine, but a cross, and since then has widened fastest where there has been least mechanics and most warm blood."

REMARKS :—Our greatest objection to Missionary Societies is, that they are unauthorized by the Bible ; that is a sufficient objection with us ; and the next greatest objection is, that they make us lose our personal interest in our fellow-men as concerns their spiritual welfare. When disciples are taught that they can become life members of a Missionary Society by paying ten dollars a year for five years, or for forty dollars, cash down ; or an annual member by paying five dollars, they soon learn to think that they have fully met their obligations in that direction for one year when they have paid the five dollars, and have fully met a life-time obligation when they have paid ten dollars each year for ten years. By this plan of meeting personal obligations, obligations that are daily present, by the payment of a definite sum of money, their Christian characters are perverted and dwarfed, and they have no true conception of Christianity, and soon regard discipleship as a matter of dollars and cents, a business transaction in which they can save money by paying cash down ! The rich man and the poor man pay the same amount, and if the man is too poor to pay five dollars a year he can have no part in this *superior* plan of doing missionary work,

and has to fall back upon the Lord's plan. These society advocates say, that a rich man can pay down his forty dollars and make himself a life member, and then *give* as much as he pleases ever afterwards. But it is so easy to say, "I am already a life member of a missionary society, and am not expected to give more", when afterwards asked to give, that he is not apt to give much more. This machine Christianity takes all the spirituality and personal consecration out of a man, and we venture to say, that in proportion as a congregation is wealthy, fashionable and worldly-minded, it is in favor of instrumental music in the worship, of Societies for all kinds of work, and of a dude Pastor. A congregation that is not rich, not fashionable, and so not so much worldly-minded, is opposed to instrumental music—each disciple desiring to worship in song himself; it is opposed to Societies—each one desiring to have the pleasure of working personally for the Master; and it is opposed to a professional pastor—each one prefers to show honor to and be fed by one of themselves, who, although he will not feed them on whipped cream, daintily flavored, at so much a cup full, will give them without measure the sincere milk of the Word, asking no pay except love and esteem.

The first thing a successful "Pastor" does now when he 'takes charge of a church', is to organize as many of its members into various societies or committees as he can, and set them all to work, holding the reins of all of them in his own hands. He is wiser in his generation than Paul was in his, if personal advantage is the object in view; but if the saving of our own souls and the souls of our fellow-men is the object, then Paul was the wiser, for he followed after the infallible Teacher.

"Jesus touched the leper himself, he did not hire Peter to touch him for him." These Society advocates hire men to do everything for them. It is their teaching and their tendency. Their influence is against personal consecration. Let us discard all this ecclesiastical machinery, and get back to individual service. This exhortation is distasteful to the men who favor organizations, because organizations require their services, and give them position, honor and a luxurious living, if they can reach a high place; individual work offers nothing but work, but it is better to suffer with Jesus than to be honored by men.

BOOK NOTICES.

AN EXAMINATION OF THE ALLEGED DISCREPANCIES OF THE BIBLE. *By John W. Haley, M. A. With an Introduction by Alvah Hovey*, pp. 473. Published by Warren F. Draper, Andover, Mass., 1881. Price \$1.25.

We quote from the *Introduction*: "Hitherto there has been no single treatise in our language which could be said to discuss the subject as thoroughly and minutely as its importance required. Hence the need of a work on the alleged 'discrepancies of the Bible', adapted to the wants of men at the present time, and taking due account of modern investigation and discovery. Such a work, it seems to me, has been produced by the Rev. Mr. Haley—a work almost equally adapted to meet the wants of scholars and of the people; for on the one hand it is learned and exact, while on the other it is perspicuous and interesting.

* * * The style of the author is uniformly clear and forcible. He comes to the point at once, and either removes the difficulty, or at least shows the reader what it is, and how the writer would dispose of it. * * * The question of discrepancies is a question of interpretation, and it could hardly be expected that any two persons would always agree in their method of reconciling statements which seem to be discordant. I do not, in every instance, prefer the explanation which Mr. Haley seems to prefer; but the clearness and soberness of his interpretations entitle them to respect in all cases, and to adoption in most."

From the *Preface*, we quote: "Not proposing a discussion of all the difficult questions which arise in studying the Bible, I have restricted my attention to the so-called 'discrepancies', that is to those cases in which the statements or narratives of the Bible are said to conflict with one another. I have kept within the Bible. Cases in which the Scriptures seem at variance with secular history or with science have been left to other and abler hands. I have dealt only with those in which the book appears inconsistent with itself. All cases of the latter kind which were of any importance, or which could perplex an honest inquirer of ordinary intelligence, I have

aimed to include (nearly nine hundred) ; and if any such has been omitted, I regret the oversight."

We have examined the book quite carefully, and, while we regard it as valuable, we felt disappointed in many places. We may have expected too much ; but even with this disappointment we consider it more than worth its price, and as being almost indispensable as a reference book. We give several extracts from the book, so that its character may be judged from the book itself.

"BLESSING GAINED. *By those who see.* Luke 10:23. *By those who see not.* John 20:29. The word, 'blessed', in the first case seems to mean 'highly favored', 'enjoying peculiar privileges' ; in the latter, 'worthy of commendation.'"

That is not satisfactory to us, because if a skeptic were to present the two passages as constituting a discrepancy, that answer could not be used, for a 'seems' is not an answer. In the Greek, the word for "blessed" is the same in both places, and the construction is very nearly similar. We must take the word as meaning the same in both places. Take the first passage as true, that 'Blessed are the eyes which see the things that ye see', and does the second passage contradict it ? "Thomas, because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet have believed." Was not Thomas blessed because he had seen ? and does not that corroborate Luke ? It does not limit the blessing to those that see ; and instead of contradicting, the latter statement in John simply extends the class that may be blessed.

"PRAYER. *Incessant.* Luke 11:8 ; 18:1-7. *Brief.* Matthew 6:7, 8. There are abundant examples of the 'vain repetitions' which Jesus prohibits. Lightfoot adduces a Jewish maxim, 'He who multiplies prayer is heard.'

"The priests of Baal in their frantic orgies, before their idol's sacrifices, cried from morning even until noon, saying, 'O Baal, hear us ; O Baal, hear us.' Another instance is that of the mob at Ephesus, who for about two hours cried out,

'Great is Diana of the Ephesians.'

"The Mohammedan Monks in India, often practice these 'vain repetitions' for days together. They have been known to repeat a single syllable of supposed religious efficacy until their strength was exhausted and they could no longer speak. A missionary writes that in Orissa some heathen worshippers sit for many hours of the day and night, pronouncing the name of Krisnu, on a string of beads.

"Alford, with great fitness, adduces the 'Paternosters' and the 'Ave Marias' of the Romish church as examples in point.

"It is such idle, empty 'repetitions' as the above which the Greek term *battalogo* designates, and which Christ condemns, and not fervent, importunate supplication."

THE CRITICAL HANDBOOK. *A Guide to the Study of the Authenticity, Canon, and Text of the Greek New Testament.* By E. C. Mitchell. Published by Warren F. Draper, Andover, Mass. pp. 151. 1884, Price \$1.00

At the beginning of the book is a map, 10 by 14 inches, showing the early witnesses to the New Testament, and their opponents, in their respective localities. For example we look at Asia on the map, and we find the following names: Paul, 40-58; Barnabas, 45-48; Timothy, 47-96; Silas, 51-54; Luke, 51-58; Titus, 57-59; John, 70-100; Cerinthus, 70-100; Polycarp, 100-156; Hadrian 117-138; Papias, 100-163; Plinius Secundus, 61-116. Or turn to Southern Syria, and we find Christ, apostles, and evangelists, 30-70; Evodius, 50-69; Ignatius, 69-115; Saturninus, 100-120; Justin, 118-165; Hadrian, 117-138; Lucian, 130-200; Tatian, 130-174; Methodias, 290-300.

He has also given us *thirteen* tables, as follows: I. Showing the Christian nations of Europe into which the Roman Empire was divided. II. Synchronistical Tables of ancient civilization, science, and literature. III. Comparative diagram showing what Christian Fathers were contemporaneous. IV. List of witnesses or actors in the scenes of Christian history. V. References to the Canonical Books by the

Fathers and their opponents. VI. Catalogues of disputed books. VII. Facsimiles of the several Codices. VIII. Uncial Manuscripts of the New Testament, arranged by centuries. IX. Cursive manuscripts—their number, designation, and date. X. Table of the ancient versions of the New Testament. XI. Christian Fathers arranged chronologically, according to the time they flourished. XII. Alphabetical list of the Greek and Latin Fathers, with the time at which they flourished. XIII. List of Roman Emperors from Augustus to Constantine. All of these tables, except VII., are valuable for study and reference.

The text of the book is divided into three parts: I. Authenticity of the New Testament Scriptures, which is treated under the sub-heads: Data furnished by well-known historical facts, data furnished by Pagan literature, data furnished by Christian literature, data furnished by opponents, and by monuments. II. History of the Canon of the New Testament. III. History of the Text of the New Testament.

We regard this book as valuable, and in most points accurate.

THE STORY OF THE ROCKS, OR THE EARTH'S ANNULAR SYSTEM. *By Isaac N. Vail, Associate Member of the Philosophical Society of Great Britain, etc., etc.* Published by the Author, Barnesville, Ohio, 1886, pp. 400. Price, \$1.50.

IMPORTANT DISCLOSURES CONNECTED WITH THE COAL PROBLEM. *By the same*, pp. 44. Price, 30 cents.

THE EARTH'S AQUEOUS RING, OR THE DELUGE AND ITS CAUSE. *By the same*, pp. 20. Price, 10 cents.

This book and these two pamphlets exhibit familiarity with the subject, and originality and independence of thought. In his *Preface*, he says:

"As the Philosopher unlearns, the readers of this volume must first divest their minds as far as possible of pre-conceived

opinions, however permanently time and education may have implanted them. One cannot enter a new field of thought with success, while environed with the elements of an old one." He makes the following claims: 1. The earth, from the earliest time to the close of the Noachian deluge, was surrounded by rings of aqueous vapors, commingled with much of the solid matter now composing its crust. 2. That mighty deluges did visit the earth from this source. 3. That the coal and many other formations of the entire earth fell to its surface from these rings. 4. That the evolution of terrestrial organisms can be readily and satisfactorily explained by these aqueous and mineral downfalls, and not otherwise. 5. That mountain upheavals occurred immediately after such baptisms, as a direct and necessary result of additional oceanic pressure, caused by the augmentation of the sea's volume and depth. 6. That the falling of these rings to the earth, from a vast height, somewhat weakened the cord of attraction for the moon, which, therefore, receded from the earth. This alone can explain its apparent retardation. 7. The downfall of these rings of aqueous vapor necessarily took place chiefly in the polar regions, and falling there as *snow*, caused all the glacial periods in geological times. 8. Numerous passages in the first eight chapters of Genesis can be explained by this theory only; and there is not a single passage which remains unexplained. This analysis, or summary of the positions taken by the author, is taken from the *Introduction* written by Prof. R. Kelso Carter.

Our author is a pleasant writer, and his manner of presenting his theory is fascinating.

TWENTY-FOUR QUESTIONS FOR SEVENTH DAY ADVENTISTS:—Is the title of a pamphlet of 36 pages, written by William Armstrong, of Canton, Penn. It can be obtained from him. The questions asked lead to the very points of the controversy, and the answers are forcibly presented.



THE REVIEW.

OCTOBER, 1888.

WHAT MUST WE DO TO BE SAVED?

" Good Master what shall I do to inherit eternal life ? "

Luke 18:18.

The above question is the most important one ever propounded by mortal lip, provided there are any conditions with which we must comply. On the other hand, if salvation is entirely unconditional, then the question is a useless one and need not, should not, engage the human heart for a single hour. If, in His providence, God has called into existence a race of creatures wholly incapable of understanding and obeying His law ; or, if, in giving to man a law, he prescribed certain conditions with which man cannot comply ; or, if God intends to save man above, and independent of, all law, then, in either case, our question is one which should never be mooted. Furthermore, in such case, all the discussions of doctrines bearing upon this question are fruitless. And all pleadings, exhortations and entreaties upon the part of preachers for the world to turn and flee the (supposed) wrath of God in the great future, are not only unnecessary, but they are foolishness.

But if there be a God, and He has prepared a place of eternal happiness for man, and this is to be secured by faith in and obedience to divine law, and if such conditions are within the easy reach of man, and that if he does not comply with such conditions he will be eternally miserable, then it is seen that our question in importance is without a parallel. And in this view of the case I can account for the labors, toils and tears of the apostles, the sacrificing of the lives of the martyrs, the zeal of

all true ministers of the gospel, and for the tears of agony shed in death by those who have slighted the offer of divine mercy.

Since there are different salvations spoken of in the New Testament, in order that we be perfectly understood, it is necessary to show what *salvation* we are discussing, and this we will notice first negatively :

1. We do not mean the salvation from the grave or simply the resurrection of our bodies, for of this salvation we are fully assured, without any conditions. As by Adam all die, even so by Christ shall all be made alive. This death in Adam is both universal and unconditional ; but it is no more so than is the resurrection through Christ. By Adam's transgression all his posterity go down into the tomb. By Christ's righteousness all will rise from the grave. Thus Christ pays the Adamic debt. So man need not "*do*" anything in order to be saved from the grave.

2. While salvation from sin present, is included in our question, it does not reach the salvation contained in our proposition. When the Savior gave to the twelve apostles the great commission : "Go ye into all the world and preach the gospel to every creature ; he that believeth and is baptized shall be saved", He meant that persons complying with these conditions should be pardoned, saved from past sins, saved in Christ now.

3. But our question is : "*What must we do to be saved in heaven?*" At a glance it is seen that, upon the proper answer being given, including man's compliance with the conditions annexed, hangs the destiny of the human race.

Since, now, we have made plain the question, the next thing in order is to show whence comes the answer. And since many ask this question who fail to be informed, we shall plainly point out the causes of their failure :

1. Man being dependent upon man for much of the teaching of this life, especially the younger upon the older, and the ignorant upon the intelligent, he seeks of the wrong party the information he desires. He asks this question of man instead of the Savior. This mistake would not be so great, if men were even ordinarily intelligent in, and strictly honest with, the Scriptures, but such is not the case. Partyism, the love of

worldly popularity, and bigotry, have so blinded the minds of many who would be teachers of the Scriptures, that they fail to make them intelligible. It is quite possible for men to be wise in things pertaining to this world, and yet be infants in regard to the spiritual law. The wisest man on earth, unaided by divine revelation, is a perfect blank as to the future.

2. Many are instructed to read human books for the solution of this important question, when every book on earth that is purely human, sinks down into darkness and can not give us a reasonable guess as to the things of to-morrow; then, how could they inform us of duties which involve our highest interests beyond the grave? True, there are many human books which give us good religious instruction, but for every ray of spiritual light they contain, they are indebted to the *One Book, THE BIBLE*. As an example, to show how exceedingly partisan and unintelligible the orthodox clergy of our day are, I will give a case. I once bought a book of sermons, by a Mr. Rainsford, an eloquent clergyman of England, and in his book was a sermon on the question we are here considering, and if the author had made a studious effort to evade everything directly said upon the subject in the Scriptures he could not have succeeded better. He never referred in the sermon to a single Scripture containing the question!!

3. Another mistake is to go directly to God in prayer, for the answer to this question. Thousands of honest persons have sought at the "anxious seat" until they have worn themselves out, and were turned empty away. And having thus tried, and failed, decided there was no mercy for them, and have gone into skepticism. God and his Son are fully revealed in the Bible and they have in it said all upon the subject they wish to say or have said, and now for man to set aside that book, which contains the complete revelation of the plan of salvation, and then to go to Him for new or different terms of salvation, shows a great lack of respect for God's Word. If the Savior himself, any one, or all of his apostles, were to return to earth to-day and preach, their theme would be precisely what is written, nothing more, nothing less. So that, when we read the Scriptures upon this question, we hear the Holy Spirit, the apostles, the Son, and his Father, and of course there is none else to

whom we can go. Even the speaking from heaven direct, of the same things which are revealed, could make them of no more importance to us.

And, now, since we are confined to the Bible for all of our information upon divine things, and since the Bible is a large volume, and many have not the time to patiently investigate the whole of it, it will be encouraging to the toiling multitudes to know that the information they are seeking upon this question is confined to a small space. The Bible contains sixty-six books, thirty-nine of which are in the Old Testament, which books make about three-fourths of the Bible, and the question, "what must we do to obtain *eternal life*," is not in the *Old Testament*. The Old Testament contains history, law and prophecy, but not the gospel. It treats of God's dealings with the children of men for 4,000 years, and it deals with them through the Patriarchal and Jewish dispensations, but not through the Christian dispensation. We read in the Old Testament of the Christ in prophecy, but not in fulfillment or in fact. Hence we read nothing about Christians in that book. The world had first an Adam, then Adam's children. So we have in the New Testament, first the Christ, then Christ's disciples—Christians. Paul says, Gal. 3:24, the law was our school master to bring us unto Christ, that we might be justified by faith, but since faith has come we are no longer under the school-master—the law of Moses. While the Old Testament is very essential to the understanding of the New, it is possible for a man, not having the Old Testament, to learn from the New Testament his entire duty, and by it be saved. But a man could not be saved now by the keeping of the law of Moses.

Being confined to the New Testament, we have only to take a summary of the passages bearing directly upon this question, analyze them, combine them, submit them, draw our conclusions, and the work is done. But before doing this I can not forbear noticing the *theories*, human, contradictory, and dogmatical, which have been presented since the revelation of Christ was sealed, and show up some of their inconsistencies, and take them out of the way. For, as it is often necessary for the plowman to remove the rubbish before breaking the soil, so is it with the doctrines and commandments of men. In many

cases now it is impossible for the unlearned to see the simplicity of God's law of pardon, until the ecclesiastical rubbish is taken away. Though these clergymen be men of ability, and piety, yet we claim that the very greatest obstruction now in the way of the salvation of the world is that of the teaching of these clergymen. We must, therefore, respectfully notice a few of these late theories, that the plain truth may appear to all.

THE UNIVERSALIST'S THEORY.

The doctrine of this modern *ism* is, that all men, without regard to faith, piety or obedience, will be saved in heaven. Now suppose that, without argument, we accept this theory. At once our question, and all that pertains to it, vanishes into thin air. No such question ever need be asked of a *Universalist* clergyman, for he has no answer to it. It were just as sensible for a man to ask him what he must do to breathe the air. Although this clergyman talks fluently, perhaps flippantly, and boasts of his knowledge of the Greek, and once in a while he challenges his opponents to debate, still he *cannot tell a man what to do to be saved!* Though the apostle says that, it pleased God by the foolishness of preaching to save them that believe, (1 Cor. 1:21), still he has no eternal salvation to preach. Salvation, with him, is certain to all mankind, without any preaching. But has he *any* salvation to preach to *any* person? Let us analyze: (1) If he preach his theory, will that save a man from sin in this life? No. In order to be pardoned a man must believe and obey the *Gospel*. This faith and obedience secured to tens of thousands of persons remission of sins, before his theory of *Universalism* was ever heard of. Well, this is one failure. (2) If a man believe his theory, will it save him from death? No, sir; he will die if he does believe it. Here is another failure of salvation. (3) If a man believe *Universalism*, will this save him from the grave? No; he will come forth from the grave, whether he believes this theory or not. This is another failure. (4) Will the belief in *Universalism* save a man in heaven? No; this clergyman himself does not think so, for with him salvation in heaven is a certainty, without his theory. This is failure number four. (5) If a man believe his theory will it save him from hell?

No; this clergyman has no hell from which to be saved. From what then, will his theory save a man? Can he tell? No; if his life were at stake he could not tell. Instead of his theory being the panacea for all sins and sorrows, it has *no* salvation for *any one* from *anything*! This is all it lacks of being true!! This is a bad showing. It might be difficult for us to understand what object he has in preaching—it might be for fame, or it might be for money, or, peradventure, to obtain a living by an easy profession, but it is in no sense for *salvation*. If pressed, he might admit that belief in Christ, and obedience to His law would secure more pleasure here, in this world, but he will not tell us that such fidelity will have any influence upon our salvation in the next. Then, whatever else he may have in view, in preaching, he has no eternal life for anybody. And now we come to notice the

CALVINIST'S THEORY.

This theory is, that God from all eternity has fore-ordained everything which comes to pass, and that, among other things, he has predestinated a certain portion of Adam's race to everlasting life, and reprobated the balance to everlasting punishment! And these numbers are definitely fixed, so that they can never be added to nor diminished!

Now, without controversy, suppose we accept this theory. Well, the people, both good and bad, turn out to hear one of these clergymen. A learned and orderly gentleman rises to preach the gospel, to tell the good news. But what good news has he for his waiting throng? It is supposed, of course, that he is a man of integrity, and if so, he will maintain his creed. He states that the eternal destiny of all mankind was unalterably fixed before the world began; that certain ones are destined for heaven; that such were born to be saved, and that Christ died to procure their redemption, and, therefore, they *must be saved*. Can any sane man conceive of the necessity of those people asking the question: "What must we do to be saved?" If such do ask the question, the preacher, if faithful to his theory, has no answer for them. They need not "*do*" anything. Their eternal happiness is already secured. So, if

this kind of preaching is the means of saving men, it fails here. It has nothing to do in the salvation of the "*elect*."

But we are now ready to hear from the other part of his audience—the "*non-elect*." Many of them are troubled; they tremble with fear; they are honest, and in great concern cry out: "What must we do to be saved?" Will this clergyman tell them? No, he will not. He cannot. He has nothing in all the Bible for them. God, from all eternity, has passed them by, and certainly the preacher has no salvation for them. Then, since the elect are already saved, and since the non-elect are already lost, and *can not be saved*, for what are these clergymen preaching? Can they tell? Will they tell? Whatever else it may be for, their preaching is in no sense for salvation! What a business!!

But says one: This old doctrine has become obsolete, and its advocates do not preach it now. True, those holding to such doctrine are hard to draw out in its defense now, but there it stands in the *Presbyterian Confession of Faith*, also in the *Philadelphia Confession of Faith*, and stands there authoritatively, as a part of their belief, and until such is erased from their creeds, it may be righteously assailed as an article of their faith.

THE FAITH-ALONE THEORY.

In the IXth article of faith of the M. E. church, we find the following: "Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort." The advocates of this theory, in their great "revivals", tell the weeping ones, in answer to the question, "What must we do", to "believe on the Lord Jesus Christ, and they shall be saved." But the penitent ones cry out, "O, we do believe! O, what shall we do to be saved?" But the zealous clergyman tells them they have not the right kind of faith. Perhaps it is only "intellectual" faith, or peradventure it is only "historical faith." But the stricken ones are exercising all their powers in order to "get through", and still cry: "O, what must we do?" The clergyman then tells them to go to God in prayer, and "pray mightily" for "saving faith." What! a person without faith to pray! Will God hear a man's prayer who does

not believe? But they are still told "to pray on." But the proper petitioner at the throne of grace begins, "Our Father." What does this imply? It truly says the petitioner is a child! But if he is a child he is already "converted", and "born again", unless we can produce the case where an unborn child calls upon its father! But God is not our spiritual Father, until we are spiritually born. Then, have these unconverted and unsaved people the *divine* right to petition God and say: "Our Father"? Did our Savior tell his apostles that they should pray for penitent sinners? Did the apostles ever tell inquiring persons to pray for the Holy Spirit to come and convert them? They certainly did not. There is not in all the apostolic labors, a single instance where an unborn man is commanded to pray. And how is it, that when urging those weeping ones to pray for the Holy Spirit to come down and convert them, they never see this Scripture: "I will send you another comforter, *whom the world cannot receive*"? Jno. 15:17.

But did Christ and his apostles give to the world a plain answer to this question? If they did not, then uninspired men may be excused for advancing the above theories. And while we might see the glaring inconsistencies of the above, and many other human theories, yet, since there was no definite law laid down in *the book*, by which we could be pardoned, we would not feel inclined to find fault. Still, thoughtful men would be likely, as they do now, because of their contradictions and inconsistencies, to object to all of them. Not only so, for if Christ and his apostles have not told us what to do, then, I should be ready to say, we need not do anything. If this matter of eternal life rests upon human law, then there is no *must*, and likely no *ought* about it. Then, in this event, let us act like rational creatures, and drop the whole matter, "eat and drink", and enjoy ourselves as best we can here, and let God—if there be any God—take care of the future.

But Christ and his apostles have plainly answered this question, and among the strangest of all things is, that the orthodox clergy have overlooked the answer. It is a fact, however lamentable it may be, that the clergy of our time never tell a man how to be saved. This failure must be attributed to one

of two causes, (1) They have not been able, in their investigations to discover the truth in the case, and, therefore, don't know; or (2) having learned the right way of the Lord, and seeing that it is exceedingly unpopular to preach it, they are lacking in courage and moral honesty to give to dying man the simple, gospel truth. But here we leave the reader to make up his mind, concerning the intelligence and integrity of the men in this fearful strait, and at once proceed to give to the reader "*what is written*" upon the subject. And since the Old Testament does not contain our question, and, since, to go direct to God in prayer for new terms of salvation is but to fail, as our last, and only hope, we come now to the

NEW TESTAMENT.

This volume contains twenty-seven books, which in their proper order must be divided into three parts, which, when divided, give the law of faith, the law of obedience, and the law of discipline. Matthew Levi, John Mark, Luke, and the beloved John, each give the life of the Christ, which, when taken together, furnish the evidence that Jesus was conceived by the Holy Spirit, born of the Virgin Mary, grew up to be a man, preached the gospel to the multitudes, wrought many miracles, and always in open day; was crucified upon the cross, buried in Joseph's new tomb, was raised the third day, remained forty days with His disciples, and then in midday, in the presence of His disciples, ascended up to heaven. These wonderful books weave into their golden narrative, no less than eighty-five sayings from the Old Testament, and these prophecies, added to the life-work of the Son of Mary, furnish us the evidence that He is the Christ, the Son of the living God. Hence, says John: "These things are written that you might believe that Jesus is the Christ, the Son of the living God." Having read these four sacred biographies, and having become believers, we are next introduced to the

BOOK OF ACTS.

This little book, written by Luke, is a brief history of the life-work of the apostles, under the *great commission*, of conversions to Christ. This then is the book to which we go now to

learn how to preach the gospel, how to apply it, and in a word, how to convert men. As the apostles preached, we must preach; what men believed then, men must believe now, and what men did then in order to be saved—pardoned—men must do now. This is the only book in the Bible which gives us in *fact* the law of pardon. Having been made believers by the testimonies of the four evangelists, we learn here how men are made Christians. Having learned from this book our duty, we have obeyed, and are now born again, made citizens of the kingdom, or church, and are, therefore, ready for Christian discipline, which we find laid down in the

EPISTLES.

These epistles are exclusively to and for Christians, and in their applications are congregational, individual, and to preachers of the gospel. Of those which are congregational, Paul writes ten; of those which are individual, James writes one, Peter two, John three, and Jude one; of those to young preachers, Paul writes two to Timothy, one to Titus, and one to Philemon. Now, with these proper divisions before us, it will be an easy task to find our question, the answers to it, and their legitimate application.

THE LAW AND THE GOSPEL SEPARATED.

It must now be remembered that the preaching of Christ, that of the Baptist, of the twelve, and of the seventy, was done while the law was in full force, and was to the Jews exclusively, and no part of that teaching applies to us, except it is carried over by the apostles, and commanded to be done, on this side of the cross. For example, Christ taught his disciples to keep sacredly the sabbath, the *seventh* day. That was right then, because they were living under the law that enjoined it. But the apostles, who by all authority in heaven and in earth preached the gospel, did not enjoin upon Christians that they must keep the seventh day. Christ said to his disciples, who were then under the law of Moses: "So ought ye to wash one another's feet"; but his apostles, under the new covenant, give no such command to any one. Jewish parents, under the law, were commanded to circumcise their male children on the

eighth day, but not an intimation of such command is found this side of the cross. Our Savior was born under the law, lived under it, and died to fulfill it, and in His death nailed it to His cross. Now, please note carefully, the following points: (1) If we step one day back of the crucifixion of Christ, we find ourselves under the full force of the law of Moses. (2) The old covenant was dedicated with blood, but the highest type, the unblemished lamb, perhaps, could not make an atonement for sins. (3) Were we to undertake to apply that law to ourselves to-day, we would apply a law which never was for, and could not apply to Gentiles, such as we are. (4) That covenant had no resurrection in it, and though the blood of an animal could have taken away our sins, still, without a resurrection from the dead, there would be no *eternal* life for us. (5) All authority was not given to Christ until after He had conquered death, hades and the grave; hence He did not give the authority to the apostles to "Go and disciple all nations", and to promise eternal life in His name, until after He arose from the dead. (6) Were we to go back to the *Law* for salvation now, we would go back under a *dead* law, one which by divine fiat was nailed to the cross near two thousand years ago. (Col. 2:14).

There were many things, which, upon the score of general principles, were right under the law, and are also right under the gospel, such as the training of our children, divine worship, feeding the hungry, and clothing the naked; but that which is binding upon us as Christians, and *all* that is binding, is that which the Father delegated to the Son, and the Son commanded the apostles, and the apostles have bound upon us.

THE QUESTION.

In the eighteenth chapter of Luke, we find the rich young ruler putting the question squarely to the Savior: "Good Master, what good thing must I do to inherit eternal life?" The answer is, "Keep the commandments" (at least five of the ten), and in addition to this, "Sell all of your goods and give to the poor, and take up your cross and follow me." Now the man of one talent can see, that if this is binding now, a man, in order to obtain eternal life, must keep the law of Moses, and sell all his goods and

give to the poor. As to the keeping of those commandments, this was God's law to every child of Abraham, but as to the giving of all his goods to the poor, I know of no such *general* law as this in either covenant. We read much, and often, that we should remember the poor, and feed the hungry, and visit the sick, etc., but I remember of no general law, where in order to inherit eternal life, we must 'sell, and give *all our goods* to the poor. But of one thing I am thoroughly convinced, and that is, we are by far too miserly, too meager in our offerings to the suffering around us. (See Mat. 25 : 31-46 ; 1 Tim. 6 : 8-11, 17-20 ; and 1 John 3 : 17.) But the Savior having given the proper answer to this young man, he would have obtained eternal life if he had been obedient to the command given. We come now to notice the case of the

THIEF ON THE CROSS.

Our Savior was crucified between two thieves, and each called for salvation, the first desiring only to be saved from the death they were then dying on the cross. But the other desired to be saved in the great future, hence his request : "Lord remember me when thou comest into thy Kingdom." Luke 23 : 42. And Jesus said unto him : "Verily, I say unto you, to-day shalt thou be with me in Paradise." Doubtless this thief was a Jew, and though a thief, yet if he repented of his sins, and accepted Christ, he must be saved.

But there is much darkness over the minds of the people, respecting this case. Many preachers now, when we are urging that men shall obey the gospel of Christ, in order to be saved, find joy inexpressible over this case, because, as they say, the thief was saved without works, and, especially, because he was saved without baptism ! We always pity the preacher who thus deals falsely with the law of Christ, and trifles with the souls of men. This man was a member of the old covenant. Of some things we are assured. We know he was not baptized into the death of Christ, for Christ had not died. We know he was not a member of the Church of Christ, for the thief died fifty days before the Church of Christ was set up. We know also, that he was not baptized into the name of the Father, and of the Son, and of the Holy Spirit, for such commission was not given till

forty days after the thief died. This man was saved (if saved) under the law of Moses, and the man who does not know this, does not know enough to preach; and if he does know it, and will not declare it, he is lacking in Christian integrity.

On the third morning the Savior arose from the dead, remained with his disciples forty days, and then led them out to Mt. Olivet, and there gave to them the great commission, which was, that they must go into all the world, to every nation, and preach the gospel to every creature, disciple all believers by baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. He directed them to go to Jerusalem, and there tarry until they were endued with power from on high. (See Matt. 28:19-20; Mark 16:16; Luke 24:46-53).

And when the day of Pentecost was fully come the apostles were all together with one accord in one place, and suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared to them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. And the multitude, on seeing this, railed on the apostles, and charged upon them that they were drunken, and filled with new wine. But Peter in his defense, quoted the prophecies of Joel and of David, to prove the work divine, and informed them that that same Jesus whom they had crucified was made both Lord and Christ. On hearing this, they were pierced to the heart and cried out: "Men and brethren, what shall we do?" Here we find our question for the first time under the new covenant. Well, does Peter tell them to keep the law of Moses? No. Nothing is said about the law of Moses. "Sell your goods and give to the poor"? Nothing of the kind. "Read the Psalms of David, and pray for converting power"? No; no such answer is given. "Give in a Christian experience, and have your acceptance decided by a vote of the church"? No, not this. "Come join the church on six months' trial"? Nothing of the kind is heard. But they are told to repent and be baptized into the name of Jesus Christ, for the remission of their sins, and they should receive the gift

of the Holy Spirit. (Acts 2:38). Now, upon the hearing of this, 3,000 persons accepted it, obeyed it, and immediately rejoiced in the remission of their sins, as thousands have since, and as all would now, if they were ready to accept the Lord's plan of conversion. But, now, since there is much debate upon this case, by reason of which the truth is hidden under man's teaching, it will be necessary for us to deliberate somewhat, and take away if possible, all the smoke from the plain meaning of this inspired language.

We are met with various objections and evasions, but the most common of which is: "I do not believe baptism is for the remission of sins." Well, it is very unfortunate that people do not believe the inspired word, for it is said that such "shall be damned." But suppose the apostle had said: "Repent for the remission of your sins." Would not every orthodox preacher have accepted it? Certainly. Very well. Now if he put another item with it, and joined the two with the copulative "*and*", does this make void the meaning of repentance? No; but it as certainly enjoins the two, as that two "*and*" two make four. But the objector says: "Baptism is *because of*, and not *for* the remission of sins"! If this be true, then repentance is because of, also, for being in the same mode and tense, and bound by the copulative conjunction, they go to the same end. Then did they repent because their sins were pardoned? I have done my neighbor a great wrong, but upon certain conditions he forgives me, and I must be *sorry because I am forgiven*!!

Again. But a moment before this question, those people were sinners, great sinners, even criminals, and now are we to believe that they must repent and be baptized, because they were already forgiven? If they were already forgiven, by what law had they been forgiven? Not by the law of Christ, for the apostles had not yet made known the law of pardon. Again. At the time they were heart-stricken, convicted, and crying for pardon, were they then already pardoned, *and did not know it*? If they were already forgiven, it could not have been done by the "direct" and "powerful" operations of the Holy Spirit, else they would have "*felt*" that they were forgiven. And, furthermore, we are informed that the world—the unconverted—can

not receive the Spirit, and that in order that they might receive it, they must first be pardoned, and their pardon was to be granted upon their repentance and baptism, and *then* they should receive the gift of the Holy Spirit.

And again. If in answer to their question, "What must we do", the apostle had said "Repent and be baptized", and there have stopped, would not those two conditions have been binding? No matter what they were for, or whether the persons had ever learned the design, any one can see that if they believed the apostles' preaching, and were honest, that they must do those two things, viz., repent and be baptized. And does the fact that they were told the design, make void the command? But if the inspired man had not added the phrase, "for the remission of sins", the people would have so understood it; for this was precisely what they were inquiring for. Their hearts were burning with guilt and they cried for forgiveness, and they were told what to do and what it was for—it was for the remission of their sins.

Again. It had been but ten days since the Master had said to the apostles, "Go preach the gospel, he that believeth and is baptized shall be saved", and the apostles had not forgotten this; moreover, in giving this answer, they were speaking by inspiration.

And should this law be preached to-day, to the multitudes who have never been warped and twisted by the doctrines of the clergy, there would be but one conclusion, and that would be, we must repent and be baptized, for the remission of our sins; and the Greek here is just as plain as the English, and means just what the English declares. And here we take our stand, maintaining that this is the law, and the *only* law of pardon now to repentant believers in Christ. And for the following reasons we are sure that we are right in our interpretation of this law:

- (1) It is that which, by all authority in heaven and on earth, the Savior gave to the apostles.
- (2) We accept it in the very words as preached by the apostles.
- (3) Because when obeyed by the three thousand it had the desired affect, and that immediately. They all rejoiced.

(4) Following the apostles in their labors, we find them in Rome, in Ephesus, in Galatia, in Cesarea, in Philippi, and everywhere else, working upon the same plan, and enjoining the same law, and the people, without a single exception, are pardoned and are happy.

(5) We know that preachers who have set this law aside, and have tried human expedients, have failed to save and satisfy inquiring believers. Human plans fail; the Lord's never. Please read the book of Acts carefully through and see.

And now we once more appeal to the clergy, and ask: "Why will you still refuse to give an apostolic answer to this most important of all questions? Why withhold this answer, and give something else? Can you not see, by the universal success under apostolic preaching, and the sad failures in the late systems, that something is radically wrong? Do you not read in Gal. 1:7, 8, that if an angel from heaven, or an apostle of Christ preach another gospel—which every man does who perverts this one—must be accursed?" Please look at the work of Moody, Jones, Barns, *et al.*, the multitudes come and go; some are awakened, some are startled, many cry and pray, hundreds ask the question, "What must we do to be saved", but they are never told. These gentlemen preach to them, warn them, exhort them publicly, then call them into the inquiry-rooms, and pray with them, and for them, but the divine answer: "Repent and be baptized in the name of Jesus Christ for the remission of sins", is never given. Do you not realize that you are dealing with the *eternal* interest of man? "If the blind lead the blind both shall fall into the ditch." But we will now turn and speak of our work in

THE CHURCH.

Hence, finally, "*what must Christians do to inherit eternal life.*" In order to prepare us for the great meeting above it has pleased our Father to call us into an assembly. In this divine association we find many helps to the living of the Christian life. In this divine body dwells the Holy Spirit. And as our feebleness in our physical bodies are aided by the stronger ones, so in the body of Christ. And by our associating, and our worshipping together, we are all made stronger. It is here that we must "bear

each other's burdens, and so fulfill the law of Christ." It is in this, our Christian home, that our Father's family dwells. We are a chosen race, a royal priesthood, an holy nation, a purchased people. In addition to all personal duties this holy family must engage weekly in the

PUBLIC WORSHIP.

And I know of no greater lack now than that of the spirit and the order of the worship of God. And first, let me say, that we must worship *in spirit*. No act, form, order or ceremony will be acceptable to Him, not arising from the purity of our hearts. Upon assembling upon the Lord's day, the worshiper should be impressed with the solemn truth, that he is to *meet the Savior*. I have no idea that our prayers or songs will be heard, nor our offerings be accepted, unless offered precisely as he has directed, *in spirit and in truth*. And our habiliments worn on such occasions should be neat, but very plain. The Lord does not care to see our golden-laced robes; we do not need such ourselves; and if we wear such to be seen of men, *we sin*. The putting on of gold, and the following of foolish and disgusting fashions, which attract the attention of the vain, should never be indulged in by Christians.

As to the order of the public worship I would follow strictly the order recorded in Acts 2:42. First, the apostles' teaching; second, the fellowship; third the communion; fourth, the prayers. My reasons for this observance are: (1) It is the divine order here given. (2) It is congregational; all can *worship*. (3) If this be followed out, it will bring uniformity among us; settle the mooted question as to how we should worship, and it will put a quietus upon the irregular forms now observed by us.

As to who should assemble, and worship, I would promptly say, EVERY CHILD OF GOD not providentially hindered. Forsake not the assembling as the manner of some is, "but exhort one another, and so much the more as ye see the day approaching."

The law governing us in our worship, work, and discipline we find recorded in the Epistles. Is a man to be ordained a bishop? Then let him be examined by the law which says a bishop must be thus. Has he the character and the ability

to become a preacher? Then he will find his *license* and his *labors* set forth in Paul's four letters to young preachers, viz. : 1 and 2 Timothy, Titus and Philemon. In our varied personal, and individual duties, we will find much to instruct and comfort us in the general Epistle of James, Peter, John and Jude. And finally, I speak of our

CHRISTIAN INTEGRITY.

The Christian is a man who should live a life of purity and piety. He should be chaste in his conversation and deportment. He should deal justly, love mercy, and walk humbly. We should, under all circumstances, be willing to observe the golden rule: "Do unto all men as ye would that they should do unto you." We should walk circumspectly before the world. In the family circle we should be good husbands and good wives; good fathers and good mothers. Before the world we must be good neighbors and honorable citizens. In all our dealings with each other, and with men of the world, we must give one hundred cents to the dollar, and sixteen ounces per pound. We should be satisfied with lawful per cent. on our moneys at interest. Christians must observe the law of *common honesty*. If we are not honest, *we are hypocrites*. Honorable men of the world are often discouraged and disgusted with the scheming, trickstering, and dishonest actions of some who profess to be members of the church. The Master says: "Let your light so shine before men of the world, that they may see your good works, and glorify your Father who is in heaven."

Dear brethren: Let us so live that at the last moment here we can be able to say: "I have fought a good fight, I have kept the faith, I have finished my course, and there is therefore a crown of righteousness laid up for me which the Lord will give me at that day." *Amen.*

A. ELLMORE.

MOSES' IDEA OF GOD, DEDUCED MAINLY FROM THE
NAMES WHICH HE APPLIES TO HIM.

(Continued from Page 367.)

In the preceding part of this article, I have insisted on the following points, which the original record taught me, viz.: (1) That AeLouHIM is a real, personal plural; (2) that the words of the name IeHouVaH AeLouHIM, commonly rendered "Lord God", are not to be taken as in apposition with each other, but as being in the constructive genitive case, and must be rendered IeHouVaH of AeLouHIM; (3) that IeHouVaH is not spoken of, in the part of the record examined, as creator, but as maker and fashioner, and that, therefore, the record represents Him as the operator of AeLouHIM; (4) that the name IeHouVaH was known to the pre-Mosaic author of the record, and was not an invention of Moses; (5) that the second record of the creation was explanatory of the first, and that with special reference to the making of man, and to the origin of sin on our earth, and death, and the toils of human life, and that, therefore, it is not contradictory to the first record; (6) that the divine adoration of IeHouVaH became extinct with the death of Abel, and was begun again in the time of Shem and his son Enosh.

Just here I wish to apprise the reader of the fact, that I have consulted no commentaries to draw upon for authority, preferring rather, that the originals should speak to me for themselves. If, therefore, the reader of this article should find a *pro*, or *contra*, to my ideas in commentaries accessible to him, he is welcome to it, but should he choose to criticise my ideas favorably, or unfavorably, he must do so from the original records themselves.

With these preliminary remarks I proceed to the further investigation of my subject in the record of the book of Genesis.

5:1. Here Moses intimates incidentally, that AeLouHIM has a DMVouTH, "Likeness", of His own, i. e., some shapeliness by the which a human being could distinguish Him from anything else. That this "likeness" refers exclusively to the spiritual qualities, which man has in common with God, is a mere theological, prejudicially consequential, assumption. I see no necessity for assuming, that Moses intended here to convey such an idea to his readers of the record.

5:22-24. Here we meet the plural name of God with the definite article prefixed. This article is never prefixed to a proper name, and so it is never prefixed to the proper name IeHouVaH, but to an appellative name it is prefixed when it is intended to make the appellative more definite. And so here with the appellative name AeLouHIM, Moses must have intended to say that Enoch had a personal living communion with a definite person of the plural AeLouHIM—Gods. The translators of the English Common Version, with their usual theological bias, fail to bring out this important fact. Enoch's communion with God was not merely that of a pious consciousness of God's moral presence with him, but rather bodily presence also. I am forced to think that this was the intention of Moses' using the definite article, from the fact that in the second clause of 5:24, the article is omitted, because there reference is had to an act of God, and not to the consciousness of Enoch.

5:29. Moses records here the important fact that the name and power of IeHouVaH was known to the antediluvian Lemach, and this is in accord with the record in 4:26.

6:2, 4. The definite article here before the name AeLouHIM is not to be taken as belonging to this name, but as belonging to the noun "sons", with which noun the name is in the constructive genitive case, and according to Hebrew usage its article is shifted from the first to the second word of the construction.

Moses teaches us here that God has no daughters, but sons only; that marriage is, therefore, only an earthly institution. To say that Moses meant here to say that these "sons of AeLouHIM" were some pious human beings, and that these "daughters of Adam" were the progeny of some impious

human beings, is of a piece with certain preconceived notions about God and the spirit world, of which notions the Scriptures tell us nothing, and which are only foisted upon them. I have no such notions, and read and understand the Scriptures well enough just as they are written.

6:5, 6, 7, 8, 9, 11. Moses represents here *IeHouVaH* as a man; He is disappointed, He favors a righteous man, and yet he says, that He speaks of Himself as the Creator. In verse 9, *AeLouHIM* is with the definite article, and under circumstances like that in the case of Enoch. The same in verse 11, only in opposite circumstances. The *AeLouHIM* is, therefore, a certain definite person of the plural deity.

7:1, 2, 3, 4, 16. Moses represents here *IeHouVaH* as the executive of *AeLouHIM*, whose previously recorded order He supplements in verses 2 and 3. In verse 16, the executive office of *IeHouVaH* is very emphatically brought out.

8:1, 15, 20, 21. Moses intimates here, that while *AeLouHIM* was the orderer of events, Noah recognized *IeHouVaH* as the divine mediator of these events, and, therefore, offered unto Him whole burnt sacrifices of those clean animals, which He, *IeHouVaH*, ordered him supplementarily to take with him into the ark.

It is also very important to notice what Moses says in verse 21, as to the relation of sacrifices to *IeHouVaH*. He speaks of *the* wrath-allaying odor, not *a*, i. e., the one which at the time of Moses was well known as a means of allaying divine displeasure.

9:26, 27. There is no reason here, any more than elsewhere, for rendering *IeHouVaH* and *AeLouHIM* in apposition, nor for inserting the definite article before *IeHouVaH*, as a proper name, as the English Common Version does, by the usual misrendering of this name as an appellative, "Lord." The simple idiomatic rendering of this clause is in the constructive genitive case, thus: "Blessed be Shem's *IeHouVaH* of *AeLouHIM*." And significant too is here the teaching of Moses, that *IeHouVaH* of *AeLouHIM* is the tutelar divinity of Shem, while *AeLouHim* [in the plural] is the God of Japheth. Here at least does the theory of separate redactions of the Pentateuch, by a Jehovist and Elohist at different times, come to naught.

10 : 9. The record informs us here, that IeHouVah was known to the descendants of Japheth.

11 : 5-9. Moses teaches here, that IeHouVaH is the orderer of the events of *all* the human race.

12 : 1-9. I cannot understand Moses here otherwise than saying, that Abraham had on this occasion a consciousness of a *visible*, and not merely of a *moral* presence of IeHouVaH, and thus it is confirmed in verse 7. In verse 8, however, I understand the expression, "and he called *by the name* of IeHouVaH", as implying worship of the invisible IeHouVaH. A name is a mental sign for an object, and the very word in Hebrew for name, SHeM, is the root of the Greek *σημα*, sign.

12 : 17. IeHouVaH specially avenges Abram.

13 : 4. The same as in 12 : 8.

13:14, 18. Abram's communion with IeHouVaH is both visible and moral.

14:18, 19, 20, 22. Moses informs us here, that there were others, too, besides the family of Abram, who recognized a one Supreme God. There is nothing to necessitate the translation of AeL GHeLIVouN with "*Most High God*", it is simply "*High God*." A polytheist, too, might properly enough use the name AeLouHIM to designate his many gods, one of whom he might conceive to be the High God, while the others were the nether gods. In the translations of the Old Testament this idea is injuriously ignored. So, too, does the rendering of the English Common Version of the Hebrew "*KouNaiH SHoMaIiM VoAoReTS*", by "possessor of heaven and earth", very inadequately convey the meaning of the original, which is full of significance. "*KouNaiH*" means "*Purchaser*", or "*Obtainer*", and, of course, by some special act. Here is an important piece of pre-Mosaic theology, which the English Common Version fails to show, and which is this: Of the many gods, there is one who is the High God, and He obtained heaven and earth by a special effort, and He had a priest on earth, and of course worship rendered unto Him. Moreover, this priest, recognizing the High God as the rightful Lord of the earth, blesses Him for giving victory to Abram over his foes. And Abram, on his part, recognizes the rightful priesthood of Melchi-Zedek, by giving him tithes of the spoils

which he obtained in war. Then (v. 22) Abram significantly, though only passingly, declares his own faith, that it is IeHouVaH, whom he recognizes as the High God.

15:1. After Abram's experience of a successful military expedition, after his public recognition of the Lordship of the High God by giving tithes to His priest, after his good confession, that IeHouVaH is the High God, and after showing his disinterestedness in the relief he gave to his relative and co-immigrant Lot, after all these significant events, Abram has a vision, i. e., a conscious experience of seeing and hearing certain things, not in a usual wakeful state. In this vision the announcement of IeHouVaH came to him, saying: "Fear not, Abram, I am a shield for thee: thy reward is to be very great." The rendering of the English Common Version, "I am thy exceeding great reward", is very mystically beautiful indeed, but at the same time exceedingly incorrect. Moses did not mean to convey this English idea at all, for in verse 2 he says, that Abram did not so understand it, but on the contrary Abram asks IeHouVaH: "What wilt thou give me?"

15:2. Moses says that Abraham addressed IeHouVaH with the additional word, ADNI. What is the meaning of this word? What is its true vowelizing and pronunciation? Is it Adonoi, with a meaning yet to be ascertained, or is it Adoni, which means "My Lord"? The original consonant letters are the same in either case. It can not be the constructive state of the plural AaDouNIM, and in construction with IeHouVaH, meaning Lords of IeHouVah, nor in apposition with it, meaning Lords, IeHouVah, for we find ADNI frequently enough in the absolute state, too. The most natural assumption is, that it means "My Lord", and that as in the English "*My lord*", the Dutch, "*Mynheer*", the French, "*Monsieur*", the sign of the possessive pronoun of the first person singular became inseparably incorporated with the title word, so in the Hebrew, too, the pronoun became incorporated, and the pronunciation was changed, for the sake of distinction, from "Adoni"—My Lord, to "Adonoi"—My lord. Moses evidently means to tell us that in the religious progress of Abram, he at this time acknowledged IeHouVaH as his personal sovereign in earthly matters. Abraham was solicitous for an earthly posterity, and such as

would not be strangers in the land as he himself was, and yet he found himself childless. His Lord IeHouVaH promises him a vast posterity ; and assures him subsequently, that it was for the very sake of his posterity's possession of this very land as an inalienable possession, involved in the idea of inheritance, that He brought him out from Uz of Chasdim (Chaldeans). Abram believed in IeHouVaH, who accepted this faith as righteousness. Abram, however, asks his Lord, IeHouVaH, for a visible sign of this divine promise, and it, too, was granted him.

Let it be noticed, that in this chapter whenever *Moses* speaks of IeHouVaH, he calls him by this simple name, but whenever he says what Abram said to IeHouVaH, he says that Abram used the word, AaDouNoI IeHouVaH, showing clearly that ADNI means "My lord."

16:7, 9, 10, 11, 13. Moses brings to our notice a new divine person, the MaLaAaCH IeHouVaH, rendered in the translations "Angel of the Lord." The radical meaning of MaLaAaCH, is one who performs a certain act as a minister, or servant, and not merely one who brings a message. Moses, therefore, teaches here, that IeHouVaH does His work sometimes by a delegated minister, and yet by one who has such plenary authority of his Master that he speaks of his doings in the first person, as in verse 10. The idea is the same as that implied in the name IeHouVaH of AeLouHIM, who, though they are not identical in person, are yet so in power and authority. In verse 13, Moses does not intimate at all, that Hagar was wrong in her calling that divine minister, "Thou God of my beholding," and her reason for so calling him was, "because she said : 'Have I here seen after my seeing?'" She saw the minister of IeHouVaH no more after he spoke to her, for he vanished from her sight, and this convinced her that he was a God, (verse 14). Therefore *she* called (so reads the Samaritan text, more correctly than the Receptus), the well, "Well of my beholding the living one." The translations here given are strictly after the original.

17:1. IeHouVaH shows Himself to Abram, and tells him that He is "AeL SHaDaI, usually rendered "God Almighty." But there is no reason by derivation why this should be ren-

dered "Almighty." There is the Hebrew verb, SHoDouD, which means "to destroy", and whose literal stem is SHD, and it is most natural to derive the appellative SHaDaI, with its terminal "I" from this stem, and the meaning, therefore, of AeL SHaDaI is "Destroying God." The significance of this divine name in the present juncture of Abram's history is very important. Abram, the immigrating stranger in the land, was, by his posterity, to become the master of it by an inalienable divine grant of possession, and hence the necessity of the destruction of the then existing dynasties and possessors.

Throughout this chapter, except in the first verse, it is AeLouHIM who speaks to Abram, and who reiterates the previous promises of IeHouVah, and who adds other things to them. Why this? It is natural, for me at least, to think that this was done in order to confirm Abram's faith in IeHouVaH, that He is of identical authority with AeLouHIM, and this is to my mind the evident intention of the inspired compiler, Moses, of the records.

In verse 18, we have again AeLouHIM with the definite article, because Abraham (this is now his amplified name) spake to one personal manifestation of AeLouHIM.

Chapter 18. In this chapter we see IeHouVaH showing Himself to Abraham in the double capacity of (1) the merciful upbuilder of Abraham's posterity, and that in a line of His own sovereign choice, which AeLouHIM previously announced (17:15, 16); and (2) as the destroyer of a wicked people, in accordance with His previous declaration, that He is the "Destroying God." 17:1.

The visible appearances of IeHouVaH with His ministers at this time were those of human beings (v. 2). In verse 3, it is not necessary to read, "AaDouNoI"—"My Lord", as though Abraham already then recognized IeHouVaH in the person he spoke to, and it is far better to read "AaDouNI"—"My Lord", for it is not likely that Abraham would invite IeHouVaH to rest and refreshment. This assuming of a human form by IeHouVaH is of immense importance in duly and unprejudicedly understanding Moses' teaching concerning Him. In verses 10, 13, 14, the chief of the three men spoke in a way that must have convinced Abraham that he was not a

mere man. In verse 13, it is Moses who informs us that that chief was IeHouVaH. In verse 16, all the three are called men, according to their appearances to Abraham, who was going now to accompany them on their way to Sodom. From verse 17 to 21, it is Moses who narrates. In verse 22, part 2, there is an apparent incongruity with verse 16, part second. But it is only apparent, for the truth is, that the words, "and Abraham stood yet before IeHouVaH", is only a euphemism for, "And IeHouVaH stood yet before Abraham", while the other two men turned and went to Sodom. Such euphemisms are frequent enough in the Old Testament, of which some readers may not be aware. In verse 23, it is implied that Abraham was told by IeHouVaH, what he was about to do with Sodom, which finally convinced him that it was IeHouVaH Himself who stood before him. And yet, in verses 27, 30, and 32, he addresses Him with AaDouNoI only, which was psychologically very natural in Abraham. This record by Moses, that IeHouVaH assumed the form of a man, is of vast importance as to the personal identity between IeHouVaH and AeLouHIM, of whom no such incarnation is ever recorded.

19:13, 14. It is implied here that the third man, who sent the two, was IeHouVaH, and that compared with 18:22, it proves there the euphemistic substitution by Abraham for IeHouVaH.

19:18. The Massoretic reading here "AaDouNoI"—"My Lord", is wrong, for the person with whom Lot was speaking was certainly not the One, IeHouVaH, with whom Abraham was speaking in the preceding chapter.

19:29. Moses, the inspired compiler of the record, speaks here of AeLouHIM as the destroyer of Sodom, and as the Savior of Lot for Abraham's sake, to show the identity of the power and mercy of IeHouVaH, and AeLouHIM.

20:4. Moses here implies passingly that the divine name AaDouNoI—My Lord, was known to others beside Abraham.

20:13. Moses makes Abraham use here a plural verb with the plural noun AeLouHIM, because Abraham speaks here to a polytheist.

20:17, 18. AeLouHIM with the definite article before it, "*The* AeLouHIM", evidently refers here to IeHouVaH, who also was the person who afflicted the king till Sarah was

released. Compare also 20:6, where HoAeLouHIM refers to AaDouNoI in verse 4.

21:1, 2. The divine fact that IeHouVaH is the executive of AeLouHIM is here clearly set forth.

21:3-32. Here in the destiny of Ishmael, AeLouHIM is the actor throughout.

21:33. Abraham recognizes IeHouVaH as God of the whole world; for there is no good reason here for rendering "GHouLom" with "Everlasting", a rendering which is more subjective with the preconceived ideas of the translators than objective with the true meaning of the word.

22:1-11. All through this passage it is AeLouHIM, but just at the most critical point it is the minister of IeHouVaH who interferes, and, therefore,

22:14. Abraham calls the place IeHouVaH IaReAeH, and so the mountain was known by that name, and people would say in the time of Moses, "In the mount IeHouVaH-IaReAeH." The English Common Version gives no correct rendering here.

24:3, 7, 12, 27, 42, 48. Here we meet again with the formula IeHouVaH AeLouHIM, and from the circumstances under which it is used, it becomes evident that this divine name is reserved for most solemn occasions. It intensifies the idea that IeHouVaH is that person of the AeLouHIM, whose concern it is to care for the individuals of the human race, and bless it. In all these passages there is not the least necessity of regarding IeHouVaH as personally identical with AeLouHIM. The simple and most natural idiomatic rendering of this compound name in its connection here is IeHouVaH of the AeLouHIM of the heavens, and of the earth. IeHouVaH of AeLouHIM of my master Abraham.

The neglect of keeping in mind the separate identity of the persons AeLouHIM and IeHouVaH has led Jews and Gentiles into grievous theological confusion, which culminated in that one greatest crime, the crucifixion of Jesus the Christ, the last incarnation of IeHouVaH. If the knowledge of the true God is a thing to be desired, then this knowledge should be sought after in the Sacred Writings with a freedom of spirit, untrammelled by the prejudices of traditions, which, after all, have nothing

else to appeal to in support of their notions except the very same Scriptures, the written words of God's prophets and inspired writers, which we, too, are privileged to handle and study.

Chapters 25, 26, and 27. Throughout these chapters **IeHouVaH** is the deity referred to. In 26:24, He is the speaker, and says: "I am of (the) **AeLouHIM** of Abraham, thy father," the case being in the constructive genitive. The same construction in 27:20. In 27:28 there is **AeLouHIM** with the definite article, and in this form it refers to **IeHouVaH**. In 26:28, a Gentile refers to **IeHouVaH** as the tutelary divinity of Isaac. From all these it must be inferred that the divine adoration of **IeHouVaH** was firmly established with Isaac. It was not so with Jacob as we shall see, and it is significant that in

27:20, Jacob says to Isaac, "*Thy* **IeHouVaH** of **AeLouHIM**", which expression compared with 28:21, shows that Jacob's personal faith in **IeHouVaH** was not strong. And let it be remembered that it is Moses who is the narrator of this record, and *he* makes no secret of it.

28:3, 4. Isaac refers to the promises to Abraham in 17:1-8, which were given by **IeHouVaH** under the divine name **AeL SHaDaI**.

28:13. **IeHouVaH** is here seen as solicitous to be recognized by Jacob.

28:16, 17. Jacob thinks of **IeHouVaH** as one of the **AeLouHIM**'s household.

28:19. Jacob does not call the place "House of **AeLouHIM**", but "House of **AeL**"—"House of a God", which is not distinctively a recognition of **IeHouVaH**, but merely an approach to it.

28:20, 21. Jacob's faith in the promises of **IeHouVaH**, whom he saw in the vision, is only conditional. If **AeLouHIM** will preserve him in his present undertaking, and bring him back home again, then will he take **IeHouVaH** as one of the **AeLouHIM**, and will dedicate the stone, which was his pillow, and *at* which **IeHouVaH** stood (**GHoLoIV** in 28:13 means not "above", i. e., on the top of the ladder, for then Jacob could not have heard Him, but "at", or "by", Jacob's head) as a

house of AeLouHIM. This is a weaker faith than that of Abraham and Isaac in IeHouVaH.

29:31-34. Leah and Rachel distinctly recognize IeHouVaH, the religious impulse of the female manifesting itself here, as always and everywhere.

29:35. Here we meet for the first time a name, IeHooV-DaH—Judah, in which IeHouVaH is distinctly recognized, and it is that of the child, who, though not the first born, is destined to become the father of the leading tribe of the entire family.

30:2. Jacob refers to AeLouHIM, and not to IeHouVaH as the ruler of his destiny.

30:17-20. Leah is forgetful of IeHouVaH, and recognizes AeLouHIM in her destiny.

30:22-24. Rachel recognizes both AeLouHIM and IeHouVaH.

30:27. Laban recognizes IeHouVaH's special Providence over Jacob, and

30:30. Jacob takes Laban by his word about IeHouVaH.

31:3. IeHouVaH appears personally to Jacob despite his weak faith in Him, and orders his course of life, while Jacob's faith in Him

31:5, is only a family tradition, his personal faith is in AeLouHIM. So, too, in verses 7 and 9.

31:11. Jacob hesitates to recognize IeHouVaH, and besides AeLouHIM he only refers to His MaLaACh—minister, who announces Himself in

31:13. HoAeL BeITH AeL—the God of Bethel. Compare 28:16-18.

31:16. And the influence of Jacob's lack of faith in IeHouVaH manifests itself at last in a similar lack of faith by his family, who, too, speak now of AeLouHIM alone as their provider.

31:42. When we read chapters 25, 26 and 27, we will, I think, be readily persuaded that the "Fear of Isaac," to which Jacob here refers, is IeHouVaH, as the divine object of Isaac's adoration. (Comp. notes to these chapters on p. 508). In Aramic, the mother of Hebrew, the object of worship, whether it be the true God, or whether a mere idol, is called "The fear."

I cannot but notice here Jacob's studious avoiding the express name of IeHouVaH.

31:49, 50. Laban puts Jacob to the blush about IeHouVaH, and Jacob, in

31:53, again evades that name, and swears by the "Fear of Isaac" !

32:2, 3. Jacob sees ministers and armies of AeLouHIM only, not of IeHouVaH.

32:25-32. The divine Man, who wrestles with Jacob, refuses to give him His name, a fact which is significant in Jacob's case with reference to Exodus 6:3. Who that Man was became preserved in sacred prophetic tradition recorded by the prophet Hosea, 12:6, 7, (Eng. Com. Ver., 5, 6), who apostrophises Jacob by saying: "And thou, turn (at least) to thy AeLouHIM; observe mercy and judgment, and hope unto thy AeLouHIM constantly." When the reader will consult the original, he will see how much my ideas about Jacob's lack of faith in IeHouVaH are supported by the prophet's utterances about him.

33:20. Jacob calls the altar not by the name of IeHouVaH, but "God of AeLouHIM of Israel."

35:1-7. AeLouHIM reminds Jacob of his vows, recorded in 28:20-22; the God who appeared to him was IeHouVaH, but Jacob studiously avoids the divine recognition of Him, and hardly comes up to his vows.

35:9-15. AeLouHim confirms Jacob's change of name, first announced to him by the divine Man, in 32:28, and tells him that He who speaks to him is AeL SHaDaI, and IeHouVaH does no longer press Himself upon Jacob's reluctant spirit.

Chapter 36. Among Esau's posterity we notice no name composed of the letters of IeHouVaH, but with those of AeL.

38:7, 10. IeHouVaH specially concerns Himself about Judah's posterity. So, also,

39:2, 5, 21, 23. About Joseph, but not so about the rest of Jacob's—Israel's children.

39:2, 3, 7, 8, 19, 20. AeDouNoIV may well be rendered

"His My lord," and need not be regarded as a plural of excellency, which is totally foreign to Hebrew usage.

40 : 1. So, too, may AeDouNaIHeM be rendered "Their My Lord."

40 : 8. Joseph uses the name of AeLouHIM either in the sense of his polytheistic hearers, or he, too, like his father, Jacob—Israel—had not much faith in IeHouVaH.

41 : 25, 32. Joseph uses AeLouHIM with the definite article, denoting a certain individual person of them, but does not name that person. IeHouVaH became unknown in Jacob-Israel's posterity. So, also, in

41 : 51, 52. It is AeLouHIM,

43 : 14. Jacob uses the name of AeL' SHaDaI.

43 : 23, 29. Joseph uses the name of AeLouHIM only.

44 : 16. Judah, too, uses AeLouHIM, with the definite article, denoting a distinct person of them, but the name IeHouVaH is not thought of. So, also, in

45 : 7, 8, 9. We hear only of AeLouHIM.

46 : 3. The constructive genitive of HoAeL AeLouHaI AoBeeICHo—"The God of AeLouHIM of thy father," is here grammatically unavoidable, but the English Common Version is consequently wrong here, as elsewhere, in this particular.

48 : 3. Jacob ignores the person of IeHouVaH, who announced Himself as such on the occasion referred to here, as recorded in 28 : 13, and of whom he was reminded by AeLouHIM, in 35 : 1, and recognizes only the AeL SHaDaI.

48 : 15, 16. Jacob's use of HoAeLouHIM, and HaMaL-AoCH, is a studious avoidance of the name of IeHouVaH. So, also, in

49 : 25. SHaDaI, and AeL of thy father.

50 : 19, 20, 24, 25. Joseph knows only of AeLouHIM, and nothing of IeHouVaH.

CONCLUDING REMARKS.

How shall we account for this utter forgetfulness of IeHouVaH by Jacob, and more so by his immediate posterity ? Shall we do so on any of the many rationalistic theories about Elohistic and Jehovistic designing editors of the Pentateuch ? As for me, I confess I have as little respect for these theories

as their authors have for the faithful transmitters of the Pentateuch in the shape they have given it to us. I rather take the record as I find it, and read in it the history of the incarnate manifestation of *IeHouVaH*. It is He who created the world; it is He against whom Satan, the Serpent, conspired; it is He who is planning and executing the discomfiture of Satan by choosing the family of Abraham, in whose seed the human race shall receive the blessing of redemption from the dominion of Satan. But as in our own day a vaunting philosophic theology denies the incarnation of God the Son, in the person of Jesus of Nazareth, the Christ, so, too, in the days of Jacob—Israel, has, he, and his posterity, denied the incarnation of Jehovah, who has repeatedly acted as such in their behalf. And as the Christ is faithful to his promise of salvation, though many who call themselves by His name deny Him, the Lord who bought them, so, too, was Jehovah faithful to the posterity of Abraham, in the line which He chose from him, though that line, too, had forgotten Him. It has often occurred to me, that if readers of the Old Testament, in the original Hebrew, if possible, could only get Jehovah humanized in their mind, they would more easily get Jesus the Christ deified in their mind. Jehovah's name denotes: "He who shall become", and Jesus' name denotes: "Jehovah saves." Jehovah is not the Father, Jehovah is the Son, the Maker of Heaven and earth, and of Adam and his posterity, and He is our Savior and Redeemer, to whom be the glory of our salvation, Amen!

EPH. M. EPSTEIN.

JAMES S. BELL, AND "THE PRESENT CONDITION
OF THINGS."

Mr. Bell's paper in the July number of this Review seems to me, after a careful reading, with the editor's permission, to open the way for a larger understanding among Christians of matters vitally important. The Christian ministry, Mr. Bell

concedes, is pushing itself forward, more prominently demanding explanation. No wonder; since on the ministry hangs, depends all things in Christ.

Audi alterem partem, shall be the aim of this brief rejoinder. I am aware of no temptation to adopt the censorious tone of Mr. Bell's survey, although he uses his strong terms with the guilelessness of a Nathaniel. He thinks all "regularly ordained" men, according to their customs and widely diverse views of "orders," are "frauds," and he says so, whether Episcopalians, Presbyterians, Baptists, Methodists, Romanists, or Greeks. These not over modest strictures are confined to bodies that ordain by laying on of hands in recognition of "historical continuity" in the Church of God. The claim of this historical succession, whether Episcopal or Presbyterial, is "a lie and its work evil." "It corrupts the teaching of Christ and of his apostles." Mr. Bell repudiates all succession. He believes in no Church such as history finds, although history and the parables of the Kingdom tell one story. He believes in no Church such as we find in the Old Testament even in our Lord's time. Our Lord did, however. Reason tells us there must be organization; whom does Mr. Bell put forward as the Church; as apostles and teachers of this Kingdom of God? Hear him: "The man who has believed in the gospel and devotes his life to preaching that gospel of peace and life to his fellowmen, is a minister of Christ without any ordination from the hands of any class of usurpers." Ordination confers neither power nor authority to preach, but spiritual procreative power, and the Church's order and recognition. Laymen have always preached with proper authority necessary to order and unity. Why holy men in orders may not preach, Mr. Bell does not say. But men who break away from God's order, who work no miracle in proof of their mission, who say *ex cathedra* what the gospel is, who, strangely, see no Kingdom of Christ since the ascension, who erect the Bible as construed by themselves into the only authority, who call the venerable bodies coming down to us from Antioch, Jerusalem, from England, from Christ and his apostles, as usurpers; these are the men to whom Mr. Bell gives all honor. How disorderly is this Kingdom of Christ, if so!

Let us look at some of the points made by our brother. I shall say nothing critical or caustic, but will remember in what temper we must search for the things of Christ. "When one takes a calm survey of things existing in so-called Christendom and turns to the pages of the New Testament in hope of finding an explanation of these things, he soon finds that Christendom has little regard for Christ." This is certainly a tremendous charge, if true; but Christendom with all its faults seems to care more for Christ than for all things else. There are millions whom Mr. Bell calls frauds who have died for Christ, and millions of "frauds" who would die for him now. Their works for him and the world prove it. Their errors, their sins, in a long course of training for Christ, in a growing apprehension of truth, of the laws of life, in contact with the world, are an unavoidable outcome of fallen nature. These evils do not forfeit the covenant in Christ. But why turn to the New Testament "in explanation of these things"? Why should the New Testament be able to settle all disputes? Who authorizes Mr. Bell to appeal to the New rather than to the Old Testament? Or to the Bible rather than to the living Church? The New Testament has no authority apart from the Old? They are parts of one whole. There is a necessary relation between the Old and the New? Between the Bible and the living Church? Neither is intelligible of itself. The New Testament is the fulfilment of the Old, and both testify unto the living Church. Who can understand who Christ is apart from Israel and the Bible of the Jew? He always appeals to the living Israel and to their Scriptures as a sign of himself and of them. He always in response to all enquiry says: "I am he" of whom Moses and the prophets do speak. Is it not in the Jewish Scriptures that all fundamentals were laid down for future realization; "the family, the people of God, his word, priesthood, sacraments, one altar, special covenant, perpetual service, sanctuary, scheme of perpetual sacrifice, House of David, and destiny of dominion"? Here we must look for authority and explanation of the present. Here we find the function of the Bible; it is a witness to the Church and her Lord.

Let us go further. Mr. Bell calls for authority ; he does not stop to ask whence he gets his authority. Does Christ come into the world to give us a Book ? Do we worship a Book ? Does our knowledge of God come from a Book or from Christ ? Does the Bible interpret itself ? Constitutions and laws need a living authority to construe them. A law is not law until adjudicated. Our constitution is what our Supreme Court says it is. "*Scriptura sensus scripturæ*" is an important truth. The Bible sought in itself may be a barrier between us and God ; it may be a bondage like the Church or the sacraments when not rightly used. Authority is not in the Bible, much less in one part more than in the whole. All power and authority must be in Christ, and then in her who is his bride, and the spiritual mother of us all. Hear the Church, is a mandate of Christ (Matt. 18.) The Apostolate had all power to decide all questions before the New Testament was written. (Acts 15.) It could not be otherwise. The constitution of the family, of which the Church is the fulfilment and completion, requires a head, a head representing the fatherhood of God. The Bible, as an organic whole, is only one among many signs of the Church. It explains the Church, as the Church explains the Bible. All the signs of God's presence among men, Episcopacy, the Bible, Sacraments, Creed, Liturgy, explain and imply the Church, but apart from this living body, all her signs would soon lose their meaning, like the scattered ruins of some unknown Troy. The Bible was not written, was not formulated into either the canon of the New or Old Testament until centuries after the Church had been doing her work. This shows that supreme authority is lodged elsewhere, and that the Bible was given to help the Church do her work for God and man. Did He not come to complete the promise to Abraham, that, in thy family all nations shall be blessed,—finished in a new house in which all nations may be gathered ? Did his preaching not largely consist in announcing this kingdom ?

Does he not give unto his Church the power given unto him for his mission ? John 20:23. Does he not send them as he was sent ? John 20:21. Does he not say, I will be with you even unto the end of the ages ? Does he not say, ye are

witnesses of these things? He says nothing about the Book. The Bible confirms and expounds the powers and function of his Church. The Gospels tell in part the story of her head; the Acts record her early work among men; the Epistles discuss some practical questions arising under the daily ministrations of this "*body of Christ*." They all imply this Church and her teaching. They do not claim to exhaust the subject. Between each book of this Bible and the Church of God there is a close correlation. Taken apart from the Church it becomes a riddle at once, but looked at as Baptism which confers on the disciple, not a personal grace, but the likeness of the Incarnation, or the Eucharist that pledges and identifies our lives with his self-sacrifice and death unto sin, unto all death for him if needs be, or the Creed, the symbol of one faith, or the Liturgy, the semi-inspired expression, as Dr. Schaff admits, of her corporate worship of her one Lord, the Bible becomes instinct with meaning as one among many organs wherewith the Church does her work for Christ.

Elevated into the dizzy position of sole authority without modification given it by Mr. Bell and a large popular opinion, interpreted by each in his way, the Bible becomes the meaningless shibboleth of numberless Babel-parties, all shouting their shouts, and "slavery to the letter" becomes the curse of Protestantism. This view foists the Bible into the place of the teaching Church. Each man usurps the place of the whole and his private opinion is called the Bible, Law and Gospel. Every man who holds this theory is a Pope without the restrictions thrown around the infallible Papacy by the Roman Curia. Unity and order under this view are out of the question. Division, the bitter fruit of this error, tramples under foot the organic and moral unity which our Lord said must be the testimony of the Church unto the world of her divine mission (John 16), and the sin of schism, separation, is boasted as a badge of loyalty and holiness. (Jude.)

To whom, let us ask, does he say, "Go, preach, baptize, teach, rule, rebuke, expel, expound, and I will be with you unto the end of the ages"? Was it to all who believe and preach? Most assuredly not. Was it to all who cast out devils? No. It was to the apostles and their successors, who

were appointed as was Aaron, to whom he gave his power and his authority. This commission extended beyond the lives of the apostles. It was not personal ; it covers the ages of our aeon. It was the official endowment of the college of the apostles, which was rendered perpetual in the Church. Mr. Bell, on pages 363-5, denounces and ridicules the ordinal of the Church for 1500 years : " Receive ye the Holy Ghost for the work and office of a priest in the Church of God, now committed unto thee by the imposition of our hands ; whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained." These are the words with which our Lord endowed his apostles for their work. Mr. Bell asks : " Who is this Bishop ; can he impart the Holy Ghost by the imposition of hands ? " If there is any criticism here, it must be of Christ himself. These are his words and the Church who believes in her head can use no less words than his. And Mr. Bell must claim for himself, or for " any man who believes and preaches," these powers which Christ gave his Church. All ministries are an absolution of sins, whether done solely by preaching or by all appointed means. Mr. Bell intends to disparage all ordination and to deny all priestly power in the Church. Certainly there was a divine order under the Jewish economy. There must be a greater, higher order in the Christian Church of which the Levitical priesthood was only a shadow. If we deny these powers unto the Christian ministry, we must deny them unto the members thereof. But if Christ intends to set up a divine order in the world, " there must be an identification of office in Christ and of his faithful members as involved in the very idea of the gospel." His powers must become hers *so far as she does his work*. " If the incarnation mean anything, if the Church be not a dream, all offices exercised by her on behalf of humanity, must be offices first exercised by Christ." What powers would Mr. Bell give the Church ? Surely nothing less than his ? And how would he give them ? Should every called man lay hands on his own head ? This was not Paul's method. (Titus and Tim.) But laying on hands has been among Jews and Christians a recognized mode of giving divine authority and powers. Why rejected now ? If this ordinance be rejected where shall we find unity ? Where shall we find the Kingdom he set up in

the world? "The call of Christ was not sufficient; a formal endowment was necessary. No chance moment was selected for these gifts, but the period of an ancient festival; no chance individuals, but men who have been preparing openly for years for the work." Are the men of England, in America, the world over, whose roll of martyrs is so long, usurpers and frauds for the reason that, like our Lord himself, like apostles, their elevation to special functions in the royal priesthood is attested by historical signs? Five-sixths of all Christians are Episcopalians and use the ordinal which Mr. Bell despises. More than nine-tenths of all Protestants recognize ordination and succession as a divinely-sealed mode of admitting men to minister in holy things. What would have become of the world for eighteen centuries if Mr. Bell's view be true, that they corrupted the truth in Christ? Are the ninety millions of Greeks who give us our creeds and theologies, the Roman Church that saved European civilization, the Anglican Church, the great modern exponent of Christian civilization, Christian missions and theology, nothing better than frauds? Are they who give Christianity its literature, its arts and science, Biblical exegesis, improved texts, versions of the Bible, nothing, nobody at all? Does Mr. Bell expect us to adopt his opinions? To whom would the world go for truth on the force of the *argumentum ad reverentiam*—to these or to Mr. Bell? *But, again, these great bodies embracing the world's learning and history, teach not on their authority, but on the authority of General Councils. How modest, how reverential toward the Christ!!* They teach only as they believe he has spoken through the whole Church. That is the position of the Greek and Anglican churches, and the Old Catholics under Dollinger now assume the same position. Rome and Mr. Bell teach on their own account.

One more word. It is a favorite theory with modern Christians who see in lost unity special marks of God's favor, that no bond other than a moral one binds Christians in one. No man who holds intelligently the blessed truth of regeneration in Baptism can hold this theory. Alexander Campbell had too much genius not to see the function of this grace in redeemed humanity. In other words they hold the atomic theory of man-

kind in society. Every man in this theory stands alone, but Christianity like Hebrewism was founded on the family. Born into the family with its various relations, duties, and responsibilities, we are born into the Church, the family of God. Life in God or man is not solitary but one and many. The Church, which is the completion of the family, is founded on the spiritual constitution of man, and in this Church we see similar phenomena. We are baptized into the one life of Christ; we grow into the personal likeness of Christ in many forms. The unity of the one blood of Abraham was preserved by the law of marriage; the Levitical priesthood maintained its unity ecclesiastical, by a great visible bond that symbolized the paternity of God. The ordination of men is the fulfilment in the Body of Christ of this purpose in the ancient economy, and perpetuates in one unbroken stream the one life of one Lord, one Baptism, one Faith. The family is a likeness of the Church; the Church is a likeness of the ever-blessed Trinity.

JOHN B. WILLIAMS,

COLUMBIA, Mo., July 28, '88.

P. E. Church.

THE BAPTISM IN THE HOLY SPIRIT.

In all investigations in which "the truth, the whole truth, and nothing but the truth" is the object sought, it is of the very first importance that the writer and the reader should both have a well-defined and true conception of the subject itself—what it includes, and what it excludes—what it is, and what it is not. In order to this clear and correct conception of the subject, the exact import of the terms used must be clearly understood.

The subject of which this article treats is that *baptism in the Holy Spirit* which was foretold by John as an act which could be performed by the Messiah only—a blessing which only He could bestow. It is usually spoken of as "the baptism of the Holy Spirit"; but this expression is ambiguous, and is never used in the New Testament. The baptism of any one

is a baptism of which he is either the *subject* or the *administrator*. For instance, "the baptism of John" is the baptism which he preached and performed; but the "baptism of Jesus" in the Jordan is the baptism to which He submitted at the hands of John. In the first example, the expression points to the administrator, in the second to the subject; and these are the only meanings the expression has. The Holy Spirit, however, has never been either the subject or the administrator of any baptism. There is, therefore, no such thing spoken of in the New Testament as the baptism *of* the Holy Spirit; for certainly the Holy Spirit has never been baptized, nor has the Holy Spirit as an administrator ever baptized any one. So far from being either the subject or the administrator, the Holy Spirit was *the element in which*, according to the promise, the subjects were to be baptized by the coming Messiah. The promise was—"He shall baptize you in the Holy Spirit"; therefore, the Messiah was to be the administrator, those addressed by John the subjects, and the Holy Spirit the element of this baptism. Surely nothing can be plainer than this.

I am aware of the fact, that in the Common Version this promise invariably reads, "He shall baptize you with the Holy Ghost"; but I am quite confident that this rendering is invariably wrong in using *with* instead of *in*. In the same chapter in which this promise is found for the first time, we find the following expressions,—"*preaching in the wilderness*", "*crying in the wilderness*", "*baptized of him in the river Jordan*." The preposition that is rendered *in* in these and many similar examples, is the same that is rendered *with* in connection with the promised baptism, and its import is the same. As John did not preach or cry *with* the wilderness, but *in* the wilderness, nor baptize *with* the river Jordan, but *in* the river Jordan; so the Messiah did not baptize *with* the Holy Spirit, but *in* the Holy Spirit. The English committee of revisers place *in* in the margin as the exact equivalent of the Greek in all cases where it is used in relation to this baptism, while the American Committee put it into the text. With a correct and uniform rendering of the Greek preposition *en*, of which *in* is simply the anglicized form, there is no such thing in the New Testament as a baptism *with* the Holy Spirit. The

baptism promised by John, and bestowed by the exalted Messiah, was a baptism *in* the Holy Spirit. This statement is made in the full conviction of its exact accordance with the truth in the case.

The contrast so broadly presented by John is between baptizing *in water* and baptizing *in the Holy Spirit*, the former by himself, the latter by the coming Messiah. Some writers, for the sake of brevity no doubt, are in the habit of characterizing the one as "water baptism", and the other as "spirit baptism." While I have no special objection against the latter of these terms, I feel so great a repugnance to the former, that I avoid the use of both. Whether this feeling is well or ill founded, I stop not now to inquire. It is enough that we do not need them.

John's words are,—“I baptize you in water; He shall baptize you in the Holy Spirit.” *Baptism in water*, and *baptism in the Holy Spirit*, are expressions that are clear, concise, and scriptural; hence greatly to be preferred.

Baptism in the Holy Spirit is emphatically a New Testament subject. It is not even once named in the Old Testament. Joel, it is true, foretold in glowing terms the wonderful events of the last days; but that this prophecy included the baptism in the Holy Spirit, we learn from Peter's explanation of what occurred on the day of Pentecost, and not from the prophecy itself. From the beginning of John's ministry to the day of Pentecost, the baptism in the Holy Spirit was wholly a matter of promise. This promise as uttered by John is related in each of the Gospels; and as repeated by Jesus after his resurrection, is related in Acts. That we may have the whole matter before us at one view, I will cite all these passages; and then we will be better prepared to consider its fulfilment. I quote from the Revised Testament, adopting the preferred renderings of the American Committee, *in* for *with*, and *Spirit* for *Ghost*.

“I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Spirit and fire.” Matt. 3:11.

"I baptized you in water ; but he shall baptize you in the Holy Spirit." Mark 1 : 8.

"I indeed baptize you in water ; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose : he shall baptize you in the Holy Spirit and fire." Luke 3 : 16.

"He that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit." John 1 : 33.

"For John indeed baptized in water ; but ye shall be baptized in the Holy Spirit not many days hence." Acts 1 : 5.

In the Revised Text at Mark 1 : 8, the preposition *en* is omitted both before *hudati*, water, and *pneumati*, Spirit ; but the marginal reading is *in*. In three passages—Luke 3 : 16, Acts 1 : 5, and Acts 11 : 16—the preposition is omitted before *hudati*, but expressed before *pneumati*. In these passages the marginal rendering, *in*, is omitted against "with water", but still stands against "with the Holy Spirit." The preponderance of evidence is decidedly in favor of a uniform rendering in all cases as they are here cited.

In this investigation the baptism in fire, mentioned by Matthew and Luke, but omitted by Mark and John, and also by the Savior, is not included. It is left out under the impression that it is entirely distinct, and widely different, from the baptism in the Holy Spirit. That the subjects of the one are not the subjects of the other, is conceded by many of the most learned and most devout students of the Bible. Should it be true, however, that they are one and the same, we lose nothing in this investigation ; for when we learn what the baptism in the Holy Spirit is, we will then, on this hypothesis, know what constitutes the baptism in fire. I simply state my own conviction that the baptism in fire is the fearful punishment that will overwhelm the finally impenitent.

Now what is the baptism in the Holy Spirit ?

We learn from John that only the coming Messiah could baptize in the Holy Spirit. We learn from the risen Lord that the first occurrence of this baptism would take place not many days after his ascension. This sends us to the city of Jerusalem

on the day of Pentecost ; for he "charged them not to depart from Jerusalem, but to wait for the promise of the Father", which, said he, "ye heard from me." From the account which Luke has given of the wonderful events that occurred on the day of Pentecost, the first fulfilment of this promise will now be cited.

"And when the day of Pentecost was now come, they were altogether in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting, and there appeared unto them tongues parting asunder, like as of fire ; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Acts 2:1-4. This was a striking fulfilment both of the prophecy of Joel, and the promise of John. Jesus had said to His disciples,—“But tarry ye in the city, until ye be clothed with power from on high”, also, “Ye shall receive power, when the Holy Spirit is come upon you ; and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth.” These were the last words He spoke to them while on earth, for “when He had said these things as they were looking, he was taken up, and a cloud received him out of their sight.” Seven days afterward, in the city of Jerusalem, on the day of Pentecost, this promised power came from on high as we have already learned, filling their hearts with joy and rapture, inspiring their minds with the knowledge of God’s merciful purposes towards all the nations, and loosing their tongues to publish the glad tidings to the uttermost parts of the earth. Then, and there, and thus, were they baptized in the Holy Spirit. This is placed beyond all doubt by the explanation of Peter, when he says of the risen Savior, “Being, therefore, by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.” His explanation of the events that occurred at the house of Cornelius, is an additional confirmation of the same fact.

The question is sometimes raised whether this case of baptism in the Holy Spirit was limited to the apostles, or extended

to the one hundred and twenty disciples mentioned in the preceding chapter. While a strict construction of Luke's language would limit the pronouns, *they* and *them*, in the first four verses of the second chapter, to *apostles*, the last word of the first chapter, I am persuaded, nevertheless that the other disciples present were also subjects of this baptism. For this conclusion, only two reasons are here briefly given. *First*, the prophecy of Joel which began to be fulfilled at this time, included others besides the apostles. "I will pour forth of my Spirit upon all flesh : and your *sons* and your *daughters* shall prophesy, and your *young men* shall see visions, and your *old men* shall dream dreams : yea, and on my *servants* and on my *handmaidens* in those days I will pour forth of my Spirit ; and they shall prophesy." Peter says of what the wondering multitude saw and heard, "*This is that* which hath been spoken by the prophet Joel." *Second*, at the house of Cornelius, Gentiles were baptized in the Holy Spirit, and this occurrence is represented by Peter as identical in character with that on the day of Pentecost. Inasmuch then as Gentile believers were the subjects of this baptism in the second case of its occurrence, what is gained by restricting it to the apostles in the first case ? Nothing that I can see. I, therefore, deem this a question of but little, if any, practical importance.

This first baptism in the Holy Spirit was miraculous both in the manner of its bestowal and the character of its effects. The Holy Spirit being "poured forth", came with a sound which resembled "the rushing of a mighty wind", and manifested its presence and power by tongues resembling fire which parted asunder and sat upon each one of them. The effects of all these things were overwhelming. They were all filled with the Spirit, and thus "clothed with power from on high", they began at once "to speak with other tongues as the Spirit gave them utterance." The Spirit thus took complete possession of their hearts and tongues, and they were thus prepared to enter on the great work to which the Lord had called them. This complete investment with divine authority, this overwhelming with gracious and heavenly influences, this filling with spiritual illumination, constituted their baptism in the Holy Spirit.

The thoughtful reader will observe that while it was the Holy Spirit that was "poured out" or "shed forth", it was the disciples who were baptized. The *pouring out* of the spirit was not the baptism but the preparation for the baptism. The baptism of the disciples which was subsequent to the pouring forth of the Spirit by the exalted Messiah, consisted in their complete investiture with its presence, its power and its authority. They were actually immersed in the Holy Spirit; for to be overwhelmed with any thing is to be immersed in it.

It should also be observed, that this wonderful event occurred before the unbelieving multitude had assembled. It therefore constituted no part of the conversion of the three thousand, only so far as it opened the way for God's converting power to be brought to bear on their minds and hearts. The sound which was doubtless heard all over the city, brought a great multitude to the place where the disciples were assembled; then what they saw and heard riveted their attention on the apostles, and prepared them to hear an explanation of this wonderful occurrence; and finally the discourse of Peter convicted them of their great sin in rejecting and crucifying the Lord of glory.

The second case of baptism in the Holy Spirit occurred in the city of Cesarea at the house of Cornelius. It is thus described,—“While Peter yet spake these words, the Holy Spirit fell on all them who heard the word. And they of the circumcision who believed were amazed as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water that these should not be baptized who have received the Holy Spirit as well as we?” Acts 10:44-47. The description of this event here given, identifies it in character with that which occurred on the day of Pentecost. A confirmation of this still more decisive, if possible, is found in the defense which Peter made before the church at Jerusalem. He says,—“And as I began to speak, the Holy Sprit fell on them, *even as on us at the beginning*. And I remembered the word of the Lord, how that he said, John indeed baptized in water; but ye shall be baptized in the Holy Spirit. If then God gave them *the like gift* as he did also unto us when we believed on

the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." Acts 11:15-18.

This baptism of Gentile believers in the Holy Spirit, like that of Jewish believers, was extraordinary or miraculous both in the manner of its bestowal by the Lord, and the character of its effects on all who received it.

It is in the highest degree significant that in all the history of apostolic labors, only these two cases are characterized as that baptism in the Holy Spirit which had been promised both by John and the risen Lord. It is also significant that in all the letters of the apostles the baptism in the Holy Spirit is not even once named. From these considerations, as well as from the description of both cases, the conclusion is reached that these are the only instances of this baptism that have ever occurred, or ever will occur during the Christian age.

The baptism of Jewish believers in the Holy Spirit at the beginning, accomplished three great objects once for all. (1) It clothed the apostles with the promised power from on high. (2) It demonstrated the exaltation and supreme lordship of Jesus. (3) It opened the Church, the mediatorial kingdom of the Messiah, to the Jewish people then and there assembled out of every nation whither they had been scattered. Now as the apostles delivered their testimony in full, and committed it to a written record, by which, though dead, they yet speak, and will continue to speak to the end of the ages—as Jesus still reigns the "Lord of all" at the right hand of the Father—and as the Church or kingdom has never been closed against the Jews as a people, so there never has been, and never can be, during the Christian age, any other occasion for the baptism of Jewish believers in the Holy Spirit.

The baptism of Gentile believers in the Holy Spirit, some seven years afterward, also accomplished three things once for all. (1) It opened the door of faith to the whole Gentile world, as if by the very hand of God himself. (2) It removed Jewish prejudices from the mind of Peter, and silenced every objecting tongue among the Jewish brethren. (3) It declared and demonstrated the fact that God had broken down and had

forever taken away the middle wall of partition that had so long stood between the Jews and the Gentiles, and made known to the world God's purpose to make of the two "one new man", the Church, or body of Christ. Inasmuch then as the door of faith then opened, has never been closed against the Gentiles, as Jewish objections against the reception of the Gentiles have been answered by God Himself, and forever silenced, and as a middle wall of partition can never again be reared between the two peoples; so there has never been, and never can be during the Christian age, another occasion for the baptism of Gentile believers in the Holy Spirit. In each case this baptism did its work for all coming time. In each case the design was such that it was not to be repeated.

Admitting, however, for the sake of argument that there *may have been* other cases of baptism in the Holy Spirit, although not mentioned, they must have been similar in all essential features to the two cases, the history of which is so clearly given. Peter knew that the Gentiles had received this baptism, because, as he says, "the Holy Spirit fell on them, *even as on us* at the beginning." Again he says, "God gave them *the like gift* as he did also unto us." He thus passes over every manifestation of the Spirit which had been made between the day of Pentecost and his visit to Cesarea. It follows conclusively that the impartation of the Holy Spirit by "the laying on of apostles' hands" as at Samaria, was not a baptism in the Holy Spirit.

The Jewish brethren who had accompanied Peter, knew that "on the Gentiles also was poured out the gift of the Holy Spirit," because "they heard them speak with tongues and magnify God." However many cases then there may have been, they must all have been administered directly by the Lord himself, and must have bestowed on its subjects the same privileges and powers. Even in this view of the subject, the baptism in the Holy Spirit must have belonged to the miraculous and formative period of the Church, and is not to be expected now. Like causes under like circumstances always produce like effects. It is beyond all controversy that effects like those produced by this baptism on the day of Pentecost and at the house of Cornelius have not been witnessed since the days of the apostles; and there is not

one particle of testimony, either in the New Testament or out of it, that similar events ever occurred elsewhere during their days.

There is no other kingdom in which men can be saved except that of the exalted Messiah ; and as it was opened once for all, both to Jews and Gentiles, by the two baptisms described, it does not need to be opened again, and can not be opened again, for it has never been closed. And as Jews and Gentiles, in scriptural terminology, include the entire human family, there has never been any other people on earth to whom the kingdom could be opened.

The conclusion, however, that the baptism in the Holy Spirit was confined to the days of the apostles, and occurred only in the two cases mentioned, does not in any way affect the perpetuity of the agency and influence of the Holy Spirit in the conversion of sinners, nor the comfort and help of the Holy Spirit in the edification of Christians. The agency of the Holy Spirit is neither intermittent, nor remittent, but continuous throughout all ages. Its influence is a permanent power for the conversion of sinners. The presence and indwelling of the Holy Spirit is a permanent blessing in the Church for the comfort, guidance, and help of the whole body.

The possession of extraordinary gifts, or supernatural powers, did not, of itself, involve the baptism in the Holy Spirit. The apostles, under the personal ministry of Jesus, were empowered to "heal the sick, raise the dead, cleanse the lepers, cast out demons" ; but these things they did "in the name", or by the authority of Jesus ; for, as we have seen, they were not baptized in the Holy Spirit till the day of Pentecost. The seventy disciples who were sent out in advance of the Savior had a share in these extraordinary gifts. They were commanded to heal the sick in every city that received them, and from their first tour they "returned with joy, saying, Lord, even the demons are subject unto us *in thy name*." They had not, however, been baptized in the Holy Spirit. So, after the day of Pentecost, and throughout the apostolic age, many gifts were bestowed on many persons for various purposes ; but these did not constitute the baptism in the Holy Spirit. This baptism was itself a special gift for special purposes—a

gift which could be bestowed only by the exalted Messiah, a gift which, in each case of its occurrence, did its work for all coming time.

As the word, *baptism*, however, is often used in a figurative sense, may we not say of those who are wholly, or mainly, under the guidance of the Holy Spirit, who enjoy in a very high degree its hopes and its comforts, that they are baptized in the Holy Spirit? We might, certainly, use this language without intending to identify their case with that of the Jews on the day of Pentecost, or the Gentiles at the house of Cornelius; but we would not thereby express scriptural things by scriptural names. We would expose ourselves to the liability of being misunderstood, and to the danger of misleading others.

All Christians are said to be *led* by the Spirit, to walk in the *comfort* of the Spirit, to *live* after the Spirit, to have the *earnest* of the Spirit, to participate in the *fellowship* of the Spirit, are exhorted to be *filled* with the Spirit; and the Spirit is said to *dwell* in them, and to *make intercession* for them, but only the disciples who were waiting at Jerusalem on the day of Pentecost, and those who believed at the house of Cornelius, are ever said to have been baptized in the Holy Spirit. To call any thing that may now occur either in the conversion of sinners, or in the experience of Christians, a baptism in the Holy Spirit, is calculated to mislead the minds of earnest inquirers, and cause them to ask and look for that which is not promised to them,—that which is not needed either for their conversion or edification. Such an unscriptural and misleading usage of the expression should, therefore, be avoided.

The agency of the Holy Spirit, rightly understood, furnishes the alien with everything that is necessary to his conversion and adoption into the family of God. The comfort, help, guidance, earnest fellowship, indwelling and intercession of the Holy Spirit furnish the Christian with all things necessary to his encouragement through life and hope in death, fitting him for the abundant entrance into the everlasting Kingdom of our Lord and Savior. With such an abundance of scriptural expressions which cover the entire ground of all our spiritual wants through life and in death, why turn away from them, and seize upon another scriptural expression only to apply it to

that to which it is never applied by John, or Jesus, or any of the apostles? Is it not always much better to speak of scriptural things in scriptural terms? If so we will let the *baptism in the Holy Spirit* stand for those two wonderful events to which alone it is applied in the New Testament.

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THE APOSTOLIC OFFICE AND TENURE.

“Now then we are ambassadors for Christ.” 2 Cor. 5:20. The word *πρεσβύς* from which comes the passive verb *πρεσβεύω* has a personal and official signification, being properly translated “ambassador.” The ancient custom of *selecting aged persons* to perform important duties, or execute weighty trusts, was founded in wisdom and the security of public interest. This practice characterizes all the dealings of God with man, so much so, that no son of Aaron entered upon the discharge of his priestly duties until he was of mature age. The official-signification of the word has reference to the highest authority conferred upon an agent as a deputy or ambassador, without any power to transfer or delegate it to another. It can only be restored to the government from which it is received. This officer is of the highest rank known, as he carries a message from one government to another, and is authorized to insist on the terms and provisions of the message he bears. The twelve apostles of Christ were messengers of this kind and Paul so declares. Such high and authoritative officers always hold their commissions until they are recalled by the government they represent. This fact should always be considered in the investigation of this subject. This consideration alone would be sufficient to establish the tenure of the apostles’ commission had we nothing more definite. That it was to be held *in perpetuity* is shown by this fact; but it is made clear beyond a cavil by a statement in the commission itself. This provision

is so explicit, fixing the tenure of the office and authority that no ground is left for caviling. On the occasion of giving the commission, Christ represented the divine government in the declaration—"all power is given unto me in heaven and in earth," and in the execution of it, assured them, that he would be with them—"always, even to the end of the world." This expression is peculiarly expressive—too explicit to require any remarks. Besides, there is no evidence on record of any repeal, and as it was wholly inadmissible for the apostles, as ambassadors, to delegate or transfer their authority, it remains that the same state of case exists to-day for the enforcement of the commission, as existed when it was given, eighteen hundred years ago. These apostles, then, as ministers plenipotentiary, respecting their commission, are without beginning of years or end of days—entrusted with a mandate authoritative, unique and peculiar—resting upon an evidence to be sealed with their blood. Their commission was of such a nature as to make a successor a simple impossibility, and the execution of their charge was in no way necessarily associated with their personal or bodily presence; so that the whole question of apostolic succession is a clerical assumption—a ridiculous sham, an ecclesiastical fraud only equaled by the apostolate of Rome. These apostles differed from all doctors, priests and clergymen, whatever their pretensions have been, more than our minister to England differs from a street shoe-shiner. Indeed, there is no comparison. It is only a human inclination to sensuism that has allowed this monster error to exist a single day. After all disputes about ordinances and the discussion of the doctrine of religion, the professed Christian world fail to perceive the proper relation of the world and the Church to Christ and his ambassadors.

Without a distinct and comprehensive perception of this relation there cannot be a correct knowledge of any thing connected with the gospel. The principles adopted by the divine government for the redemption of man from sin have been uniform from the beginning; while human nature, and sin which that government undertakes to control, have continued to require the same treatment. It would have been very inconsistent and unreasonable to have adopted a plan of renewing these

ambassadors, for their personal presence was in no way essential to the work of their ministry. "Nor yet that Christ should offer himself often, as the high priest entered into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. 9:24. As the facts embraced in the commission could not be repeated, so the ambassadors delegated to sustain those facts must remain the same. In the accomplishment of man's salvation from sin, it has always been through the action of the miraculous upon the natural—the extraordinary upon the ordinary—the spiritual upon the carnal. It was power *δύναμις* on one side, and faith on the other—on one side authority, on the other obedience. This was fully demonstrated at Sinai where God approved the common-sense decision of the people. They have well said that which they have spoken: "Oh, that there was such an heart in them, that they would hear me and keep my commandments always!" Two thousand years afterwards the great Christian law-giver used the same expression as he taught in the mountain cave—"He that *hears* these sayings of mine, and *doeth* them, I will liken to a wise man."

To *hear and do* embraces the whole duty and happiness of man as a subject of the divine government, upon the principle of faith, not sight. This brings us to the consideration of the fact, that if Christ or his ambassadors were personally with us to-day, the same conditions would exist, that interpose in their absence. "Thomas, because thou *hast seen me* and *believed*, blessed are they who *have not seen me* and *believe*." John 20:29. The conditions of the gospel are continuous and uniform, because they are of faith, and therefore the apostolic commission is continuous and perpetual, so that it may be affirmed without any fear of successful contradiction—that *we have the apostles with us to-day, in all their conferred authority, in the same sense that we have Christ with us in his plenary power*. And further, that each and every man stands to them, as regards his direct and personal responsibility, as did those who heard them "preach the unsearchable riches of Christ."

There exists in human nature a strong inclination to sen-

suism. In devotion and worship there is a desire to have some sensible or material presence, which has exhibited itself in every form of idolatry from a brazen calf to a string of beads, from a crocodile to a priest; whereas the gospel introduces us to the spiritual and eternal, inspiring a *faith that "endures as seeing him who is invisible."*

The mission of the apostles was not only declared to be *in perpetuo* by the words in the commission, "and, lo, I am with you alway, even to the end of the world"; but it is declared in terms that admit of no dispute, that the saved "are built upon the apostles and prophets, Jesus Christ being the chief corner stone, in whom all the building [the Church in all ages] being fitly framed together, groweth into a holy temple in the Lord, and, other foundation can no man lay than that which is laid, Jesus Christ." It could not be otherwise, *because it is of faith*. There can be no clear conception or proper enjoyment of the gospel outside of its prophetic, fulfilled and perpetual nature. It is, therefore, called "the everlasting gospel." Rev. 14:6. If it could be shown that Christ has a vicar on earth, in the shape of a pope; or that Paul has a successor in the person of a priest or clergyman, the gospel would be deprived of its divinity, and be proved a magnificent device. The apostolate of Rome, and the episcopate of Geneva are alike an infringement of divine authority—a perversion of the truth, and a shameful substitution of an arm of flesh for the incomparable grace of God. Nothing but a deep sense of guilt, enshrouded in the darkness of superstitious fear has fostered and fellowshipped these two monstrous errors of Popery and Protestantism, which have so fearfully cursed the world. To place the Son of God upon the throne of an intelligent and unshaken faith, and restore to his apostles their inalienable authority, is the true and uncompromising work of every Christian; and whether accomplished sooner or later we have the assurance, that in the wind up the twelve apostles will be seated upon as many thrones, judging the true spiritual and redeemed Israel. There is every reason to believe that large salaries, fine raiment and lives of luxurious ease will intervene every possible obstacle and opposition to the restoration of the true apostolate, for it is behind the fortified ramparts of clerical chicanery, sanctified

customs and popular ignorance, that those who assume apostolic succession find protection. If Christ and his apostles were here in person where would the present clergy stand? Would not the birds of sectarian prey and nocturnal omen seek their appropriate haunts—the dark recesses of theological forests? And if they were here would not the whole question of life and salvation rest upon the one unchangeable basis—*an intelligent faith*? “Thomas, because thou *hast seen* me and believed, blessed are those who have *not seen*, and yet believe.” Faith has nothing to do with *physical personality* or *presence*. In religion it rests upon divine authority, and power to save. These elements underlie the gospel of Christ. Being the Son of God, Immanuel—God incarnate, he carried our nature a sacrifice for sin that corrupted it, while his divinity had grace to love and power to forgive.

The government of God is a *kingdom* in the strictest sense of that word. The divinely authorized ambassadors of that government have in no instance represented it in any other form. God is the center and source of all authority, as exercised by the Lord Jesus Christ, “who is the blessed and only potentate, the King of Kings and Lord of Lords,” and the administration of that kingdom is wholly without the taint of human will or wisdom, for Christ is declared the “author and finisher of the faith.” Apart from man having anything to do with the organization or administration of the government of God, it is expressly said: “Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that *God* hath prepared for them that love him; but *God hath revealed* them unto us [apostles] *by his Spirit*; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man that is in him; even so the things of God *knoweth no man*, but the spirit of man.” 1 Cor. 2:9. “For the wisdom of this world is foolishness with God.” 1 Cor. 3:19. To see clearly the peculiar, separate and untransferable agency held by the apostles, let us notice the definite and forcible declarations of another. “That which was from the beginning, which we [apostles] have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. That which we

[apostles] have seen and heard, declare we unto you, that ye [who receive our testimony] also may have fellowship with us ; and truly our fellowship is with the Father and with his Son, Jesus Christ." Jno. 1:1, etc. From these unmistakable teachings it is evident that the twelve apostles were the repositories of all divine communications, and that the facts for which they labored, suffered and died, were submitted to their observations like all other facts to constitute them witnesses before all the world, and as John declares that in the acceptance of their testimony, fellowship with them was obtained, similar to the fellowship (spiritual association) which they had "with the Father and Jesus Christ." In the application of the unqualified and positive declarations of Paul, he proceeds to say : "Now we [apostles] have received, not the spirit of the world, but the spirit *from* [denoting *origin*] God ; that we [the apostles] might know the things that are freely given [as a favor] to us [apostles] of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teaches, comparing [explaining] spiritual things with spiritual" [words]. 1 Cor. 2:12. This was in conformity with what Christ said to the apostles, previous to the betrayal when he sought to comfort them—"when the spirit of truth is come, he will guide you into all truth." It will be seen, then, that all men, rich or poor, high or low, learned or unlearned, must regard the chosen, and divinely qualified apostles as the only source of spiritual knowledge and authority in the administration of the affairs of the kingdom of God, and that each one—prince or subject—is personally, equally and individually responsible to them alone, without the intervention of any human being, be they called pope, cardinal, clergyman or pastor, for as *all men* of every class and station are personally wretched sinners before God, there exists a universal personal responsibility. The Scribe and Pharisee of Christ's personal ministry, against whom such terrible anathemas were pronounced, differ nothing in character from the priests and clergy of the present day. It is the poor, the humble and the contrite who rely upon the apostles, for all knowledge, and through them upon Christ for life and salvation, that are held in esteem with God.

Those who assume the apostle's commission in whole or in part, preaching their various gospels of convenience, which are not *the gospel*, assume a fearful responsibility before God. There is only one true apostolic gospel, and Paul who knew, said—"Though we or an angel from heaven preach any other gospel unto you, than that we have preached unto you, let him be accursed. As we said before so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." We have here the same word used in the commission—*εὐαγγελίζω*, which is somewhat remarkable, as it has direct reference to the *glad tidings* contained in the gospel of Christ, and can be understood only as a prohibition for the announcement of anything as the means of salvation and gaining adherents. When Paul tells Timothy to *preach* the word, he uses quite a different word, and indeed all the words translated *preach* are different from that used in the commission, which has an application altogether original, and having reference to making converts or disciples, stands opposed to division. This seems to be the reason why Paul uses it in Galatians 1 : 8.

To divide the Church of Christ is to preach another gospel, or to originate a party or sect, is to preach another gospel with an apostolic curse. The gospel of Christ embraced in the commission looks to unity and unity alone. It is of the one God and Father; and the means of a divine spiritual begetting—"For though you have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel"; what a sad display of spiritual adultery is exhibited by an unauthorized clergy and all those that assume the apostle's commission. It is important to observe the distinction urged by the apostle between the *many teachers* and *few fathers*. To be begotten by a lawful father through the gospel of Christ is genuine spiritual conversion, and there is none other. It is entering into fellowship with the authorized ambassadors of Christ, such as they have "with God and his Son Jesus Christ." The apostles are the only divine, spiritual, and lawful fatherhood, for they are laborers together with God, and through them are all believers, God's husbandry, God's building, and their work and genera-

tion is to the end of the world. The Roman priesthood and Protestant clergy of to-day are a distinct class, and claim special privileges. They assume to wear apostolic shoes and no mistake. They impose upon a too credulous people by applying to themselves language which the apostles applied to themselves exclusively. For instance, Paul in writing to the church at Corinth alluded to his temporal support (and this is the chief question with the pastors and clergy of the present day) in this manner,—“Or I only or Barnabas have not we power [privilege] to forbear working?” He alludes to the provisions of the law, that the ox should not be muzzled when treading out the grain; and shows that this is not to be interpreted strictly, but applies to men also. He then asks the question—“If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” This is very often quoted by the clergy now, as though Paul were especially pleading for their pockets and bread-baskets. If they set forth the claims of hyper-Calvinism as the expressed and unalterable state of the Divine mind, they consider that they have been sowing spiritual things, and the law of compensation must apply. If the laborer over the way has been earnestly pleading the democratic doctrine of of Armineus, and urging the speculations of an extreme free-will—that again was sowing spiritual things (!) and of course the law applies again; or the little circuit-rider, in the frontier school-house, may produce from his pocket the musty manuscript of “Salvation by grace”, and as an apostolic successor the spiritual things have been supplied, and the hat must gather in the carnal. Now Paul had no allusion whatever to any of these persons, nor their work. If they are laborers employed by any one or any corporation, as a matter of common justice, their employers should compensate them. The apostle’s question as to abstaining from work was based upon the fact, that the congregation of disciples at Antioch did, by direction of the Holy Spirit, set apart Paul and Barnabas to the ministry of the Word to which they had been called, and that act became a pledge on the part of the Church for their support. All that was said, therefore, about the laborer being worthy of his hire, was said of themselves, and had no reference whatever to all sorts of modern apostles, preaching all sorts of speculations.

There is in the Church as established by the apostles, and over which they should now preside, a perfect *equality of membership*. There are no *rulers* as respects *authority*, no *teachers* as respects *new revelations*, and no *changes* as to *innovations*. The apostolic Church was perfect and complete, therefore the order established was to be permanent. To *rule* was to *preside*; to *teach* was to *explain*, and to *exhort* was to *encourage* to love and good works. The only *officers* of the Church were *servants* of the body taken from the qualified elders, and called bishops and deacons. These acted as messengers sometimes when it became necessary to co-operate in general works of charity. There was nothing in existence or contemplated, like the clergy and pastors of the present day. The pulpit and pew were unknown, and the distinctions they make unanticipated. The costly chapel, fretted vault, and cushioned seat, have supplanted the "upper room" in Jerusalem, the "desert road and the hedges" everywhere. By supplanting the apostles with their inspiration, with a class of men, whose chief qualifications are wealth and ignorance, presided over by a pastor whose leading motive is a liberal salary, a passive obedience is enforced upon the body of the Church, instead of that active spiritual life that contributed to the edification and wonderful growth of the primitive Church. It does not now occur that the membership is so completely instructed and practically interested, that "the secrets of the unbeliever's heart are made manifest," and he is led to acknowledge "that God is in you of a truth."

Dismiss the apostles and dispense with the elements of inspiration associated with them, by the introduction of any substitutes whatever, and a lifeless formality is superinduced, a spiritual paralysis that is a sure forerunner of disease and death. Where individuals are found, who stately lean upon Christ and his apostles as the only source of spiritual life, the divine image is observable, and this should obtain in the whole body. Paul says to all, "Be ye followers of me as I also am of Christ," and it is this living gospel in the Church, that is finally to effect a more complete conversion of the world.

A question involving the executive authority of the apostles necessarily includes the query—What is it to preach

Christ? It may be that some, *indeed many*, may not be prepared to accept the conclusion to which we are forced by an honest and scriptural discussion of the question. There is a wide difference between *præaching* and *teaching*, and in the Greek very different words are used to show the distinction, although translated by the same word. The term used in the commission given to the apostles, signifies to make known something as good news in view of making proselytes or disciples. None except apostles were authorized to do that, but were forbid under a fearful anathema. The reason for this existed in the fact—that NO ONE BUT AN APOSTLE COULD PREACH CHRIST. To preach Christ is the work of one bearing an *exclusive commission*, received directly from divine authority, and which cannot be delegated to another; which would not be allowed even among men. Hence the apostle Paul asks affirmatively—"Am I not an apostle?—have I not seen Jesus Christ our Lord?" The preaching of the gospel involves authority—authority derived directly from Christ, such as makes the preacher a substitute—therefore Paul says—"as God did beseech you *by us*; we pray you IN CHRIST'S STEAD, be ye reconciled to God." This no one but a delegated ambassador could do—one without any right to confer such authority. And again—"Now thanks be unto God which always causes us to triumph in Christ, and maketh manifest [*φανερῶω*]* the savor of *his* knowledge by us in every place. For we [apostles] are unto God a sweet savor of Christ, in them that are saved and in them that perish." What modern priest or clergyman could appropriate this language to himself?—"For we preach not ourselves (!) but Christ Jesus the Lord and ourselves your servants [*δοῦλοι* signifies *slave*, with no reference to hire] for Jesus' sake. For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Preaching Christ, then, being a work of infallibility, it becomes absolutely necessary that the preacher be in possession of the unerring spirit of interpretation and revelation, being a reflection of the light emanating from God.

* This word signifies to make manifest or *expose to view*, no doubt by the miracles the apostles wrought.

As the gospel of Christ consists in the facts connected with his person, his life, death and resurrection, it is necessary that a preacher of that gospel should be a qualified witness of those facts, therefore, *no one but an apostle could, in a proper sense, preach the gospel.* The minister must be a witness. When Christ appeared unto Paul, on his way to Damascus, he said to him, "For this purpose have I appeared to thee, to make thee a *minister and witness* both of these things that thou hast seen, and of those things in which I will appear unto thee." Evidently, then, to preach Christ is a work of inspiration, and is restricted to the apostles, who were selected and educated for the work, being aided by the Holy Spirit, which brought all things to their remembrance, dictating the words in which the facts should be presented, or presenting the things of the Spirit in the words of the Spirit. This was so manifestly the case, that "no man could say that Jesus is the Lord, but by the Holy Spirit. The ability and duty of preaching Christ belonged to the apostles, and rests exclusively with them now, the idea of personal presence being neither desirable nor necessary, for if they were here in person to-day they would neither add to nor subtract from the record they have left. Peter says, in conformity with the preceding, "Him God raised up the third day, and showed him openly, NOT TO ALL THE PEOPLE, BUT UNTO WITNESSES CHOSEN BEFORE OF GOD, *even to us who did eat and drink with him* after he arose from the grave. And he commanded us [the apostles] to preach unto the people, and to testify [as witnesses] that it is he that was ordained of God to be the judge of the quick and the dead."

The work of preaching Christ consisted in setting him before the people as the promised Messiah—the Son of God and Savior of the world, and to support those declarations by manifestations of the Holy Spirit received from God. They presented him to the Jews as the Messiah foreshadowed by the sacrificial lamb, and foretold by their prophets; and as the deliverer of the Gentiles from ignorance, superstition and idolatry. The faith they required was a PERSONAL FAITH IN HIM, in view of the fact that he was appointed of God to be the final judge of the world. A careful analysis of the discourses of the apostles will show the uniformity of this pleading

and oneness of purpose. In every case where the word *preach* occurs in connection with the apostolic proclamation, it has reference to making converts or disciples, and necessarily constitutes the apostles a connecting link between God and all men. The apostle John in his lucid, simple and honest style says—"That which was from the beginning, which we [apostles] have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Words of life. (For the life was manifested, and we [apostles] have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us.) That which we have seen and heard, declare we unto you, that *ye also may have fellowship with us* [apostles]; and truly our fellowship is with the Father, and with his Son Jesus Christ." In the expressions—"preached the resurrection", "*preach* the word" etc., the word signifies simply to announce, to declare, assert boldly, etc., whereas, in the commission, it is a different word, having direct reference to conversion or making disciples. In modern times we have a great deal of pulpit declamation called preaching when the name, person and mission of Christ is omitted. We have subjects announced as "Washington", "picnics", "fairs", "dancing", and many other social and moral questions as themes of pulpit discussion, which pass off as preaching by the mass of church-goers. In addition to this is the constant advocacy of peculiar theories or doctrines relating to the philosophy of human nature, or the divine essence which promote sects and are utterly repugnant to apostolic practice.

The gospel of Christ, then, is preached and on record, not to be enlarged, epitomized or modified—not to be amended or improved. The gospel of Christ, then, being committed to witnesses, duly inspired and qualified for their work in the support and prosecution of which their personal or physical presence was not essential, it follows with the force of demonstration that the tenure of their office was perpetual, and a successorship impossible. The one true gospel is on record in its original and authoritative proclamation, perfect and fresh from the mouth of its true and only preachers. All who are converted, and we mean *truly* converted, must accomplish the work through the apostles as the only divinely appointed dis-

pensers of the grace of God. The apostles and prophets, with Jesus Christ, the chief corner stone, is the only foundation of God's building and of human hope.

Public attention may be properly called to the apostolic preaching in discourses on proper occasions ; but it will be found by suitable attention that the divine method of advancing the interests of religion is by a living exhibition of it in the Church. The pulpit, with the forms it has introduced, is not of divine authority, and naturally developed with the existing clergy, converting the Church into a passive hearer. The gospel is not committed to a class of men as a theory ; but to the Church as a living practice, to be governed and controlled by the apostles, absent in person as present. Peter and John when released from prison were commanded by the Angel of the Lord, "to speak to the people all the words of this life." This was the Angel's view of Christianity, and evidently correct. The growth of the Church results from the ability of its membership to edify it by teaching, and encourage by exhortation, and to this end Paul commands that all things should be done. "But speaking the truth in love we may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined and compacted, by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." Eph. 4 : 15. Such is the inspired teaching as to the growth and perpetuity of the Church. From the preceding we deduce the following theses :

1. To preach Christ is to present him as the Son of God and Savior of men in his death, burial and resurrection, of which facts the preacher is a witness.

2. The apostles were the only persons called, qualified for this work, having received a commission extending to the end of the world.

3. Such is the nature of the work, it could not be transmitted to a succession.

4. Whatever public discourse is offered by ordinary men, can only have for its object the reiteration of the things proclaimed by the apostles.

5. The gospel is to be commended to the world by the purity and godly character of the Church.

J. L. RICHARDSON.

THE ORIGIN, MISSION, AND DESTINY OF, AND THE
CHRISTIAN'S RELATION TO, CIVIL GOVERN-
MENT, FROM THE OLD TESTAMENT.

We use the term "*Civil Government*" in this article as synonymous with *human government*, in contradistinction to a government by God, or the *Divine Government*. The design in writing this article is to determine definitely the origin, mission, and destiny of human governments, their relation to God, and the relation the Church and the individual Christian sustain to them.

In the beginning God created the earth and all that therein is. Over the material world and all the lower creation, he gave man control. "Let us make man in our own image, after our own likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. Man's right to rule over and use the under-creation is clear and specific. In contrast with this it is said, "The Lord God commanded the man." Gen. 2:16. This indicates that while God committed the government of the under-creation to man, he reserved to himself the right and prerogative of governing man. God would govern and guide man; man would govern the under-creation, and so the whole world would be held under the government of God, man immediately and the under-creation through man.

But, man refused to be governed by God. First, as an individual he violated the specific command of God. "A little leaven leaveneth the whole lump." This leaven of disobedience wrought the rejection of the Divine government, and spread from the individual to the family, to the tribe, to the nation. The act of individual disobedience culminated in the effort of man to organize a government of his own, so that he himself might permanently conduct the affairs of earth free from the control of God, and independent of God's government. The

first account we have of organized human government is in Gen. 10:8. "And Cush begat Nimrod, he began to be a mighty one in the earth. * * * The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Nimrod was the grandson of Ham, and the founder of the first government organized outside of the family institution ordained by God from the beginning. Nimrod made other families tributary to himself, and established a kingdom of which he was the head. The declaration, "Let us build us a city and a tower whose top shall reach into heaven, and let us make us a name, lest we be scattered abroad upon the face of the earth," (Gen. 11:4), shows the animus and the spirit of the movement, and that it was intended to resist the purpose of God to govern them and to distribute them over the face of the earth, and to maintain themselves in a government of their own organizing. The design and purpose of this beginning of human government on earth was to oppose, counteract, and displace the government of God on earth.

Human Government thus began among those in rebellion against God, with the purpose of superseding the Divine rule with the rule of man. Its founder was Nimrod, the grandson of Ham, whose family was accursed. In accordance with a well-defined principle of God's over-ruling providence, the family of this founder has been the especial victim of the institution which he originated. Josephus, with whatever credit to which he may be entitled in reference to matters so remote, says that "Nimrod, the founder and leader, appealed to them that it was too humiliating and degrading for wise human beings capable of forming governments of their own, to submit to the government of another." It is clear that human government had its origin in the rebellion of man against God, and that it was intended to supersede the Divine government, and itself constituted the organized rebellion of man against God. This beginning of human government God called *Babel*, confusion, strife. It introduced into the world the organized development and embodiment of the spirit of rebellion, strife

and confusion among men. God christened it *Babel*. It soon grew into the blood-thirsty, hectoring Babylon, and subjugated the surrounding families, tribes and kingdoms to its dominion, and became the first universal empire of the earth, and maintained its sway until the days of Daniel.

When we consider that God and the early inhabitants of the earth named things, persons, and institutions from the chief and distinguishing characteristic of that which was named, it cannot be doubted, that God intended in calling this first government established by man "confusion," and in so speedily confusing the language of its founders, to foretell that the chief and necessary results flowing from the establishment and perpetuation of human government would be confusion, strife, bloodshed, and perpetual warfare in the world. The results have vindicated the truth of the prophecy that was contained in the name. The chief occupation of human governments from the beginning has been war. Nine-tenths of the taxes paid by the human family, have gone to preparing for, carrying on, or paying the expenses of war.

All the wars and strifes between tribes, races, nations, from the beginning until now, have been the result of man's effort to govern himself and the world, rather than to submit to the government of God. I am not intimating in this, that human government is not necessary, I believe that it is necessary, and that God has ordained it as a punishment to man for refusing to submit to the government of God. Human government originated in the rebellion of man against his Maker, and was the organized effort of man to govern himself and to conduct the affairs of the world independently of the government of God. It was the organized rebellion of man against God and his government.

Babylon, the first universal empire of earth, growing out of this rebellion of man against God, continued until overthrown, displaced and superseded by the Medo-Persian Empire. This Babylonish empire, with all its possessions, conquests, and honors, "was left" to the Medo-Persian. The Medo-Persian exercised universal dominion until over-

thrown by the Grecian power, to whom "was left" all of its glories, honors, and possessions. The Grecian succeeded the Medo-Persian, until subdued by the Roman, to whom "was left" its power and possessions. The Roman continued until broken in pieces by the little stone cut out of the mountain without hands. The fragments of this Roman empire remain until the present day. All the human governments of earth are the broken fragments—or the offshoots of these—of the Roman empire. We emphasize this time of descent of the human or civil governments of earth, because it is usually claimed, that the civil governments of the day are the successors and offshoots of the Mosaic dispensation, or of its government God ordained among the Jews.

They clearly run back through the Roman, the Grecian, the Medo-Persian, the Babylonian, and to Babel of Nimrod on the plains of Shinar. The connecting links are few and there can be no doubt as to the time of succession.

On the other hand, God has always kept on earth a government of his own, in contrast with these. In Eden the government was direct, individual and personal. God spake direct to man and gave specific commands to be obeyed.

Men multiplied into families. God gave the law to the father and made him the law-giver, the mediator, and priest to his family. When the family of Abraham grew into the proportions of a nation, God gave it laws suited to a national existence. Moses became the law-giver of this nation. He is sometimes called the law-maker. This is a mistake, God was the law-maker. He gave the law to Moses, and Moses gave it to the people. God has never authorized any being or power beneath his own throne to make laws to govern his own people. This is the prerogative he has reserved to himself. God is the only law-maker of his people.

This government of God among the children of Israel was corrupted and perverted, but some of the Jews were schooled by it, and trained, as were others not Jews, by the providence of God, for service in a higher and more perfect kingdom of God. God then took the Jewish national government out of the way, and superseded it with the kingdom of heaven—the Church of God, which was fitted for the service of individuals in all

nations, and aspires to universal and eternal dominion on earth. It is to embrace all people, all nations, kindreds and tribes, and to mingle and mould them into one universal brotherhood, to break in pieces and destroy all earthly kingdoms and dominions, and fill the whole earth and stand forever. The mission of this Church is to rescue and redeem the earth from the rule and dominion of the human kingdoms, from the rebellion against God, and to reinstate the authority and rule of God on earth through his own kingdom. Through and in it Christ must reign until he shall have put down all rule, and all authority and power. Then will he deliver up the kingdom to God the Father, and himself be subject to God, that God ruling in and through his restored kingdom on earth, may be all and in all, the only ruler of the heavens and of the earth. These two lines of government, the Divine and the human, reaching from the beginning down to the present day, have been kept distinct and separate by God, often commingled and dove-tailed one into the other by men, with what relations and results to each other we will examine.

THE RELATION OF THE DIVINE TO THE HUMAN.

We have called attention to the origin of human government. It arose among the enemies of God, from a spirit of rebellion against God. Each passed through the same stages in reaching its culmination. The individual, the family, the nation, the universal dominion. Abraham, first after the flood, was set apart to raise a holy family to God, and so became the father of a people loyal to God, so furnishing a people that would maintain the government of God on earth. He was required to separate himself from his own family and kindred, from the land of his nativity, and from the home and friends of his childhood, and to go forth, a stranger among strangers, in a strange land. He was not to affiliate, or his children to intermarry with the people of this land. He was to start a family that should be a separate, distinct, and peculiar people among the nations of earth, consecrated to the establishment and maintenance of the government of God among and over men. That it might have no family ties to throw it into alliance with the peoples who sustain the human government, Abram mar-

ried his own sister. Isaac's wife was the daughter of his mother's brother in a foreign land. Jacob's wives were the daughters of his uncle. From these kindred they were widely separated. Jacob left the father of his wives under circumstances that forbade future affiliation. Isaac was the only child of his mother; and while yet youths enmity was engendered between Jacob and Esau that separated their families forever. God was severing natural ties, and overruling blood relations that might militate against the separation and exclusiveness of his people. The family was then cemented together and separated from all other people by four hundred years of cruel slavery, and a forty-years journey through the wilderness to free them from all the influences, habits, and love of Egypt. This was done to gain a favorably separated point for launching them on their voyage of consecration to the upbuilding of the Divine Government; that in them he might find a people with no love for, and no ties to lead them into affiliation with, other peoples, or into the service of the human governments, but that they should be wholly consecrated to the upbuilding and maintenance of the Divine Government. God's special commission to them was to destroy all the nations inhabiting the land, all the nations with which they came in contact. The mission imposed upon them was perpetual enmity, the work to which they were called was a war of extermination against all people maintaining a human government. This war was waged against them, not as individuals or families, but as members and supporters of human governments. If individuals and families seem to have been special objects of destruction, it was because those families had been especially sinful in opposing the government of God, and in maintaining the human government, and were hopeless in their enmity to the rule of God; but at any and every period of time the way was open for these families, and every member of them, to pass out of the families devoted to human government, and for their entrance into the family devoted to the government of God. And whenever one passed from under the human into the Divine, the obligation to destroy was changed into the requirement to protect, nurture, and support as members of their own household and family. The law was, "Thou shalt not be affrighted at them: for the

Lord thy God is in the midst of thee, a great God and a terrible. And the Lord thy God will cast out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the Lord thy God shall deliver them up before thee, and shall discomfit them with a great discomfiture, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt make their name to perish from under heaven: there shall no man be able to stand before thee, until thou have destroyed them." Deut. 7:21-24. "When the Lord thy God shall deliver them up before thee, and thou shalt smite them; then thou shalt utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Deut. 7:2, 3. Notwithstanding these fearful denunciations and prohibitions, they took wives from them from the beginning, and the way was always open for the adoption of any of them into the family of Abraham who might wish to serve and honor the God of Abraham. Rahab was married to an Israelite. The Scriptures mention as honored among the Israelites, many of them serving in the Temple, Daeg, the Edomite, (1 Sam. 21:7); Uriah, the Hittite, (2 Sam. 11:3); Araunah, the Jebusite, (2 Sam. 24:23); Zelek, the Ammonite, (2 Sam. 23:37); Ithma, the Moabite, (1 Chron. 11:46); and Ruth, the Moabitess, besides many others. A number of these entered into the line from which the Savior sprung. In the days of Solomon, the number of these among the laboring people amounted to over 153,000. See 2 Chron. 2:17, 18. These examples show that while the law was inexorable in requiring them to destroy the members of these sinful families while upholders of these human governments, yet when any of them entered the family of Abraham to build up the government of God, the law for their destruction was abrogated with reference to them. This shows, too, that there never was a time when the door of God's Kingdom was closed against any being desiring to serve him. The true and real aim was to destroy the human governments that stood against God; and the people were destroyed only as the destruction of the governments and pun-

ishment for treason against God demanded the destruction of those upholding and wedded to them.

The subjects of his government were clearly forbidden all affinity, affiliation or alliance with the earthly governments, or those sustaining them. Before they entered Canaan, God, through Moses, told them, "I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me : for if thou serve their gods, it will surely be a snare unto thee." Ex. 23 : 31-33. The same warning and admonition is repeated on almost every occasion of instruction. See Ex. 24 : 12, and Deut. 7 : 2 : "Thou shalt smite them and utterly destroy them. Thou shalt make no covenant with them : nor show mercy to them." When these nations in Canaan had been destroyed, save a remnant, God still admonished them. "Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and make marriages with them, and go in unto them, and they to you ; know for a certainty that the Lord your God will no more drive these nations from out of your sight ; but they shall be a snare and a trap unto you, and a scourge in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." Joshua 23 : 12, 13.

These laws and warnings might be quoted to weariness. Solomon violated these laws and married those not desirous of serving God or promoting his government, and who were idolaters. Notwithstanding his wisdom and greatness, and favor with God, his heart was turned away from God, and resulted in the rending the kingdom from his family. "Wherefore the Lord said unto Solomon, forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." 1 Kings 11 : 11. This shows the difference between marrying one who sought union with the family of Abraham from a desire to serve God and maintain his government, and marrying strangers who were not servants of God. The one weaned the heart of even Solo-

mon from God ; the blood of the other flowed into the veins of the Son of God.

Another example we find in Isaiah 39 : 6. Hezekiah was a true servant of God. He had been sick and had recovered. The king of Babylon sent messengers with presents to congratulate Hezekiah upon his recovery. Hezekiah, flattered by the friendly attentions of this mighty king, in a friendly mood showed these messengers all the wealth of the king's house, and the wealth and sanctified vessels of the Lord's house. For this, God said : " Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon ; nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away ; and they shall be eunuchs in the palace of the king of Babylon." They were carried captive, as thus foretold ; after a long period of slavery, as punishment for their friendly overtures to the king of Babylon, they are disposed to turn to God and serve him as loyal subjects. They had in their captivity married ungodly wives of the people among whom they were living. So inexorable was the law of God, that husband and wife, parent and child, must separate in obedience to its behest, before God would deliver them. " Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God ; and let it be done according to the law." Ezra 10 : 3. God could not accept or bless them while in affinity or alliance with those not submitting to his government.

CHANGING THE GOVERNMENT OF GOD

into the likeness of the human was not admissible. The subjects of God's Government were forbidden all affiliation or alliance with the human governments. It was a still more heinous sin to pattern the Divine after the human, or dovetail the human into the Divine. This changed, corrupted, and perverted the Divine. Even when the appointments and institutions ordained by God to secure justice and maintain righteousness between man and man were perverted into instruments

of injustice and oppression, and those selected to administer justice took bribes and perverted judgment, and the elders and children of Israel sought relief in a kingly government which seemed to them to be working well among the nations, and to their "sanctified common sense" seemed good to them, God pronounced it a fearful rebellion against him and his government. "And it came to pass, when Samuel was old, that he made his sons judges over Israel. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah: and they said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not be king over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, in that they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit thou shalt protest solemnly unto them, and shalt show them the manner of the king that shall reign over them." 1 Sam. 8:9. Samuel warned and protested, "This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots; and he will appoint them unto him for captains of thousands, and captains of fifties; and *he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots.* And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your olive yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses,

and put them to his work. He will take the tenth of your flocks ; and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you ; and the Lord will not answer you in that day. But the people refused to harken unto the voice of Samuel ; and they said, Nay ; but we will have a king over us ; that we also may be like all the nations ; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Harken unto their voice, and make them a king." 1 Sam. 8 : 11-22.

In this it is clearly taught : (1) To seek to change an appointment of God even when perverted by bad men to wicked ends, is a grievous sin, a rejection of God, a following another God. (2) God ordains for men what they persistently desire, even if it is an institution that displaces his appointments and overthrows his rule. (3) He ordains it as a punishment for rejecting him and his government. (4) God's ordinances are not necessarily good or desirable for his children, but are good for the end and work for which he appoints them. (5) He ordains one class of institutions through which to bless his obedient servants ; he ordains a different class for punishing the disobedient. Each is good for the work for which it is ordained. Each is equally the ordinance of God. Please remember these.

God ordained the Jews a king, not because he saw it was best for them, or promotive of their good, but because they rebelled against him, were reckless and persistent in that rebellion, and he ordained the kingdom as a punishment for that rebellion. The king was given as they desired, but God ordained that he should be a burden and a punishment to them for their sin in desiring to change the laws and appointments of God. Their kings, despite an occasional good one, led them further from God, deeper and deeper into sin and rebellion ; led them into idolatry, involved them continually in war and strife, brought them into frequent alliances with the rebellious and idolatrous nations of earth that supported human government, all of which brought upon them the desolation of their country, the consuming of their substance, the destruction of

their cities, the slaughter of their armies, the captivity and enslavement, in foreign lands, of their people. When these afflictions, instead of driving them back to God and to his institutions, led them farther and farther from him, more and more to forget him, and made them more and more rebellious against him, he took from them their king and country, left them without a head, and destroyed them as a nation. In view of these things, Hosea (13:9) exclaims: "It is thy destruction, O Israel, that *thou art* against me, against thy help. Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I have given thee a king in mine anger, and have taken him away in my wrath." This plainly teaches that to seek to copy after the human, or to add the human to the Divine, was to reject God, to incur his anger and to bring upon themselves the destruction of God's fierce wrath. He tolerated them for a time so as to give them an opportunity to return to him. When the afflictions brought upon them failed to do this he took from them their earthly head, their king, destroyed them as a nation, and "scattered them among all people, from the one end of the earth even to the other." They did not cease to worship God. They were still very zealous in that service, but they had introduced the human government into the Divine Institution. This was their destruction.

God's dealings with the Jews farther prove that he often regulates institutions which he does not approve or ordain for the good of his people or for his own glory, but which he tolerates or ordains for the punishment of rebellion and rejection of him, and often out of this he brings good to his faithful children. He so overrules that the ordinance that works evil to the rebellious, brings good to the faithful. But the point before us is, that God neither permitted the subjects of his government to form alliances, or affiliate with the human governments, or consort with their subjects, nor to participate in their affairs as sustainers and upholders of them; nor did he permit them to introduce the human order into his government. Every alliance with, participation in, or adoption of the human into the Divine, met with the stern condemnation and punishment of God. Isaiah (30:1-4) says: "Woe to the rebellious

children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore, shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." And verse 7, reads: "For Egypt helpeth in vain, and to no purpose; therefore have I called her Rahab that sitteth still." That is, whenever God's children sought the alliance of a human government or institution for help and for good to them, that help became the means of their confusion and the occasion of their shame. It was a distrust of God who proposed to be their strength, their "shield and their exceeding great reward." And God was a jealous God, and would not permit his children to seek other help than his own, and in and through his own government. The remainder of this chapter and the 31st, repeat and enforce this truth so clearly taught, and where God gives no direction, his children should sit still—do nothing. Indeed this lesson is indelibly stamped on every page and chapter of the record of God's dealings with the Jewish people.

The one great purpose of all of God's dealings with the children of Israel, was to teach them to serve him in his appointments, to trust him implicitly and faithfully: to have no part nor lot in the kingdoms and institutions of man's make and build, and that in doing thus the omnipotent strength of God was pledged to their defence and success. That when they trusted the institutions and kingdoms of man's make, they always brought to them confusion and ruin.

THE RELATION OF THE HUMAN TO THE DIVINE

and the destiny of each is presented clearly by Daniel. Israel was then in captivity in Babylon as a penalty, for the sins of Hezekiah for too great affiliation with the messengers of Nebuchadnezzar in showing them all the treasures of the king's house. The sons of the blood royal and the princes of the house of Israel were servants in the king's palace, placed there "to be taught the language and learning of Babylon", that they might teach these to their brethren that Israel might be

led to forget God. The promises of God seem about to fail ; his government seems at an end ; his people are helpless slaves in a foreign land. The prospect is gloomy. The night is dark. Often, when to human sight the prospects of the success of God's people and his cause seem darkest, then to the trust of faith come the clearest revelations giving the strongest assurance of the fulfillment of all his promises. So it was at this time.

Nebuchadnezzar, the great king, saw the vision that proclaimed his downfall and the downfall of all human governments. Daniel, the slave, interpreted the vision for the king, and it was also for the strengthening of the faith of God's people. The image was that of a man, indicating the human origin of the governments typified by the image, in contrast with the Divine origin of the kingdom typified by the little stone cut out of the mountain without hands. Daniel interprets : the head of gold represents the kingdom of Babylon of which Nebuchadnezzar was head ; the silver, the Medo-Persian ; the brass, the Grecian ; the iron, the Roman. The little stone cut out of the mountain without hands, represents the kingdom of God. It is not originated, shaped, or put into motion, or maintained by human power. It is God's government. The lesson taught is, that these human governments must, one and all, be destroyed ; and in their destruction, one after another, each became the prey of, or "was left" with all its strength, its riches, and its glories to the destroyer. It became the heritage of those who overthrew it. The last kingdom having received the riches, power, and strength of all those preceding it, the little stone cut out of the mountain without hands, smote the iron, but broke in pieces the brass, the silver, and the gold, because the strength and the power of all were transmitted to and concentrated in this last one. In taking these kingdoms that attained to universal dominion, these mighty kingdoms that seemed to have destroyed all opposition, and to have left no power that could possibly come against them or destroy them ; but had combined and concentrated all the power of all the

earthly human kingdoms in themselves, to show that they must be destroyed, must be left to other people, the God of heaven certainly taught what must be the destiny of all human governments and all institutions of man's make. One common destruction awaits them all. "They shall become as the chaff of the summer threshing floor, and the wind carrying them away, and no place is found for them." In contrast, we read, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever," "And the stone that smote the image became a great mountain and filled the whole earth." Many prophecies, types, and illustrations in this prophecy of Daniel teach that this kingdom of God shall be for a time weak, feeble, and unpromising. It will be prevailed against, overrun, brought to the verge of ruin, to the jaws of death—to the very gates of hell itself—yet it shall never be destroyed. God gives evidence, clear and unmistakable evidence, of his will and power to overthrow all these mighty kingdoms of earth, even by the weakest of his children, when faithful. The mighty kingdom of Babylon is arrayed against its own slaves, but who are the servants of God. The result of the conflict is told by Nebuchadnezzar: "I blessed the Most High, and I praised and honored him that liveth forever; for his dominion is an everlasting dominion, and his kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" Dan. 4:34, 35. In the overthrow of Babylon, Daniel and his followers, as slaves, passed to the conqueror. The Medo-Persian empire came in contact with the Divine government in the persons of these slaves. God joined issue with each government at the point at which it claimed the greatest power. The result of the conflict with the Medo-Persian is told by Darius the king, in Daniel 6:26. "I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall

not be destroyed, and his dominion shall be even unto the end."

God, in the darkest hour of his Kingdom, when represented only by the slaves in bondage, showed to these kings that had subdued the whole earth, and through them all nations and peoples for all time, that these human kingdoms must all be destroyed, must come to nought, that the mission of the Kingdom is to break in pieces and destroy all these kings and kingdoms of human origin; but that the kingdom that he sets up shall never be destroyed. His kingdom shall not only break in pieces these kingdoms, but it shall *consume* them, the last vestige of them. "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Here [hitherto or this] is the end of the matter." That is, the end of all the conflicts and strifes of earth, will be the complete and final destruction, the utter consuming of the last vestige of human governments and institutions, and the giving of the dominion, and power, and authority of the whole earth to the people of the saints of the Most High. Then, and only then will peace and quiet prevail on earth, and union, harmony, and good will among men. God and his people are not to conquer and possess the kingdoms as one human kingdom overthrows and possesses another—that is to rule in and through their organizations. That would be to acknowledge man's institutions preferable to his own. All these kingdoms are to be broken in pieces, and *consumed*. They are to be displaced and supplanted by the kingdom which the God of heaven shall set up. They are to become as the dust of the summer's threshing-floor, that is driven before the wind, no place is to be found for them, but the little stone cut out of the mountain without hands is to become a great mountain, and fill the whole earth. The mission of the kingdom of God is to break into pieces and consume all these kingdoms, take their place, fill the whole earth, and stand forever. How could the individual citizens of the kingdom of God found, enter into, and become part and

parcel of—upbuild, support, and defend, that which God's kingdom was especially commissioned to destroy. We find, then, beyond a doubt, that the commission given by God to the Jews to destroy the kingdoms of Canaan, to make no affinity, alliance, or confederation with them, is through Daniel extended to the everlasting kingdom of God, and its commission so widened and enlarged as to break in pieces and consume all the kingdoms of the earth.

God hath a controversy with the nations of the earth. "A noise shall come even to the end of the earth ; for the Lord hath a controversy with the nations, he will plead with all flesh ; as for the wicked he will give them to the sword saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth : they shall not be lamented, neither gathered nor buried ; they shall be dung upon the face of the ground." Jer. 25 :31-33. The conflict between the human and the Divine is irrepressible, eternal, and must be unto the complete and final destruction of the one, and the triumph of the other.

WICKED MEN AND NATIONS, GOD'S SERVANTS AND ORDINANCES.

We have found that God ordained institutions of evil, that he did not approve as good for his people, but to punish them, for forsaking the institutions that he ordained through which he chose to govern them, and through which he proposed to bring good to them. These institutions to punish them, as in the case of the kings ordained in Israel, not only punished them, but often became the means of their deeper corruption, and wider departure from his service. This is in accord with the principle announced in Isaiah 66:3, "Yea, they have chosen their own ways, and their soul delighteth in their abominations ; I also will choose their delusions, and will bring their fears upon them ; because when I called, none did answer ; when I spake, they did not hear ; but they did that which was evil in mine eyes, and chose that wherein I delighted

not." Or Prov. 1:29, 30, 31, "For that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices." In other words, God ordains that man shall have the institutions that they choose in preference to his appointments, and that they shall reap the results of their choosing. But these institutions ordained to punish the sins and iniquities of his children, were God's ordinances for this purpose, and they were good for the end for which they were established—the punishment of rebellion. They were not necessarily good for his children, nor were they, because ordinances of God, necessarily legitimate institutions for the affiliation and fellowship of God's children. Because the institutions that were especially ordained for punishing the rebellious are the institutions his subjects were forbidden to use, rely upon, or make alliance with, or participate in. Then God's children were not permitted to affiliate with, or participate in, use, or rely upon, all the ordinances of God.

TOPHET, OR HELL, IS ORDAINED OF GOD.

"For a Tophet is prepared of old; yea, for the king it is made ready; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Is. 30:33. Whether or not this refers to hell, the Gehenna of everlasting destruction, or to its earthly type, it is true that hell, the vortex of eternal ruin, is an ordinance of God for the final punishment of rebellion. There were then institutions ordained of God for governing, controlling, and blessing the faithful children of God; with these God's children could affiliate, could work in and through them. There were ordinances of God to punish his rebellious children, to destroy his obdurate enemies. Into these God's children could not enter, affiliate with, could not support or direct, and on them they could not rely for help. Not only were these evil institutions God's ordinances, but wicked men who directed them were recognized as his servants. Because God used them to accomplish his work of punishing sin, and destroying his enemies. In this

sense, God ordained all the institutions of earth, and used the vilest sinners of earth as his servants. He used the rebellious and the wicked to punish his disobedient children, and to destroy others whose measure of wickedness was full; then, in turn, he punished the wicked individuals and peoples that he had used, for doing the very work he had used them to accomplish, because they did it from a wicked, selfish, and cruel spirit. "The Lord made the wicked for the day of evil." Prov. 16:4. Take as an example, the king and kingdom of Babylon and Assyria. Their character and doom as a wicked, rebellious, impious king and nation, have been clearly presented to us. Yet, Isa. 10:5-13, says: "Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few. For he saith, Are not my princes all of them kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he hath said, By the strength of my hand I have done it, and by my wisdom; for I am prudent; and I have removed the bounds of the peoples, and have robbed their treasures, and I have brought down as a valiant man them that sit on thrones." This clearly reveals these truths: (1) The Jewish people were rebellious; (2) God used the Assyrians, an idolatrous, cruel nation, to punish them; (3) that he calls this wicked nation the "rod of mine anger," the rod which he would use to punish Jerusalem and Judea that needed chastisement. He calls Judea a hypocritical nation, pretending to serve him, yet not doing it, and says: "I will send him [the Assyrian] against the Judah to punish him."

He was to take the spoil, the prey, and tread them down as the mire in the streets. "Howbeit he meaneth not so." It is not in his heart to go, because God bids him, nor for the purpose of carrying out the purpose of God; but he is a blood-thirsty, ambitious tyrant, thinking only to conquer and destroy nations to gratify his own ambition. So far from doing it to please God, he thinks the God of the Jews not so great as the images and idols of other countries that he has conquered. He boasted that of his own wisdom, strength, and valor he had conquered these nations. So God says: "When the Lord has performed his whole work upon Mount Zion and Jerusalem, [has fully punished them for their sins], I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." God overrules this proud, cruel, domineering spirit of the wicked nation, to punish his disobedient children, then punishes the nation for doing this work. He claimed that he would permit only so much punishment on Judea as he purposed, so absolute was this overruling control that he exercised over Nebuchadnezzar, that he speaks of him as an axe or a saw in his hand. "Shall the axe boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it?" These exemplify two other Scripture truths.

The wicked are the sword of the Lord. "Deliver my soul from the wicked *which are* thy sword; from men, *which are* thy hand." Ps. 17:13. God overrules wicked to punish his people and destroy his enemies. The other truth is: "Surely the wrath of man shall praise thee. The residue of wrath shalt thou gird upon thee." Ps. 76:10. That is, God will so overrule the wrath of man as to accomplish his praise; whatever wrath would go beyond this, God will restrain, as is exemplified above; it was to God's praise that rebellious Jews should be punished; God so directed the bitter wrath and cruelty of Assyria so as to punish the Jews just so far as that punishment would reflect honor and praise on God. He restrained his wrath that it should not go beyond that point.

It was not to God's praise that his chosen people should be wholly destroyed; hence, "Hath he smitten him as he smote those that smote him?" (Isa. 27:7). Again, "For I will make a full end of all the nations whither I have scattered thee, but I will not

make a full end of thee; but I will correct thee with judgment, and will in no wise leave thee unpunished." Jer. 30:11. But other nations sustaining openly and fully a rival government to his, when there was no hope of their turning to him in subjection to, and support of his government, were destroyed unto the end, "For the nations that will not serve thee shall perish; yea those nations shall be utterly wasted." Isa. 60:12. When a rebellious nation was for a time exalted and seemed to prosper, it was in order that the destruction might be sudden and marked, to be seen of all men as a warning. "When the wicked spring as the grass, and all the workers of iniquity do flourish, it is that they may be destroyed forever." Ps. 92:7.

But as we follow up this history of Assyria and Judah, we find in Jeremiah (35:8-14), "Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and *I will send* unto Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolation. * * * And these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans; and I will make it desolate forever. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them, even of them: and I will recompense them according to their deeds, and according to the work of their hands." Now, follow this history up to the 50th and 55th chapters of Jeremiah, and read there the terrific appeal God makes to marshal the nations against this Babylon for the crimes committed by Nebuchadnezzar, "my servant." "For, lo, I will stir up and cause to come up against Babylon an assembly of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken. * * * Set yourselves in array against Babylon round about, all ye that

bend the bow ; shoot at her, spare no arrows ; for she hath sinned against the Lord : * * * for it is the vengeance of the Lord ; take vengeance upon her ; as she hath done, do unto her." This was all done because she had been the servant of the Lord in punishing Israel, and in cutting off and destroying nations not a few. "Howbeit he meaneth not so, neither doth his heart think so ; but it is in his heart to cut off and destroy nations not a few." The end of this fearful marshalling of the nations to the destruction of Babylon, of this vengeance of the Lord, was : "Babylon shall become heaps, a dwelling place for dragons, an astonishment, a hissing, without an inhabitant." Jer. 51 : 37. (Read the whole of chapters 50 and 51.)

Yet of all that mighty host of nations, summoned by God to spoil and destroy Babylon, not one knew the Lord God, and each in its turn was doomed to destruction for the cruel, blood-thirsty spirit that led it to war upon Babylon. Yet God said of this cruel horde : "The Lord hath opened his armory, and hath brought forth the weapons of his indignation ; for the Lord, the Lord of hosts, hath a work to do in the land of the Chaldeans." Jer. 50 : 25. This wicked horde of idolatrous and degraded nations constituted the armory of the Lord, from whence he drew the weapons that would execute his indignation on those who established governments of their own, in opposition to the government of God. The end was, "Therefore the wild beasts of the desert with the wolves shall dwell there, and the ostriches shall dwell therein ; and it shall be no more inhabited forever, neither shall it be dwelt in from generation to generation."

CYRUS

is presented to us as another idolatrous king whom God uses, not to punish his people for their rebellion, but to deliver them from their captivity, and to restore them to their own land. He united the Medes and Persians, and strengthened and so combined and directed the power of weaker nations, so as to overthrow and destroy Babylon. He found the Jews in bondage in Babylon, and ordered their freedom and restoration to Judea, and the building of their temple. God, through Isaiah,

(44:28, and 45:1-6), says of Cyrus, "*He is my shepherd, and shall perform all my pleasure; even saying of Jerusalem, she shall be built; and to the temple, thy foundation shall be laid.* Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings to open the doors before him, and the gates shall not be shut; I will go before thee, and make the rugged places plain; I will break in pieces the doors of brass, and cut in sunder the bars of iron; and I will give the treasures of darkness, the hidden riches of secret places, that thou mayst know that I am the Lord, which shall call thee by thy name, even the God of Israel. * * * I have surnamed thee though thou hast not known me. I am the Lord, and there is none else; beside me there is no God; I will gird thee though thou hast not known me, that thou may know from the rising of the sun and from the west, that there is none beside me. I am the Lord and there is none else." God called Cyrus "*My shepherd, mine anointed*", and tells that he leads him, calls him by name before he was born; tells what should be his work and fortune; that by his order his people should return to Judea; that Jerusalem and the temple should be rebuilt; and yet Cyrus knew not God, but was a wicked, idolatrous king. Clearly he did it with no view of honoring God. It was done to make friends of those who were oppressed and enslaved by Babylon. His course was that of a scheming, ambitious king seeking to circumvent and strengthen himself against his enemies. He neither was seeking the good of the Jews, nor the honor of God. He knew not God. Yet God called him, "*My shepherd*," because he overruled his wicked ambition to deliver and carry back to Judea his scattered sheep, and his anointed, because through him his temple was rebuilt.

While Cyrus was thus gathering to their own land as a shepherd, the scattered flock of God, and ordering the rebuilding of the Temple, God permitted no affinity with his people, or dependence upon this government for help or support. It was at this return to Jerusalem, that they were required to put away their wives and their children, that they had married and begotten in their captivity. When they were on their way back to Judea beset by their enemies, Ezra says, (8:22, 23): "*For I*

was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way : because we had spoken unto the king saying, The hand of our God is upon all them that seek him, for good ; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this : and he was entreated of us." Clearly indicating that it was a distrust of God to seek or rely for help upon the human government, even when God was overruling the wicked ambition of this ruler to deliver his people, and to bring them back to their land, and to rebuild the Temple of God. The king ordered gold and silver supplies to a certain amount, with all the sacred vessels that had been taken from Jerusalem to be given to them. This was doubtless a return for the spoliation made upon them, when they were taken captive, and as necessary to the accomplishment of his purpose.

This shews that all ordinances of God are not fit to be used by the children of God, and all servants or ministers of God are not his children. "Who maketh the winds his messengers, his ministers a flaming fire." Only those ordinances which are ordained for his children are fitted for the service of his children, and only those servants or ministers who voluntarily seek to do his will because they know him, and in order to honor him, are the accepted and approved servants who will receive his blessing. God clearly overrules the wickedness of men to accomplish his purposes, and in so using their wickedness, he calls them his ministers or servants, his shepherds, or his anointed, according to the work he uses them to do. He overrules this wickedness so as to accomplish his purposes and ends, both with reference to his children, punishing or delivering as they deserve, and in punishing or destroying his enemies according to his purposes, and yet so overruling, that in the end the wicked persons or nations which he uses shall reap the bitterest fruits of their sin and crime.

In illustrating this principle of God's dealings with men, we have at some length dwelt upon the facts presented in the cases of Nebuchadnezzar and Cyrus, as the principle is so clearly set forth in these cases that none need mistake. But the same principle is manifest in his dealings with Pharaoh and Egypt, with the nations in Canaan. God said in his first promise to

drive out the nations before Israel: "I will send hornets before thee, which will drive out the Hivite, the Canaanite and the Hittite from before thee. I will not drive them out from before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee. By little and little I will drive them out before thee, until thou be increased and possess the land." These tribes were left to aid the children of Israel. But they intermarried and affiliated with them and they became a chief curse to the children of Israel. The children of Israel, instead of destroying them, made them pay tribute, and made alliances and treaties with them. God (Judges 2:2), reminds them that his law was: "Ye shall make no league with the inhabitants of this land; ye shall throw down their altars, but ye have not obeyed my voice; why have ye done this? Wherefore, I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you." This proved to be true. The book of Judges is but a recounting of Israel's sins, they are delivered into the hands of their enemies, to punish them; a deliverer in turn arises to destroy their enemies who punished them.

Hell is an ordinance of God for the punishment of the obdurately rebellious. In punishing the rebellious, it is a terror to evil works and a minister of good to the children of God. In the same sense, the devil is the servant or minister of God to execute wrath and vengeance on the enemies of God. The devil is the chief and leader of all rebels against God. God so overrules his rebellion as to make his domain, his home, a fit place for the punishment of the perversely rebellious. God uses the devil as his servant, his minister to inflict punishment on all those who are finally impenitent. God so overrules that the devil while inflicting punishment on other rebels, himself, as the chiefest sinner, suffers the fullest measure, the most excruciating torments of this home of the damned.

Another thought is, God declared he would drive out those nations before Israel, if Israel would be faithful to him as the only governor of the world. He would go before them, send his angel before them, send hornets before them, and drive their enemies out. Many such expressions

indicate that had the Jews been faithful to him, the deliverance would have been without suffering or loss to them. This principle is laid down in Isaiah 26:2, 3: "Open ye the gates that the righteous nations that keepeth the truth may enter in. Thou wilt keep him in perfect peace, *whose mind is stayed on thee.*" And Proverbs 16:7, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." So in these wars, when the children of Israel pleased the Lord he delivered their enemies into their hands without suffering or loss to them. When they sinned, God imposed war upon them, their victories were at the cost of suffering and bloodshed. When they sinned grievously, when they joined affinity with the human government, defeat and disaster befel them. Continued alliance with and dependence upon human governments, brought captivity and slavery in foreign lands upon them. This indicates that the necessity of war and conflict was laid upon them as a punishment for sin and rebellion against God, as a warning and training for a more perfect trust in God. Had they fully trusted God, and had they been faithful to him, God would never have used them as his sword to execute vengeance on his enemies. They were only used to punish others as a punishment to themselves.

It is clear that the influence upon men, that arose from forming and conducting human governments, was to wean man from the government of God, make him feel independent of that government and of his maker. It inspired his heart with the idea that man is more than a servant. He naturally magnifies his own works and his own institutions, so that but few men give their time and service to the human government, but that they soon come to think the human much more essential to the world's well-being, than the Divine government. The introduction of human additions into the Divine institutions have the same tendency. Men who introduce, operate and support human additions to the government of God, soon come to so magnify these human additions, that they esteem them of more importance to the well-being of the servants of God, than any of the God-ordained appointments of his institutions. This is but the working of human nature. A proper understanding of these principles and manners of

God's working among, and dealings with the world, is essential, in any just understanding of the origin, mission, and destiny, of human governments, their relation to God, and of the relation that the Christian and Church of God sustain to them.

We have made this partial summary of the illustrations God gives us of the spirit which originates human governments, and of his dealings with them and their subjects who refuse his government so as to maintain the governments of man. It has been only a partial summary. The examples on each point might be multiplied ten-fold; and the writer does not believe there is an example in the Old Testament that antagonizes the conclusions to which these examples point.

These conclusions may be re-stated as follows :

1. God created man as his own servant, to govern and control him; and in pursuance of this design has at all times kept in existence a government of his own, changing it to suit the changed condition and character of those willing to submit to him, reaching from the beginning until the present time.

2. That institution gave room for no human legislation; God ruled in it to guide and bless his children.

3. Man, in the spirit of rebellion against God and with the view of living free from the control of God, and independent of his authority, instituted governments of his own, and those governments in their changing forms have existed from the days of Nimrod to the present time.

4. God, from its beginning, recognized this human government as rebellion against him, and as the organized effort to throw off his authority and to conduct the affairs of the earth free from God's rule and dominion.

5. Regarding them thus, God always forbade that his subjects should join affinity or affiliate with the subjects of the human government, or that they should make any alliance with, enter into, support, maintain, and defend, or appeal to, or depend upon, these human governments for aid or help.

6. That all alliances with these human governments or their supporters arose from distrust of, and were sins against, God, and without exception were punished. That these alliances were sources of corruption to the children of God, weaned them from God, from his service, and fidelity to his

appointments, and brought weakness, shame, and disaster, instead of strength, security, and safety.

7. That the copying after the human, or dovetailing it into the Divine government was a rebellion against God, and a rejection of him as their ruler ; was the destruction and corruption of his government, a transforming of the Divine into the human.

8. That God ordained the human government to punish those who rebelled against his government, by choosing the human, and he used and overruled this human government to punish his rebellious children, and to destroy his enemies. For this purpose God ordained and used it, and for these ends it was the ordinance of God. It was good for the purpose for which he ordained it.

9. The builders, rulers, and supporters of these governments were wicked, rebellious men. God overruled their wickedness to punish the rebellious children, and to destroy his enemies. In this work he called them, "my servants", "my shepherd", "mine anointed", yet when he had used them in accomplishing this work, he so directed, that those used by him as his ministers of vengeance, themselves were destroyed for their wicked, revengeful, and rebellious spirit.

10. God's government was his medium for receiving the service of his loyal children, and was his instrumentality through which he bestowed blessings upon them. While his servants were faithful to him in this government, he permitted no evil to befall them, fought their battles for them, delivered them from their enemies, and kept them "in perfect peace whose heart was stayed on him."

11. God had two classes of ordinances: (1) His own government for the maintenance of his authority, the spread of his kingdom and the promotion of virtue and holiness, and the protection, blessing and salvation of his children, and (2), human government, his sword, his battle axe, his armory, to punish his disobedient children, and to execute wrath and vengeance on, and to destroy his enemies. Corresponding to these were the two classes of servants, his loyal and obedient children, and the wicked spirits who set at defiance his authority, build up institutions to supersede his government, which

were overruled by God to punish wickedness, and in turn to be destroyed for their wickedness. In these diverse and contrary senses and characters, heaven and hell, Jesus Christ and the devil, are ordinances and servants of God, to accomplish the diverse works.

12. The government of God and those of man were antagonistic, each contending for the rule and dominion of the world. Between them there was an irrepressible conflict. God especially commissioned his local government to drive out and destroy the human governments and their subjects that inhabited the country they possessed. That this war of extermination was waged against the human governments and their subjects, not against them as individuals or families.

Daniel's prophecy foretells that God's government would be extended to the dominion of the whole world and as his local government would be extended to the dominion of the land of Canaan. This prophecy projects the lines of separation, and the conflict between the human and Divine, into the illimitable future, and especially commissions this universal and everlasting kingdom to break in pieces and consume all the kingdoms of earth, all the kingdoms and institutions of man's make, and to possess and fill the whole earth, and itself to stand forever.

According to this clear prophecy, the conflict will know no cessation, will be unto the end, till one is destroyed and consumed, and the other brings the whole earth into subjection to the king of kings. The end, as foretold by Daniel: "The kingdom and the dominion and greatness of the kingdom under the whole heavens shall he give to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." With this conflict thus projected into the future, we will follow the stream of revelation, and in the New Testament seek to learn the relation of these kingdoms to the perfect kingdom of God, the Christian's relation to them, and their final destiny. But we rest here for the present, but it is the purpose of the writer to give another article examining closely these questions concerning human government as presented in the New Testament, then one meeting objections presented both from the Old and New Testament, and then let the question rest on its merits.

DAVID LIPSCOMB.

DR. WHITSITT ON THE "ORIGIN OF THE DISCIPLES OF CHRIST."

(From the Baptist Quarterly Review, July, 1888.)

The second quarter of the nineteenth century will always be memorable in the religious annals of the United States as the origin of three movements that were claimed by their leaders to be Reformations of Religion. The earliest of these movements, led by Alexander Campbell, resulted in the establishment of the Disciples of Christ as a separate religious body. The second was the rise of Mormonism through the united labors of Joseph Smith and Sidney Rigdon. The third was the growth of Spiritualism, beginning with the "rappings" of the Fox sisters.

The so-called Reformation of Alexander Campbell stands apart from the other two, in that it purports to rest on no new revelation, but professes to be nothing more nor less than a return to primitive Christianity. Study of the origin of the Disciples has, therefore, some especial elements of interest at this time, and especially for Baptists, since we most closely resemble them in faith and practice, and like them profess to take the Scriptures alone as our standard. Such a study has recently been published by Professor William H. Whitsitt, of the Southern Baptist Theological Seminary, at Louisville. * Dr. Whitsitt is a painstaking investigator and a thorough scholar. He has devoted much time to his researches, and has set forth the results with remarkable clearness and force. The form given to these results is unfortunately such as necessarily to prejudice many readers against them. Dr. Whitsitt's tone is strongly polemic; it is sometimes censorious and harsh. There are phrases and sentences that do injustice to the author's genial nature, and there is one entire

* *Origin of the Disciples of Christ* (Campbellites), a Contribution to the Centennial Anniversary of the Birth of Alexander Campbell. New York: A. C. Armstrong & Son. 1888.

chapter, as we shall see, that ought to be carefully revised, and much of it should be expunged.

Dr. Whitsitt begins by stating his thesis as follows: "The Disciples of Christ—commonly called Campbellites from the name of their founder, Mr. Alexander Campbell of Bethany, West Virginia—are an offshoot of the Sandemanian sect of Scotland." The value of this study of the sources from which the peculiar tenets and customs of the Disciples were drawn, so far as they were derived mediately from other Christians and not immediately from the Scriptures, does not depend in the least upon the establishment of this proposition. This is fortunate, for it does not seem that the author has proved his thesis. He has, however, accumulated a mass of valuable material with reference to the beliefs and rites of the Disciples, which has hitherto been scattered through many volumes, some of them little accessible to the general reader; and with much ingenuity and insight he has pieced together scattered bits of testimony into a harmonious whole.

In the first place, the term "offshoot," in Dr. Whitsitt's thesis, does not seem to be very fortunately chosen. It seems to imply that there was an *organic* connection between the Sandemanian sect and the Disciples. This is by no means the case. Thomas Campbell, the father of Alexander, and next to him the most prominent leader of the Reformation, was a preacher of the Seceders, a Presbyterian sect of Scotland, the formation of which dates from 1733, when the General Assembly suspended the Rev. Ebenezer Erskine and others. From 1820 the body was called the United Secession Church, and from 1847, when a union was consummated with the Relief Church, it has been called the United Presbyterian Church.

Thomas Campbell came to this country in 1807, a minister of the Seceders' Church, in full fellowship. * Alexander Campbell, up to the time of his leaving Scotland, was also in full fellowship with this body, although in heart he had

* *Memoirs of Alexander Campbell*, by Robert Richardson, 1:81, 85. This is the authorized biography of Campbell, and I follow Dr. Whitsitt in giving full credence to its statements of fact.

ceased to hold its doctrines, or to sympathize with its practice.† He had spent some time, while a student at the University of Glasgow, in the society of Greville Ewing, one of the leaders of the Sandemanian sect, and had been strongly influenced by the peculiar notions of this able and eccentric divine.‡ Many of these notions were afterwards worked out in the Reformation. His obligations to Ewing, and to the writings of Glas and Sandeman, Alexander Campbell never denied or concealed. He did not profess that his teachings were original. He only claimed that they were true. "I am," said he, "greatly indebted to all the reformers, from Martin Luther down to John Wesley. I could not enumerate or particularize the individuals, living and dead, who have assisted in forming my mind. If all the Hebrew, Greek, Roman, Persian, French, English, Irish, Scotch, and American teachers and authors were to demand their own from me, I do not know that I would have two mites to buy incense to offer upon the altar to my genius of originality for the honors vouchsafed me."§ In 1809, Thomas Campbell having become more and more dissatisfied with Presbyterianism of every kind, organized at Brush Run, Penn., not a church, but a Christian Association, that issued a Declaration of Principles which may be regarded as the beginning of the Reformation.* Of this Association Alexander Campbell became a member, and before it he preached his first sermon, on July 15, 1810. In October, 1810, the Association applied through Thomas Campbell to the Synod of Pittsburg for membership, and the application was refused on these grounds, as stated in the official record :

"It was not for any immorality in practice, but, in addition to the reasons before assigned, for expressing his belief that there are some opinions taught in our Confession of Faith which are not founded in the

† Richardson 1:190. There seems to be no authority for the statement by his biographer in the *Schaff-Herzog Encyclopedia* that he "came to America as a licentiate of the Seceder Church."

‡ Richardson Vol. I., Chapter ix., *passim*.

§ *Millennial Harbinger*, 1835, p. 304.

* Richardson, 1:252 sq. This declaration was written by Thomas Campbell. This one fact is fatal to the Sandemanian theory, so Dr. Whitsitt guesses that Alexander may have inspired the Declaration, and accuses Richardson of being untrue to the facts of history, because the latter fails to supply him with some indispensable evidence for the proof of his thesis.

Bible, and avoiding to designate them ; for declaring that the administration of baptism to infants is not authorized by scriptural precept or example, and is a matter of indifference, yet administering that ordinance while holding such an opinion ; for encouraging or countenancing his son to preach the gospel without any regular authority, for opposing creeds and confessions as injurious to the interests of religion ; and, also, because it is not consistent with the regulations of the Presbyterian Church that Synod should form a connection with any ministers, churches, or associations."†

Finding that, by persisting in a denial that the Christian Association they had formed was of the nature of a church, fellowship with any religious body would probably be impossible, on May 4, 1809, this body organized itself into a church.‡ During the fall of 1813, successful application for membership was made to the Redstone Baptist Association. In August, 1823, Mr. Alexander Campbell transferred his membership to the Wellsburg Church and united with the Mahoning Association. The churches that sympathized with his views remained in fellowship with the regular Baptist churches until the Baptists themselves withdrew their fellowship. One of the first steps taken was by the Beaver Association of Ohio, which in 1829 (?) issued a circular denouncing the Mahoning Association and Mr. Campbell as disbelieving many of the doctrines of the Holy Scriptures. This circular is usually denominated in the Disciple literature, "The Beaver Anathema."*

In the Autumn of 1832, the Dover Association of Virginia, after careful deliberation, advised the churches constituting it "To separate from their communion all such persons as are promoting controversy and discord under the specious name of 'Reformers.'" They did so on the avowed ground that the doctrines taught were "not according to godliness, but subversive of the true spirit of the Gospel of Jesus Christ ; disorganizing and demoralizing in their tendency, and, therefore, ought to be disavowed and resisted by all the lovers of truth and sound piety."† Twenty years after, the Rev. Jeremiah B. Jeter, one of the committee that presented this report to the Dover Association, and largely instrumental in procuring its

† Richardson, 1 : 328.

‡ *Ibid.*, 1 : 367.

* Richardson 2 : 323.

† Jeter's *Campbellism Examined* (New York, 1855), p. 94.

adoption, admitted that the report contained "some unguarded and unnecessarily harsh expressions", and he particularly acknowledged that this representation of the doctrines of Campbell as "demoralizing in their tendency" was unjust.‡

This brief outline of facts is sufficient to show that, so far from being an "offshoot" of the Sandemanian sect of Scotland, the Disciples are, so far as any organic connection is concerned, an offshoot of the Baptist denomination of the United States. It might easily be shown, of course, that Alexander Campbell and his followers were nothing more than nominal Baptists.§ From the beginning they were never in sympathy with the views of truth that prevail among Baptist churches, but the fact is indisputable that they were in organic union with the Baptists until that union was dissolved by the Baptist associations and Baptist churches withdrawing fellowship from them.

The utmost, then, that Dr. Whitsitt's thesis can mean is, that in spirit, in doctrine and in church order the Disciples have drawn more largely from the Sandemanians than from any other body of Christians. This is by no means a new discovery. More than thirty years ago Dr. Jeter wrote as follows :

"Mr. Campbell, much as he has boasted of his independence of thought and conduct * * * is, to a great extent, what his peculiar circumstances—his early training and associations, and his subsequent relations, avocations and conflicts—have made him. He bears most clearly the impression of the mould in which he was cast. He was educated in the University of Glasgow in Scotland. If he was not brought up among the Seceders—as he probably was—he was early connected with that most rigid of all the Presbyterian sects, adopted their views and fully imbibed their spirit. * * * Many of his speculations have been Scottish importations."*

What Dr. Whitsitt has really done is to supply the particulars that prove the accuracy of this statement. This he has done with much industry, and with so great fullness as to place the matter beyond any reasonable doubt. His zeal has, however, sometimes carried him beyond the literal facts, and his inferences rest often on very slender premises.

‡ Jeter's *Campbellism Examined*, pp. 101, 102

§ See his own account of the matter in the *Millennial Harbinger*, for 1848, p. 344.

* *Campbellism Examined*, pp. 13, 14.

In Chapter II. of his little book he gives fifteen particulars of Sandemanian doctrines and practices, as follows :

1. *A plurality of elders in each church.*
2. *A weekly observance of the Lord's Supper.*
3. The supporting of themselves by the elders in some trade or profession outside of the ministry.
4. The observance of love feasts such as prevailed in the early Christian Church.
5. The kiss of charity as enjoined in the apostolic letters.
6. Feet-washing as a church ordinance.
7. Abstinence from eating blood.
8. The necessity of absolute unanimity on the part of the various members in every transaction by an individual church.
9. A modified communism, the personal estate of each communicant being always subject to the demand of the necessitous, especially those of the household of faith.
10. *The calling of the weekly collection the fellowship.*
11. THE CUSTOM OF MUTUAL EXHORTATION AS A REGULAR PART OF RELIGIOUS WORSHIP.
12. Non-practice of family worship.
13. The absence of scruples against going to the theatre, or joining in the dance, or other social amusements with any, even with irreligious people.
14. THE EXCLUSION OF ALL BUT COMMUNICANTS FROM THE PUBLIC SERVICES OF THE CHURCH.
15. *The refusal to regard the first day of the week as a Sabbath, or to even call it by that name.*

Dr. Whitsitt compares those peculiarities with the teachings of Mr. Campbell and the practice of the Disciples at the present time, with this curious result : Of the fifteen particulars enumerated, the Disciples agree with the Sandemanians in the four printed in italics, viz., numbers 1, 2, 10 and 15. The Disciples absolutely disagree with the Sandemanians in the nine particulars printed in ordinary type, viz., numbers 3, 4, 5, 6, 7, 8, 9, 12 and 13 ; and two cases printed in small capitals (11 and 14) are doubtful. *Ergo*, the Disciples are an " offshoot " of the Sandemanians !

In subsequent pages of his book Dr. Whitsitt gives the following additional coincidences between the Disciples and the Sandemanians : 1. They use the phrase " the good confession," of which Dr. Whitsitt says Mr. Sandeman is believed to be the inventor. 2. They use the phrase " the

ancient gospel." 3. In the baptismal formula they insist upon saying "into the name of," instead of "in the name of." On such evidence as this it would be easy to convict all Baptist churches—those of the New England and the Middle States, at least—of being an offshoot of the Sandemanians. The baptismal formula employed by Baptist ministers, almost without exception, has been for at least a half-century, in the Northern States, "into the name of the Father, Son and Holy Ghost," and that not because it is Sandemanian, but because it is Scriptural, and because any one who can read ten words of Greek could not fail to discover that that is the way in which the formula occurs in the New Testament.* As for Robert Sandeman's inventing the phrase "a good confession", it has always been supposed that one Paul invented it some eighteen hundred years ago, when he spoke of Jesus Christ, "who, before Pontius Pilate, witnessed a good confession," (1. Tim. 6:13). It may also be remarked in passing that it is customary in many Baptist churches to call the collection taken for the poor at the Lord's supper "the fellowship fund." Therefore, it is to be supposed they are Sandemanians. Such proofs as these are evidently too insignificant to be seriously considered.

This, however, does not exhaust the list of Alexander Campbell's alleged indebtedness to the Sandemanians. Dr. Whitsitt charges that from this source were borrowed the rejection of infant baptism, the immersion of believers, and the necessity of baptism for the remission of sins. These are the three points of the Disciples' faith in which they differ most from the majority of Christendom, and if there is one other point that deserves to be ranked as of equal importance with these, it is their rejection of all creeds and confessions of faith, and strict adherence to the Scriptures as the only statement of doctrine. The last-named principle cannot be shown specifically to have been derived especially from the Sandemanians. It has been held by other Christian people, notably

* Dr. Whitsitt can hardly be ignorant of so well-known a book as Wayland's *Principles and Practices of Baptists*. When Dr. Wayland pleads for "into" in the baptismal formula (p. 88), as the common form in use among Baptists, are we to suppose that he borrowed this idea from Archibald M'Lean? And if not, why should we draw such an inference in Campbell's case?

by many Baptists. The other two points, it is equally plain, were derived from quite a different source. Robert Carmichael and Archibald M'Lean were at one time members of the Sandemanian church in Glasgow, and the former was its pastor. Becoming dissatisfied, however, with its teachings, they both left the sect at about the same time (some years later Mr. Carmichael returned, but Mr. M'Lean never did); and when they left this church in Glasgow they ceased to be Sandemanians in name and in thought. It became clear to them that the Scriptures contain no authority for the baptism of infants, that they teach baptism to be the immersion of a believer on profession of faith, and they followed these conclusions to their logical result by themselves being baptized. They founded the Scotch Baptists, and their followers remain at the present time and are known by that name still.* That this separation was complete Dr. Whitsitt himself several times acknowledges.†

But Dr. Whitsitt, in spite of his own confessions to the contrary, and in spite of facts that cannot be denied, persists in calling the Scotch Baptists, Sandemanians—"the immersed wing of the Sandemanian fraternity," and again, "the immersed Sandemanians," and similar titles. The more reasonable ground would seem to be that, after he severed his relations with the Sandemanian church at Glasgow, Archibald M'Lean was no more a Sandemanian than Adoniram Judson continued to be a Congregationalist, after he was baptized at Calcutta. It is necessary, however, for Dr. Whitsitt to maintain his views of M'Lean's continued connection with the Sandemanians, because otherwise his thesis utterly falls to the ground. The main ideas in Alexander Campbell's Reformation were, as he believes, borrowed from M'Lean, especially the distinctive and peculiar doctrine

* All of these statements, save the last, are drawn from Dr. Whitsitt's own pages. The Calvary Baptist church of New York, of which the senior editor of the *Review* is pastor and the junior editor is a member, has several times within the past ten years received into its fellowship Scotch Baptists, both by letter and by experience, finding them to be in close harmony with the views of faith and practice professed by American Baptists.

† "After this pair of friends had fallen into a condition of separation from the Sandemanians," he writes in one place (p. 24).

of baptism for the remission of sins ; but M'Lean was, it seems plain, a Baptist when he wrote his *Commission of Christ*. Dr. Whitsitt's thesis as to the origin of the Disciples is in the predicament of Humpty Dumpty.

But it is by no means certain that Mr. Campbell derived his doctrine of immersion for remission of sins from M'Lean. In his *Extra on the Remission of Sins*, published in 1830, and, reprinted in the *Christian System*, he says, "We can assure our readers, however, that we have been led to these conclusions by the simple perusal, the unprejudiced and impartial examination of the New Testament alone." * I have never heard Mr. Campbell charged with deliberate untruthfulness, and if he told the truth he was under no conscious obligations to Archibald M'Lean. There is probably much uncertainty felt among Baptists as to the exact nature of the doctrine that Mr. Campbell taught under the title of the Remission for Sins. It must be admitted that his language is in many cases cloudy and open to misapprehension, but the following statement of it, the clearest that I have been able to find, will relieve those who have supposed that it was in any way identical with the doctrine of baptismal regeneration :

"Now, we confess that the blood of Jesus Christ alone *cleanses* us who believe from all sins. Even this, however, is a metaphorical expression. The efficacy of his blood springs from his own dignity and from the appointment of his Father. The blood of Christ, then *really* cleanses us who believe from all sin. Behold the goodness of God in giving us a formal token of it, by ordaining a baptism expressly 'for the remission of sins.' The water of baptism, then, *formally* washes away our sins. The blood of Christ *really* washes away our sins. Paul's sins were *really* pardoned when he believed, yet he had no solemn pledge of the fact, no *formal* acquittal, no *formal* purgation of his sins until he washed them away in the water of baptism." †

It might be objected, however, that this was spoken while Mr. Campbell was still a Baptist, and before he adopted all of the views that afterward distinguished his Reformation. Let all who so think read also this passage, written in 1851, to exactly the same purport :

* See *Christian System*, edition of the Standard Publishing Company, Cincinnati, O., p. 230.

† Debate with McCalla. Richardson, 2: 82. The italics in the quotation are Mr. Campbell's.

"While, then, baptism is ordained for remission of sins, and for no other specific purpose, it is not as a procuring cause, as a meritorious or efficient cause, but as an instrumental cause, in which faith and repentance are developed and made fruitful and effectual in the changing of our state and spiritual relations to the Divine Persons whose names are put upon us in the very act.

"It is also a solemn pledge and a formal assurance on the part of our father that he has forgiven all our offences—a positive, sensible, solemn *seal* and *pledge* that, through faith in the blood of the slain Lamb of God, and through repentance, or a heart-felt sorrow for the past, and a firm purpose of reformation of life, by the virtues of the great Mediator, we are thus publicly declared forgiven, and formally obtain the assurance of our acceptance and pardon, with the promised aid of the Holy Spirit to strengthen and furnish us for every good thought and word, and work."*

Dr. Whitsitt's tendency to make everything Sandemanian, is shown by his treatment of Walter Scott, who was one of the most active co-laborers with Mr. Campbell in his Reformation. He calls Scott "a diligent Disciple of Sandeman", (p. 20.) He also says that a Sandemanian church of the immersion observance existed in 1820, in Pittsburgh, under the pastoral supervision of Walter Scott, (p. 91.) The only authority for this statement that I have been able to find is as follows: Mr. George Forrester, who was a disciple, not of the Sandemanians, but of the Haldaneans, and of course an immersionist for some years prior to 1820, kept a school at Pittsburgh and was pastor of a church that shared his views. † Judge by all tests usually applied, this church was a Baptist and not a Sandemanian church. Walter Scott fell in with Forrester, and by him was convinced that the Scriptures teach the only baptism to be the immersion of a believer on his own profession of faith. He was, accordingly, immersed, and soon after became the head of the school, Mr. Forrester retiring in or near the year 1820.* About this time Scott and Alexander Campbell met for the first time; a life-long friendship followed, and they became zealous co-laborers. Mr. Scott was not pastor of the Pittsburgh church, although he preached to it occasionally in connection with his labors as a teacher. In 1822, however,

* *Christian Baptism*, with its Antecedents and Consequents, Bethany, Va. 1833, p. 256. Again (p. 258) he speaks of baptism "as the *formal and definite* remission of sins."

† Richardson, 1:486.

* Richardson, 1:504.

Sidney Rigdon was called to the pastorate of this church.† It is generally conceded that at this time Sidney Rigdon was a Baptist and that the church of which he became pastor was a Baptist church. Dr. Whitsitt is the first writer to call in question these facts, and he seems to do so only because his theory requires everything connected with Alexander Campbell and his reform to be Sandemanian.

What Dr. Whitsitt calls the second stage of Mr. Campbell's perversion to Sandemanianism was the adoption of the views afterward advocated by him with regard to baptism. It seems that in the church at Brush Run, one of the most influential members, Joseph Bryant, was in favor of immersion.‡ It became necessary, says Dr. Whitsitt, in order to secure his support and to prevent the church from going to pieces, that this question should be definitely decided :

"He therefore resolved to take the step which it was becoming evident the larger portion of the church demanded at the hands of himself and his father. Accordingly he made preparations to procure his own immersion. When he went to communicate his intention to his father, an ally was found in the house in the person of his sister Dorothea. Naturally concerned to avoid an explosion in the church, by means of which she might be required to decide between the affection she bore her parents and her affection for the man to whom she was, perhaps, already betrothed, she had become, like Mr. Bryant, a decided advocate of immersion. If Mr. Bryant, and the majority of the little church at Brush Run, could have been induced to tolerate aspersion, it is probable that the Campbells would never have found it convenient to leave the side of the sprinkling Sandemanians."§

This is our author's account of a change, by all means the most important that ever occurred in the belief and practice of Alexander Campbell—a change that he always insisted was due to his conscientious convictions, growing out of an independent study of the Scriptures. Two of the least creditable motives that could possibly actuate a man in the matter of a religious conversion, are attributed in this account to Mr. Campbell: That he professed a change of convictions with reference to baptism, first, in order to retain the support of influential members of his church, and, second, to make sure of an eligible suitor for his sister's hand. To

† Richardson, 2:47, 48.

‡ *Ibid.*, 1:372.

§ *Origin of the Disciples*, p. 79.

justify such accusations against the motives of any reputable Christian man, the strongest evidence ought to be produced. In favor of the first, Dr. Whitsitt produces only the fact that some members of the church strongly favored immersion. In favor of the second he has nothing better than a "perhaps." There is no evidence that Mr. Bryant was a suitor for Dorothea Campbell's hand before her baptism, and certainly none that, if he was a suitor, either of the Campbells was influenced by that fact.

Mr. Campbell's biographer, Robert Richardson, gives a long and circumstantial account of the causes which led to the baptism of the Campbells. Some weeks before the Brush Run Declaration was issued, in 1809, the question seems first to have seriously presented itself. At that time it was pointed out that the principle—"Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent"—would require the abandonment of infant baptism, because no explicit command to baptize infants is found in the Scriptures; and accordingly this matter was from the beginning left optional in the Brush Run Church.* This fact was, as we have seen, a reason why the Presbyterian Synod of Pittsburgh refused to receive the Brush Run body into its fellowship. We find, also, that on at least one occasion during the next year or two, Alexander Campbell took part in a warm private debate with a Baptist preacher on the question of baptism.† By the 3d of February, 1810, though his mind was still unsettled, he was led to say of baptism, in a sermon on the Great Commission: "As I am sure it is unscriptural to make this matter a term of communion, I let it *slip*. I wish to think and let think on these matters."‡

About this time, says Mr. Richardson, Mr. Campbell was convinced that he must decide the subject one way or the other:

"Abandoning, then, all uninspired authorities, he applied himself to the Scriptures, and searching out critically the signification of the words rendered *baptism* and *baptized* in the original Greek, he soon

* Richardson, 1: 238, 250. Compare the objections of the Synod of Pittsburgh already quoted. See also Alexander Campbell's reply to the Synod's objections in Richardson, 1: 344.

† Richardson, 1: 332.

‡ *Ibid.*, 1: 392.

became satisfied that they could mean only *immersion* and *immerse*. From his further investigations, he was led finally to the conviction that believers, and believers only, were the proper subjects of the ordinance. He now fully perceived that the rite of sprinkling to which he had been subjected in infancy was wholly unauthorized, and that he was consequently, in point of fact, an unbaptized person, and hence could not consistently preach a baptism to others of which he had never been a subject himself. As these points were for some time matters of anxious inquiry, he frequently conversed upon them with his wife, who also became much interested in them, and finally came to the same conclusions with himself.*

Having reached this point, he determined to make known his convictions to his father, and accordingly went to see him. Again the quotation is from Richardson :

"Soon after arriving, his sister Dorothea took him aside and told him that she had been in great trouble for some time about her baptism. She could find, she said, no authority whatever for infant baptism and could not resist the conviction that she never had been scripturally baptized. She wished him, therefore, to represent the case on her behalf to her father. At this unexpected announcement, Alexander Campbell smiled and told her that he was now upon his way to request the services of Mr. Luce, as he had himself determined to be immersed, and would lay the whole case before their father."

Accordingly, on the 12th day of June, 1812, Alexander Campbell and his wife were baptized by the Rev. Matthias Luce, a Baptist minister. At the same time his father and mother, his sister, and two other persons were baptized; and not until after they set out for the place where the ceremony was to be performed, did Alexander Campbell know that his father and mother had decided also to be baptized, so little concert of action was there in this entire matter. The members of the Campbell family arrived at their convictions with entire independence, and were mutually surprised when they discovered each other's views. These circumstances, as related by Mr. Richardson, cannot be questioned. He was the chosen biographer of Mr. Campbell, and at his disposal all the manuscripts in the family were placed. He was familiar with much of Mr. Campbell's life personally, and derived other facts from conversation with him and with members of his family. We have our choice between two alternatives: Either Professor Richardson has deliberately fabricated this whole story, or Dr. Whitsitt's charge is without foundation.

* Richardson, 1:395.

But this is not all. Dr. Whitsitt gives us also an account, entirely original with him, of Alexander Campbell's change of views with regard to the subjects of baptism. It has already been disproved by the summary given from Mr. Richardson's narrative; but it is worth while to quote it, to show how completely the facts have been misinterpreted :

"On the 13th of March, 1812, his first child was born. The question of infant baptism, therefore, became to him a topic of special interest. Doubtless with reference to the scruples of James Foster, he had formerly urged that this point should be treated as a matter of forbearance. That was the utmost limit to which he might safely advance if he desired to obtain the sympathy and support of so important a personage. It does not appear that even he ventured as far as that since the 5th of June, 1811, possibly abstaining through fear of promoting an undesirable conflict. If now he had dared to baptize his child, after its birth in March, 1812, he must have done so with the conviction that the act would cost him the affections and countenance of most of the communicants at Brush Run. At any rate, he could not make up his mind to provoke the church in that way; and contrary to the position of Greville Ewing, his child was compelled to dispense with baptism."^{*}

The mention of James Foster's scruples is entirely gratuitous, for it was the fundamental position of the church at Brush Run from its organization, that the question of infant baptism was a "matter of indifference." There is not a circumstance in the whole of Alexander Campbell's life that gives the slightest warrant for the imputation against his courage. It would be difficult to name the other man in the history of modern Christianity who has shown a greater intrepidity, a more utter disregard of the opinions and prejudices of other men, a more unflinching determination to follow whithersoever his convictions pointed the way, than Alexander Campbell. Baptists believe that he was often in the wrong, but he was never a coward.

Dr. Jeter, one of his most active contemporary opponents, does him justice, when he says, "About this time (1811), he was led to question the divine authority of infant sprinkling, and, after a long, serious, and prayerful examination of all the sources of information within his reach, to reject it and to solicit immersion on a profession of faith."[†] This is doubtless

^{*} *Origin of the Disciples*, p. 80.

[†] *Campbellism Examined*, p. 16.

the exact truth, and the testimony is of the higher value, as it came from one who was, through most of his life, a vigorous opponent of Mr. Campbell's teachings.

It is with the utmost regret that these strictures are made upon Dr. Whitsitt's book. All of the present writer's prepossessions were in its favor, and it would have been a much more pleasant task to commend without qualification, than to dispute the statements of so eminent a scholar of our denomination. But the accomplished author would be the first to assert that truth is the highest of all considerations, and solely to help establish the truth these criticisms are made.

HENRY C. VEDDER.

New York,

THE PRESENT CONDITION OF THINGS.

(A reply to John B. Williams' article on page 514).

Where shall we find the "Christian ministry"? The "ministry" which has for centuries been pushing itself prominently forward, is not of Christ. That "all things in Christ" depend on the "ministry" claiming through ordination "spiritual procreative power", is *the lie* whose work has been evil everywhere.

Christ and his apostles were not the authors of the "customs and widely diverse views" of "orders" according to which the historical succession of a "regularly ordained ministry" was to be sustained. This "ordained ministry", of every "order", has been and is a gross fraud. Its advocates have been forced to pervert the language and so corrupt the teaching of Christ and his apostles.

In calling the "ordained ministry" a fraud, I have not forgotten nor denied the personal character, learning, sincerity, and heroism possessed and displayed by hundreds of the men assuming "holy orders."

The only trustworthy source of our information concerning "all things in Christ", is the New Testament. This book is the only authority any living man can produce for preaching the gospel of Christ. That an ordained ministry, holding "historical continuity" with the apostles, is the only "body" possessing authority to preach the gospel, to "dispense the sacraments", can not be proved from the pages of the New Testament. The "churches" organized by men make their own ministry and laws. The apostles knew nothing *good* of any such "organizations." The Church of Christ was never organized. It cannot be organized on earth. Its only head is Christ. Faith in Jesus as the Anointed Lord, and obedience to the commands of his apostles, forever the only bond of union among Christians. We have no earthly altar or priest.

Slavery to this unauthorized, arrogant priesthood, "exercising the powers of Christ", is the curse of papalism and protestantism. This is the *beast* of many heads and horns.

"Are they who give Christianity its literature, its arts and science, Biblical exegeses, improved texts, revisions of the Bible, nothing, nobody at all?" While I call all who assume to be in the historical succession of a regularly ordained ministry, to whom Christ "gave his power and authority", *gross frauds*, I have no reason to deny their learning, zeal and industry. But Mr. Williams may yet learn that the great masters in Biblical exegeses, etc., etc., have destroyed the "apostolic succession." Dr. P. Schaff calls the Papal assertion of "Peter's authority", a *colossal lie*.

The careful study of Christendom and of the New Testament, shows that "Christendom has little regard for Christ." If this is "a tremendous charge", it is easily proved from the New Testament pages. That "Christendom" cares "more for Christ than for all things else", is a wild assertion. The millions who would die for Christ, are not of those "whom Mr. Bell calls frauds." The *frauds* have destroyed each other.

The errors and sins of the *frauds* can not be excused on the plea of fallen nature. Regenerated in baptism and filled with "spiritual procreative power" in ordination, the "men in holy orders" should have avoided the sins of "fallen nature."

Why appeal to the New Testament "in explanation of the things" in Christendom? Because Christ and his apostles speak on the pages of the New Testament. I am aware that "the fathers" appealed to the Old Testament, but in a way that stands in striking contrast with the way of appeal employed by Jesus and his apostles. That "the Church" much prefers the Old Testament to the New,—Moses to Christ—I learned long ago.

"The New has no authority apart from the Old Testament," is a queer assertion from a learned man in "holy orders." Christ, the Son and heir of all things, has no authority apart from Moses, the servant? The "new" has not abolished the "old" covenant? Paul was mistaken. [See 2 Cor. 3.]

My appeal to the New Testament, as the sufficient and final authority in all matters pertaining to the Kingdom of God—the Church and *Churches* of Christ—recognizes the true relation between the New and the Old Covenants. The testimony of the Law and of the Prophets to Jesus as the anointed of God—"the end of the law for righteousness to every one who believes," settles no question respecting an "ordained historical ministry" in which hang "all things in Christ."

The New Testament is not pleasant reading to any "priesthood." The only priesthood *on earth* recognized and described, in *its needs* and *its deeds*, by the New Testament writers, held its last grand characteristic council at Calvary. A priesthood without blood is a fraud!

The Jewish Scriptures may furnish an authority and an explanation of the existing order of things; but in that case, *Christ has been denied*. The "house of Aaron", with its destiny of dominion, has charms for priests who cringe before kings, and obey not Christ.

The New Testament explanation of Jewish priesthood, altar, sanctuary and sacrifice, destroys their claims of *perpetuity*. As for "sacraments," Moses and Christ spoke nothing about such things.

The "Church we find in the Old Testament, even in our Lord's time," an apostle represented as a "bondwoman in bondage with her children," and the sons of the slave shall not

be heirs with the sons of the freewoman. The sons of God, through the faith in Christ Jesus, are not under the law—not under the *Levitical priesthood* in any form. The “order of Aaron” finished its work at Calvary. There is no temple on earth, no altar, no sacrifice, nor priest. Our priest is in heaven, he made one offering and sat down on the right hand of God. *Priests are all frauds.*

Did Christ come to give us a Book? That may depend upon who are “US.” We have a Book which owes its peculiar contents to Christ’s coming and to his *going away*.

As WE have this authoritative voucher for the teaching of Christ and his apostles, *we* care little for the teachings of any “living Church,” whether its mouth is in Rome, Constantinople, Canterbury, or Columbia, Mo.

The “Church, such as history finds,” tells the same story as *parts* of the parables tell. Where shall we find the history of the foretold destructive work of the fowls, of the sun, of the thorns, but in the history of the “Imperial Ministry.”

That the authority of Christ has been transferred to “the Church” is a *hoax*, Mr. Williams. The “body” has not cast away its “head.” What “powers would Mr. Bell give the Church”? Tell Mr. Bell what is “the Church” requiring “powers”, and he will tell what “powers” he would give it. The “offices exercised by the Church on behalf of humanity” have generally been cruel. The “Church” exercising the “offices of Christ”, is a cunning invention of the *frauds*. The “Church” here means self-ordained priests.

Mr. Williams’ fifth paragraph reads like an epistle from a son of Loyola, *the shrewd*. Mr. Bell’s call for authority, refers to the one book recording the only known teaching of Christ and his apostles. The Pope quotes from this book—not from the “living Church”, “Thou art Peter”, and then “interprets”, and “construes”, and “adjudicates” these words to mean, “*I am Peter*”! Is that proud, though learned old Monk, your “living authority”, your “Supreme Court”, to construe, interpret and adjudicate the teaching of the Lord Jesus Christ?

“Hear the Church” had no reference to any institution like “the Church” which we find in history from Cyprian’s

time to Leo's. The only apostolate authorized by Christ *finished its work*, and we have its decisions. All other apostolates are *frauds*. The "bishop", who dares to mouth the words of our Lord, "Receive ye the Holy Spirit", Mr. Bell heartily pronounces a *bad fraud*, no matter what the man's character or ability may be. In *this act*, he is an *impostor*.

The last command and promise were given to the apostles personally. They were standing in the presence of their risen Lord. *This commission died with the men who received it from Jesus*. A "college of apostles perpetual in the Church", is an empty dream. Christ set up no "divine order in the world." The powers bestowed upon his chosen apostles were never transferred to any other men.

The men in Italy, Germany, France, England, and in America, who fancy and assert that they possess the "official endowment",—the "power and authority of Christ",—are "usurpers and frauds." The "historical signs" attesting that these men, *like our Lord himself*, like his apostles, have been elevated to "special functions in the *royal* priesthood" are prisons, fines, confiscations, stakes, and gibbets. The "roll of *their* martyrs" is rather long and bloody. The history of eighteen centuries is little else than illustrations of Mr. Bell's view, that *the priesthood corrupted the truth taught by Christ*.

Christians are bound together by faith in Jesus as the Christ,—*Lord over all*. They can not hold the *nonsense* of infants being regenerated in baptism.

The desperate effort of the priestcraft is attempted by Mr. Williams. The position of sole authority I claim for the apostles' teaching on the New Testament pages is foisting *this teaching* into the place claimed for "the teaching Church." This "teaching Church" is a bold and mischievous assertion of the *frauds*,—it has no existence on the earth.

That "the Church was doing her work" centuries before the New Testament was written—the canon formulated—is sheer impudence. The books of the New Testament were all written and widely circulated more than two centuries before Constantine organized "the Church" of his empire. The work of that "*Church*"—Eusebius *did not tell it*, but Socrates

and Theodoret have recorded its deeds in *destruction* of humanity. Jerome and Augustine have described the fruit of that "organic unity" in the imperial favored ministry.

To Mr. Williams' four questions in his sixth paragraph, I give an emphatic *No!* There was no Church there to receive the power—Christ did not send "his Church," nor did he promise to be with "his Church".

Mr. Williams attempts to foist the "Church", *which he can not describe*, into the place of Christ's apostles, of Christ himself. "His powers must become hers" is the cry of the *frauds*.

If we had not the New Testament, our knowledge of Christ would soon fade away, and we would worship something less worthy than a book. Look over Italy and Spain, what do those people worship? This book is an offence to all priest-hoods.

The knowledge of God taught by Moses, and the knowledge of Christ taught by the apostles, must now come to us from a Book. Lay aside this Book, forget what you learned from its pages, and what would you know of God or of Christ? The *God* and the *Christ* of the Bible are not the *God* and the *Christ* of the Councils and Creeds.

JAMES S. BELL,

Versailles, Ill.

EDITORIAL.

ORDINATION :—A. E. Myers, of Bethany, W. Va., in one of our exchanges, publishes a criticism upon the position held by us upon this subject, but unfortunately he has misapprehended our argument entirely. This is the severest criticism that he could have made, for a man who cannot make himself understood to the average intellect, should not write. We will make one more effort to be understood.

He says: "This argument against ordination, if fairly stated, I presume would stand about thus: 'Every specific action must have a word that clearly defines or specifies what

the action is: to ordain a person is a specific act, therefore a word must be found clearly defining and expressing what that act is.' The effort, therefore, of those who oppose ordination is to show that there is no such a word, and hence their appeal to all the words rendered 'ordain' in the New Testament, fairly presuming that if there is such a word, it would be found among those thus translated."

We have never opposed "ordination", Tolbert Fannin never opposed "ordination", and we have never yet met with the writer who has! *We have opposed the practice of laying on of hands as a part of ordination.* We teach and practice ordination of elders and deacons, but not ordination by imposition of hands. Is this plain? We contend that the words used in the New Testament in connection with the ordination of elders and deacons, mean precisely what they were intended to mean, and that they were not intended to teach anything that was not in the word. Is this plain? When Paul said to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I have appointed thee", we find in the word *katasteesees* only what it means, and do not find "imposition of hands", nor any special ceremony in it. And when it is said that Paul and Barnabas "ordained them elders in every church", we find in the word *cheirotoneesantees* only what it means, and do not find in it any imposition of hands.

In Acts 6:3, where the apostles said "whom we may appoint over this business", we hold that they meant precisely what is in the word *katasteesomen*, and we have no authority for injecting "imposition of hands" into it. When the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them", we hold that they meant only what was in *aphorise*, and that there was no "imposition of hands" in it.

If "imposition of hands" is part of the ceremony of appointing elders and deacons, or of ordaining them, we must find it in a specific command and in definite words, and we can not find it in these words that were used. In the case of the

"seven", they were not elders, and they were not "deacons" as described in 1 Tim. 3:8-13. There was no congregational organization there, and they were to do only one specified thing. There was a community of goods, and the apostles, because they were *the* apostles, had taken charge of them, and they, because they were *the* apostles, took the authority of placing these men over this business—not appointing them, the disciples did that—by praying and laying their hands on them. Notice, that where there is an imposition of hands, there are words used that say exactly that. Who laid on their hands? The apostles. When *the apostles* come and lay their hands on the heads of any one, we will say, *Amen*. The apostles did the praying. We can not see that it gives authority for uninspired men to lay on hands and pray for some other purpose.

In Acts 13:1-3, the laying on of hands is declared by specific words. Whenever you will show us in a congregation at the present day, "prophets and teachers", as therein mentioned, and convince us that the Holy Spirit directed them to ordain any one for any purpose, and they will do it by fasting, praying, and laying on of hands, we will say, *Amen*; but we will not take it for authority to go to congregations and lay our hands on men that the brethren have selected to be their elders or deacons! Please notice, that the men who laid on their hands, did the praying and fasting. No one else prayed or fasted. To be consistent we must not teach any one to pray or fast in ordination except those who lay on hands.

In Acts 14:23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed", we learn that *only* those who did the "ordaining", did the fasting and praying. But, does the word represented by "ordained" mean "laying on of hands"? Does it not mean something entirely different? *Thayer's Greek-English Lexicon of the N. T.*, we suppose the best, and it is the latest, says: "CHEIRO-TONEO: *a*, properly to vote by stretching out the hand, *b*, to create or appoint by vote, *c*, to elect, appoint, create. Acts 14:23." Ought not this forever to take this passage out of the list of proof-texts for the laying on of hands? But men will

go on quoting it as unconcernedly as if every Greek scholar in the world, said it meant that Paul and Barnabas laid their hands on elders in every congregation !

Our critic says : " Ordination is not a simple specific act at all, but is a series of acts embracing prayer, fasting, and the imposition of the hands of those officiating, say nothing of the choosing of those to be ordained." We can see no meaning in the last part of the sentence, those words after the last *comma*, and we will consider the other statement. We are willing to accept the statement that "ordination is not a simple specific act"; that is our position; but we deny that the New Testament writers tell us what acts constitute ordination. We admit that they do sometimes specify the acts engaged in when men were ordained—set apart; but we deny that any of these cases are for our example in "ordaining" elders or deacons. Just at this place we will say that there is not, in our opinion, a single command or example in the New Testament for "ordaining" men to be evangelists. We will examine the instances that our critic presents.

Acts 6 : 3 : "When the brethren had made the selection as ordered, they placed them before the apostles to be 'appointed' or 'ordained.' The manner of their 'appointment' is thus described in God's word : 'And when they had prayed, they laid their hands on them.'" If this is intended as an example for us, we must put ourselves in similar conditions. We must have inspired men to lay on hands. We have just as much authority for saying that the conduct of Peter and John towards the beggar at the temple, is an example for our guidance, as to say that this is. We are not apostles and have no right to try to ape them in apostolic work. If this is an example to us, by what authority have we the right to tell all the disciples to pray and then limit the laying on of hands to preachers ? Are preachers to be considered as successors to the apostles ? Why should one disciple more than another lay on his hands ? Was this action of the apostles by congregational direction, or was the action of the congregation by direction of the apostles ? You cannot say that the apostles prayed and laid on hands by direction of the disciples, but you are bound to say,

that the disciples did look out these men by direction of the apostles ; now, if this is for our guidance, we must have successors to the apostles, these successors must direct the congregation to look out men, and the congregation must not look out the men until these successors to the apostles have commanded them ; then these successors to the apostles must pray, the congregation looking on, and then lay their hands on the candidates. Are you ready to take this as an example with all of its legitimate consequences ? We are not.

"In the case reported in Acts 13, it is said of those that 'ministered to the Lord,' and who were ordered to 'separate me, Barnabas and Saul for the work whereunto I have called them,' that 'when they had fasted and prayed, they laid their hands on them ; they sent them away.' Here the three acts are all stated—fasting, prayer, and the imposition of hands. This, therefore, is scriptural." Of course it is scriptural, but that is not saying that we ought to "ordain" by fasting, prayer, and the imposition of hands. It does not say that it was those "that ministered to the Lord" who did these things ; but it says, that there were in the church at Antioch, *prophets and teachers*, naming them, who, when they were ministering to the Lord, were directed to do a certain thing. Quite a different statement. All disciples could be spoken of as those that ministered to the Lord, but these were prophets and teachers, and while they were ministering as prophets and teachers, the command came to them. If this was to be an example to us, we must first prove that elders, deacons, and evangelists were, all of them, to be "ordained" in the same way, and secondly, that Barnabas and Saul were thus "ordained" to be either elders, deacons, or evangelists. The first can not be done, unless we can find instances where elders, deacons, and evangelists, were each so "ordained" with these three acts performed, and this cannot be done. No one will claim that this was done to make Barnabas and Saul elders, deacons, or evangelists, for they were all these and more, being inspired men, apostles of God in the highest sense. Then it could not be for our guidance and imitation. But again : If for our guidance, we must have some men who are prophets and teachers. We have no prophets, and no teachers, of the kind mentioned

here, hence it can not be for our imitation. But suppose that by some logical legerdemain we could transfer a duty from prophets and teachers to uninspired men, then we must wait for the Holy Spirit to speak to these men, and tell them to "ordain" certain particular men, before these men could do it. Prof. McGarvey, in his *Commentary on Acts, in loco*, says: "What they did was doubtless what they had been told to do by the Holy Spirit. But the Holy Spirit simply said to them, 'Separate me Barnabas and Saul to the work to which I have called them.' The fasting, prayer, and imposition of hands was, then, merely their *separation* to this work. It was a ceremony deemed by infinite wisdom suitable to such a purpose, and, therefore, whenever a congregation has a similar purpose to accomplish, they have, in this case, the judgment and will of God, which should be their guide." This had nothing to do with the congregation, nor the congregation anything to do with this, yet, "whenever a congregation has a similar purpose to accomplish they have, in this case, the judgment and will of God, which should be their guide." Wonderful logic! But according to our usual practice, the members of the congregations do not fast, pray, and lay on their hands; some of the members fast, (it is requested by the master of ceremonies that all of them would fast), several evangelists are called in, and possibly the elders of the congregation are invited to *assist*, one evangelist prays, one gives the charge, (where that comes from we do not know), all of them lay on their hands, (while they are doing this generally they do not say anything, because they do not know what to say), and then another evangelist prays. We take the liberty of copying the following printed and copyrighted programme of Ordination. It is written by F. M. Green, and published by John Burns, St. Louis, Mo., 1883. The author in his preface, says: "The author desires to acknowledge special help received from the writings of Alexander Campbell, Prof. J. W. McGarvey, F. M. Bruner, T. W. Brents, and A. B. Jones, and from the direct contributions of Thomas Munnell and Robert Moffett." From such a galaxy of biblical exegetes, we might expect much light, but from the sample that we have just given from one of them, we must not be too sanguine, but here is the "*Form*."

ORDINATION OF OFFICERS.

The following outline of ordination ceremonies may be used at the ordination of evangelists, elders, or deacons :

1. A sermon suitable to the occasion may be preached by some preacher chosen for the purpose.

2. A brief statement by the presiding officer to the church as follows :

We have met to-day to ordain A. B. as a minister of the word (or elder or deacon, as the case may be). I submit to this meeting the following evidences of the fitness of this brother (or these brethren) for the position (or positions) to which he (or they) has been chosen. (Here state the previous action of the church, (or churches if an evangelist), in "looking out from among them", this person (or persons) for the special service of the church. Now if there is a member here, who knows a reason why this ordination should not now take place, let him here and now give such reason or forever after hold his peace.

3. The candidates for ordination are invited to take seats provided for them in front of the congregation.

Do you still desire, and is it your wish that these brethren (name them one by one) shall be ordained as the unanimously chosen officers of this congregation? And do you acknowledge them as having full Ecclesiastical authority to officiate for you in the office to which you have chosen them? (The congregation should rise in token of its assent.)

Before ordination, the following questions should be asked of the candidate :

(a) A. B. Is it your desire to preach the word of God?
Answer. It is.

Do you promise before God and this congregation, that you will study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth? *Answer.* I do.

Do you promise that you will exercise the office, with which you are hereby invested in the name of the Lord, according to the true intent and meaning of the new institution as you shall give account to God at his glorious appearing and kingdom, and preach the word, be instant in season, out of

season ; that you will reprove, rebuke, and exhort with all long suffering and doctrine ; that you will not shun to declare the whole counsel of God ; and that you will keep yourself pure, watch in all things, endure afflictions, do the work of an evangelist, and make full proof of thy ministry ? *Answer.* By the grace of God I will so endeavor to live, and to do.

(b) C. D. Do you desire the work of an Elder ? *Answer.* I do.

Do you accept it willingly, and will you strive to be blameless, vigilant, sober, of good behavior, hospitable, apt to teach, taking heed to yourself and the flock in the which the Holy Spirit hath made you overseer ? *Answer.* By the grace of God I will.

(c) E. F. Is it your desire to accept the work of a deacon ? *Answer.* It is.

Will you assume the duties of this office according to the will of God and strive to live in all gravity and sincerity before God and before men ? *Answer.* I will.

4. Prayer before ordination.

5. The candidates then kneel, and two or three evangelists or elders join in putting hands on the head of the candidate, one of them saying :

(a) A. B. We do hereby ordain you to the solemn and responsible work of the Ministry of God's Word. At your own request, and by the approval of the church, you are hereby set apart to preach the Word and to do the Work of evangelist. May God give you wisdom to make "full proof of thy ministry."

(b) C. D. By your own willing consent and desire, and by the unanimous voice of this church, you are hereby ordained to the office of elder in this church. May God give you wisdom to "rule well" and to "feed the church of God which he purchased with his own blood."

(c) E. F. We do also ordain you to the office and work of deacon in this church. May the Lord give you wisdom to use the office well that you may purchase to yourself a good degree, and great boldness in the faith which is in Christ Jesus. Amen !

6. Prayer after the ordination specially for the candidates by one of the ministers participating in the service.

7. This may be followed by a brief address or charge to the candidate, that he may realize his responsibility, and with all diligence and fidelity to the Lord, and with all humility of mind, and affectionate concern for the brethren, exercise the office with which he has been invested by the cordial and unanimous choice of the church.

8. In like manner the church may be addressed by one of the ministers present, charging them to remember them whom they have chosen to rule over them, or to speak the Word of God to them, "and considering the issue of their life, imitate their faith."

9. Song and benediction.

Now, here is *Ordination* formulated. How do you like it? Let us look at it. "Now if there is a member here, who knows a reason why this ordination should not now take place, let him here and now give such reason or forever after hold his peace." Where in the Bible do we find such a command laid upon disciples? A special gift is now about to be conferred, a peculiar sanctity is about to cover this man, and after our hands have rested upon him, let no voice of criticism be raised against him! "And do you acknowledge them as having full ecclesiastical authority to officiate for you in the office to which you have chosen them?" "Full ecclesiastical authority." How do you like the phrase? Where in God's Word does it occur? We were *once* a Bible-speaking people, but now the language of Ashdod is our language. Will some "ordination brother" please point us to the passage of the Bible that speaks of or intimates *office* in connection with elder, deacon, or evangelist? Of course we do not mean in our Common Version of the Bible.

"Before ordination, the following questions *should* be asked of the candidate." Should they, why? No such questions were asked in the New Testament.

"The candidates then kneel, and two or three evangelists or elders join in putting hands on the head of the candidate." Where do you find authority for all this? But we beg pardon, *authority* is out of fashion! Our old-fashioned notions and

early training make us unconsciously ask for a "thus saith the Lord." We must rid ourself of this habit, or we may be considered old foggy: but bear with us a while longer in our old customs. May we ask, in all humility, where in God's Word can we find the command or the example of evangelists putting their hands on the heads of candidates, to "ordain" them? Do not, please, tell us that Paul and Barnabas did it, or Timothy or Titus, because you do not *know* that they did, and then they were more than evangelists; but give us a single instance of a man's doing this, who was merely a preacher. There are a number of such men mentioned in the New Testament. May we inquire why it is necessary to have *two* or *three* evangelists, why would not *one* be sufficient? One of these evangelists saying: "We do hereby ordain you to the solemn and responsible work", etc. What do they mean by "ordain"? Is it a setting apart to a special work? We thought the congregation "set apart" its own servants. No, you say the congregation selects, and the evangelists set them apart. Then a congregation can not have elders or deacons until these evangelists choose to set them apart!

"Here state the previous action of the church, (or *churches if an evangelist*). One church may "look out" a man for elder or deacon, but *churches* must "look out" the man to be ordained an evangelist. Where, oh where, can I find the Scripture for all this ceremony of ordination! As this *Minister's Manual*, in flexible morocco cover, so as to be carried in the pocket for ready reference, is endorsed by a professor in a Bible College, the presumption is that the embryo *ministers* will be trained by him to carry out this programme.

We call attention to another statement made by Prof. McGarvey, in his comments upon this incident at Antioch. "Though an apostle by special commission he [Paul] was 'ordained' by his humble fellow-laborers in Antioch." This language can imply only that this "ordination" conferred some honor or power, and that the honor or power was conferred by his fellow-laborers, who were lower in honor than he. No honor or power was conferred, and Paul manifested no humility, when he suffered these prophets and teachers, men

on a perfect equality with him according to the narrative, to do whatever they did do, because he knew that they did it by express authority of the Holy Spirit. We deny that the praying, fasting, and laying on of hands, constituted the "separating." Let us analyze it. The Holy Spirit said: "Separate for me Barnabas and Saul to the employment to which I have summoned them." Then having fasted, prayed, and laid their hands on them, they bid them depart. These men were fasting and ministering to the Lord when the command came to them, praying was probably part of their ministering, then praying and fasting was not part of the "separating." Laying on of hands in this instance conferred no power, nor inducted into any office, but being a custom almost as common then, as shaking hands now, by laying their hands on them they sent them away, "blessing them"—asking God's blessing on them. Is not this much the more natural interpretation of the language?

We said awhile back, that there is not, in our opinion, a single command or example in the New Testament for "ordaining" men to be evangelists. We believe that 1 Tim. 4:14, is the only proof-text for that practice. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." "For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands." 2 Tim. 1:6. "This charge I commit unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare." 1 Tim. 1:18. The laying on of the hands of the presbytery was the means through which a gift was given. If a gift is not now given through the laying on of the hands of the presbytery, then this is no authority for the presbytery to lay on hands now. If Timothy was "ordained" by the laying on of the hands of the presbytery, surely it is not authority for *evangelists* to lay their hands on men to make them evangelists. It seems that Timothy had a gift from God that came through the laying on of Paul's hands. This cannot be an example to us for our imitation, unless we can imitate it. We do not claim to be a successor of Paul, or as having his power, and,

hence, we do not lay our hands on any one, by reason of this incident. Why will men who profess to require a "thus saith the Lord" for what they do, quote these statements to justify them, evangelists and elders, in laying their hands on men desiring to be evangelists? We can not imagine.

If the Lord commands us to do a thing, if we do not do it we commit a sin. Did the Lord ever suggest anything that we could do or not do just as we pleased? If we preach without having the hands of preachers laid on our heads, do we commit a sin? Can we have hands laid on us or not as we prefer? We pause for a reply.

But what does "ordination" by imposition of hands mean among men? Dr. Philip Schaff says: "In the early church the rite of ordination seems to have been regarded as a formal induction into the functions and responsibilities of ministerial service, and as having *more significance than a mere conferment of the authority of the church.* * * * With the growing importance of the episcopal office, and the sanctity associated with it and the clergy in general, the right of ordination assumed the character of a sacramental act, in which a special grace was conferred, and which could only be performed by the bishop. In the middle ages it secured the dignity and position of a sacrament. * * * The Greek and Roman Catholic Churches hold ordination as one of the seven sacraments. * * * Like baptism, it confers an indelible character. This character, or chrism, is conferred irrespective of the person and life of the ordinant and candidate. * * * In the Church of England and the Episcopal Church of the United States, ordination has not the significance of a sacrament; and the view of the English Reformers was not that the laying-on of hands as such conferred any grace. Bishops alone have the right to ordain; and the generally accredited view is, that ordination not performed by episcopal hands is invalid. Luther appealed to the credentials of Paul, and exclaimed, 'He who is called, he is consecrated, and may preach Him who gave the call. That is our Lord's consecration, and that is the proper chrism.' * * * The Augsburg confession says, 'No one may teach publicly in the church, or administer the sacraments, except he be rightly called.' The Moravians confine

the right to ordain to their bishops, but recognize the ordination of other Protestant bodies as valid. The Disciples of Christ, Quakers, and Plymouth Brethren, do not recognize any human rite of ordination. They hold all Christians to be equal, and, while they fully accept the doctrine of a divine and inward call to preach, refuse to grant any efficacy to the human ordinance of setting apart for ministerial functions."

From the best study that we can give the subject, we conclude, that all disciples are called to preach the gospel according to their gifts, each man must determine his gift for himself, and not confer with flesh and blood; every disciple has the right to baptize, and join in the celebration of the supper; that there is no class distinctions in the Church of God's Son or in his kingdom, that there are no clergy nor laity, that all are priests; that elders are selected by their several congregations, and the selection is the ordination, and their service is confined to their own congregation; that deacons are temporary and special agents chosen by their congregations for temporary service, and their appointment is their ordination; and that a preacher employed to move to a place and take the oversight of a congregation, to preach to it, to visit pastorally or socially the members when sick or well, to superintend its activities, and, to use a vulgarism, "to boss things generally", is a burlesque on apostolic teaching and practice.

MISSTATEMENT OF SCRIPTURE:—A department editor in an exchange, speaking of Barnabas and Saul in connection with their first tour out from Antioch, says: "They went back to the church that had sent them out, and reported the result of their labors." The church had nothing to do with sending them out. Read Acts 13: 1-3.

Speaking of Paul's revisiting the disciples, he says: "Though the churches had elders in them, the apostle, as an evangelist and minister, continued to visit them and care for them." Strictly, an evangelist is one who tells the good news. If Paul visited these brethren "as an evangelist," he did it to tell them the good news; but he did not, for they had already

received the good news. He went, we are told, "as an evangelist and minister." What does this mean? We know what "evangelist" means, but what does "minister" mean?

Again, he says: "The primitive evangelists went over the churches *in order*." Are Paul and Barnabas ever called evangelists; did they go on these journeys as evangelists; and do evangelists now have the same powers, and are they to do the same work that Paul did? That is what this writer is trying to teach.

Again: "But our churches, in whole counties and districts, are suffering an alarming spiritual decay for want of evangelists who are capable of 'setting in order the things that are wanting.'" It is not the duty of evangelists to set in order the things that are wanting. An evangelist never presumed to do this in apostolic times as far as we have any account. Saul and Barnabas as called and sent of the Holy Spirit, went and preached, and set things in order, by directing the disciples how to organize their congregations, and Paul sent Timothy and Titus to do the same for some congregations that he could not visit personally, but neither Paul, Barnabas, Timothy, nor Titus did this work *as evangelists*; and neither of them ever went to a congregation to set it in order, after it had been instructed as to selecting elders. Please bear in mind that no one in the New Testament ever went to a congregation "to set it in order" after it had selected elders. The New Testament is the messenger that is sent to congregations since the days of inspired men, "to set" them in order. It contains plain directions by which a congregation can set itself in order, and it needs not the services of any presuming man with ministerial airs and assumptions of power to set them in order.

"We have no division of labor among competent evangelists by which we may 'see how they do' or 'know their state.'" "Competent evangelists." Ah! Then there are some who are incompetent, and then there must be some one to decide who are competent, and here comes in the "Ministerial Board" to pass on the mental and spiritual capacity of candidates for the "ministry." There must be a division of labor among the competent evangelists, a Ministerial Board to pass upon the competency of evangelists, and an Executive Committee to

divide out their labor ! There is nothing of all this in the New Testament, and we were wondering where it all came from, but when our eye rested upon the last sentence of the article, all was made plain—"Read Munnell's Tract on Evangelists and help inaugurate a needed reform in our work." There is the secret of the whole article, and of the spirit that is now rampant in our midst. Leave the New Testament, and read a human production, and inaugurate something new. Just in proportion as this spirit is encouraged, so surely are we retrograding from the solid foundation upon which we started this reformatory movement.

WOMAN'S SUFFRAGE:—The candidate for the position of Vice-President on the Prohibition ticket, says : "I occasionally meet a brother who declares his desire to vote the prohibition ticket, but 'his conscience will not permit him, because of what he denominates the Woman's Suffrage plank of the party's platform.'" While *he* may *only occasionally* find a citizen who is restrained from voting for Prohibition on account of the Woman's Suffrage plank, we are satisfied that it is doing the cause a fatal injury, and we think that it should. The saloon is a terrible curse to the world and to our people, and every Christian, yea, every citizen, should do all in his power to banish it ; but we regard Woman's Suffrage as containing more possibilities of evil than the saloon, and if the saloon can not be destroyed except by Woman's Suffrage, we say, let the saloon stay ; but Woman's Suffrage is not necessary to the banishment of the saloon, in fact, we believe that the adoption of Woman's Suffrage would fasten more firmly the saloon upon us.

Were Woman's Suffrage incorporated into our organic laws, what would be the result ? A large per cent. of the better class of women, that class which would naturally vote on the right side of all moral questions, would instinctively shrink from voting, and their fathers, husbands, and brothers would discourage them. The immoral, ignorant, and less refined class of women would eagerly vote for the sake of the excitement, and their vote would be in the same direction as their male companions. Wives, and all women should be wives, will, if

proper relations exist between them and their husbands, vote as their husbands vote, and the two parties would retain the same relative strength, and nothing would be gained. If wives differed from their husbands domestic harmony would be destroyed, the home would cease to be what it should be, and its influence would be gone.

Add women to the voting class and you degrade still more our party machinery. Practical politics already in this country is corrupting and degrading. It is almost impossible to engage successfully in office-seeking without being forced into practices that will cause the man to lose his self-respect. Promises have to be made when it is known that they will not be performed; voters must be bribed contrary to law; whiskey will be drunk and given away; and associations will be formed that are degrading. A man to be successful as a candidate, has to meet the voters in their vilest haunts, listen to and take part in their lowest orgies, and be "hail fellow" in public and private with the most degraded. With Woman's Suffrage this would be intensified. The abandoned women would demand recognition from the candidate in return for their votes and influence, and they could influence a large number of voters of the baser sort. A husband or father, as a candidate, brought into such contact and under such influences, would dangerously imperil the home.

God created the human race, male and female, endowed them differently, and marked out separate spheres for them. They were intended to be complementary of each other and mutual helpmates. Keeping in their respective places they mutually help each other, but an encroachment of either into the sphere of the other produces discord. The Supreme Being who created them, declared that "the head of the woman is the man." If woman has the ballot, man ceases to be her head, and the divine economy is disarranged. The editor of the *Christian-Evangelist* says: "The noble women who are leaders in this temperance cause, and who plead for the ballot to enable them to protect their homes, are pre-eminently home women. Ask Miss Willard if she believes there is any nobler sphere for women's influence than the home." They and she have a singular way of showing their sentiments? Unsexing them-

selves by traveling about the country, appearing upon the lecture platform, and claiming to be teachers of men ! Claiming to believe that the home is the noblest sphere for woman's influence, and having no home ! If Miss Willard has such a high opinion of woman in the home, why is she not in a home, instead of going up and down all over the country, assuming the role of a platform teacher of men ?

Hear him again : " The law of wifehood and motherhood has prior and superior claims upon women which no true woman will ignore." Why is not Miss Willard at home with a husband rearing children and so observing the law of wifehood and motherhood ? She is ignoring this law, and, hence, according to this champion, is no true woman. What is the law of wifehood ? Wives, *be in subjection* unto your own husbands, as unto the Lord." A Christian duty. How then can a Christian wife vote in opposition to her husband's wishes ? If she votes as he votes, what is gained ? " But as the Church is subject to Christ, so *let* the wives also *be* to their husbands in every thing." " Wives, be in subjection to your husbands, as is fitting in the Lord." " In like manner, ye wives, *be* in subjection to your own husbands." " That they [the aged women] may train the young women to love their husbands, to love their children, *to be* sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." Does this show the image of any of these woman-suffrage women ? We can not understand language if it does. Neither can we understand how a man can be loyal to God's word while advocating Woman's Suffrage. The fact of the business is, *he is not*.

A GREAT DUTY :—Pres. C. L. Loos, of *Kentucky University*, in a leading article in the *Christian Standard*, under the above caption, says : " Our position before the world, as we said at the outset, is a very extraordinary one, and imposes the weightiest obligations upon us. We have proposed to effect a radical reform, such as has not been attempted before in the history of the church, especially in later times. It is to restore the doctrine and practice of the apostolic church ;

to repudiate altogether every form of creed, ecclesiastical order and name apart from the New Testament ; to bring about and maintain a union of believers ; to develop the Church of God in its life, in its power and work on the earth, as designed by God, without these human, extra-scriptural devices. * * * But we stand to-day with our cause still in hand and heart as did our fathers fifty years ago, with a marvelous increase of numbers, a most praiseworthy enlargement of power and activity, and, proud and glad are we to say it, still united in fellowship, faith, life, and action, as much as any religious people, and more so than a number of others who long ago predicted disaster to us.

"* * * What is our duty, then ? It is this : We must make it a supreme law of life, a watchword, an inspiration that shall pervade all our ranks, to strive earnestly 'to maintain the unity of the spirit,' of faith and fellowship, 'in the bond of peace ;' and to this great end give no countenance to the evil spirit of discord and division, but rebuke it as an iniquity, as treason to our cause."

Very correctly does he state the purposes of this reformatory movement, to be to restore the doctrine and practice of the New Testament, and to develop the Church of God in its life, its power and work on the earth as designed by God. But he is very incorrect in his statement, that we stand to-day with our cause still in hand and heart as did our fathers fifty years ago, and that we are still united in fellowship and action. The principle upon which this movement proposed to restore the doctrine and practice of the New Testament, and to develop the Church of God, was "To speak when and as the Bible spoke, and to be silent when it was silent," upon every point where it could have spoken ; and in regard to those questions of temporary and local concern, "To adopt no measure as an expedient that was not absolutely essential to the obedience of a command." There could be no other principle upon which the religious world could be asked to unite. If we all spoke when and as the Bible spoke, we would be compelled to use the same speech, and if we were silent when it was silent, all of us would have been restrained in the same limit. The men who formulated this principle soon realized that there were local and temporary questions that

could not be provided for in the Bible, and it was agreed that nothing should be adopted as an expedient that was not absolutely necessary for the obedience of a command. For instance : Jesus instituted his supper, and directed his disciples to eat of the bread and drink of the cup, and as often as they did it, to do it in remembrance of him ; and as we read that the disciples at a certain place being assembled on the first day of the week to eat of this supper, we infer that the command or obligation is for disciples to observe this institution upon the first day of each week ; but no command is given or direction how it shall be done. It is necessary for us to do it, but no directions as to how to do it, we are at liberty to adopt any arrangement that will meet the requirements of the case. The loaf can be handed from hand to hand, or it can be passed upon a plate by one or more persons, and so on to numerous details. Any such arrangements can be changed at any time by mutual consent. This was the only kind of expedient that was allowable. More than this would have led inevitably to contention.

We are not to-day united in fellowship and action, because many practices are introduced as expedients that are not necessary for the observance of a command. We are commanded to *go* into all the world and preach the gospel to every creature. We learn, that the disciples in the days of the apostles, as they went into the various nations, preached the gospel. Now organizations are formed, and in some cases chartered by the State, with a money basis of membership, to take charge of *sending* men to preach the gospel. These are declared to be expedients, but they are not the kind of expedients permitted by our principle, because they are not necessary to the obedience of the command. We are commanded to sing ; but to obey this command it is not necessary to have an instrument, and the early disciples did sing without it ; still some have introduced an instrument into the worship as an expedient ; but it is not the kind permitted by our principle. These two things have been introduced contrary to our basis of union and unity, to the disruption of congregations and the alienation of disciples.

We do not stand to-day with our cause still in hand and heart as did our fathers fifty or twenty-five years ago, nor are we united in fellowship and action. These men who have

introduced these innovations and others of like kind, have violated the principles of this reformatory movement, and should have the candor to say that they have. They are not candid while doing these things to claim that they are standing on the same platform with Campbell, Stone, and others of that day. President Loos is either not candid or intelligent when he claims to be standing where our fathers stood fifty years ago, when he is affiliating with these societies, and either endorsing or winking at the use of musical instruments in the public worship.

He correctly states that our proposition was to bring about a union of believers, but he and others have introduced practices for which they admit that they have no "thus saith the Lord", which are dividing believers. How can he stand justified in his own conscience? He may say that he does not approve of the introduction of the organ against the protest of brethren; this may be true, but he affiliates with those who do, and by so doing he becomes a partaker in their sin. He may say that these societies are not forced upon any one, that they are voluntary associations, and are not tests of fellowship. But he is mistaken. They claim to speak "in the name of the Brotherhood"; a brother who opposes them is stigmatized as anti-missionary, as an obstructionist, and as being foolish; and *congregations* are urged to become members of them, to be represented by delegates and send contributions. President Loos co-operates with these societies, and while he may not use these expressions himself, yet he must be responsible for the utterances of the men who are honored with the direction of the affairs of these societies. He claims it to be our duty, (his duty) to make it the supreme law of our lives, to strive earnestly to maintain the unity of the Spirit, of faith, and fellowship, in the bond of peace, and to this great end to give no countenance to the evil spirit of discord and division, but rebuke it as an iniquity, as treason to our cause. Who is violating his duty? Who is giving countenance to this spirit of discord and division? We who are standing precisely where "our fathers" stood fifty years ago, are we the ones who are violating our duty? Nay, verily! But Pres. Loos, and his *confreres*, who have introduced new practices and cus-

toms contrary to the customs of "our fathers." Pres. Loos and his associates are giving countenance to this spirit of discord and division, when they introduce organs into the public worship over the protests of old and faithful brethren, and tell them that the organ shall come in, and if they do not like it they can get out. We are tired of these rhapsodies of unity, fellowship, and harmony by men who are making all the alienation and discord. The odium of the alienation and division must be placed where it belongs. Division has taken place in the only way that it can be manifested, in the congregations, for a number of congregations have divided, worship separately, and have no fellowship with each other, and in every case, men have driven out their brethren by the introduction of unauthorized expedients, and this evil spirit of discord shall be placed where it belongs.

A NEW COMBINATION :—The congregation at Rock Point, Missouri, was organized about three years ago by Kirk Baxter, and is now one of his preaching places. At his "last visit there were four confessions and immersions, our folks joining with the Protestant Methodist society of Galloway in a baptismal service, Bro. Melburn officiating." We use the exact language of the correspondent of the *Christian Standard*, where it appeared without comment. This is ahead of anything the *Progressives* have done yet, even the laying of the corner-stone of a meeting-house with masonic ceremonies. We suppose "Bro. Melburn" was of the "Protestant Methodist society", as we do not find his name in the *Year Book of the Disciples of Christ* for 1888. It does seem to us that if we were to go into such a combination, we would not call the people with whom we were acting a "society." The disciples of Christ joining with a human "society" in a baptismal service, especially a society that does not practise immersion if it can be avoided ! Think of it !

EVANGELIZING :—A writer, in the "Evangelistic Column" of the *Christian Standard*, on this subject, says : "Every person who confesses the name of Jesus Christ becomes a Chris-

tian, and the Saviour's commission, 'Go ye into all the world and preach the gospel to every creature', applies to him as directly as to Paul or John, and he is an unfaithful servant if he fails to do his duty according to his ability, and is unworthy the trust committed to him. * * * The object of this article is to get the reader enlisted in the work of evangelizing. Then give to the State Mission work *something*, if its only a dime. Give to the Church Extension Fund, if its only enough to buy a shingle to keep out the rain. Give to Foreign Missions, if its only enough to send a five cent Bible to some one yet groping in darkness. Give to the Sunday School, if its only enough to buy a paper for some little bright-eyed soul who treasures dearly the patient, loving life of our dear Saviour."

The writer is a preacher, and the burden of his exhortation is "*Give*." He says the command of the Saviour to every disciple is to "*Go*", but his exhortation is "*Give*." He says that the object of his article is to get his readers enlisted in the work of evangelizing, but it appears that his idea of evangelizing is "*to give*" to him so that he can "*go*." If he were to get his readers interested in evangelizing in the way he says that the Saviour commanded, they might prefer "*to go*", and then "Othello's occupation would be gone", and the professional evangelist, preacher, minister, might have *to go* on his own charges some time, working at tent-making between sermons. He does not wish his readers to get that kind of evangelizing in their heads and hearts.

DR. WHITSITT ON THE "ORIGIN OF THE DISCIPLES OF CHRIST":—As we were about commencing a review of this book, the July number of the *Baptist Quarterly Review* came to hand containing a review of it by HENRY C. VEDDER, one of its editors. We reproduce it in this number, and thanking the writer for it, ask our readers to read it carefully.

IS IT TRUE:—"Is not the very best way to do missionary work, the apostolic way? Can we improve on their plan? Are we wiser than they? We read that individuals went of

their own accord, voluntarily; that individual churches sent missionaries, and that a plurality of churches chose a man to travel with Paul—three ways.”

So writes a brother for whom we have the highest regard, but is what he says true? We say most emphatically, that the very best way to do missionary work is to do it as the apostles and early disciples did it, and any other way of doing it is sinful, because such a plan would be contrary to divine teaching. We do read that individual disciples went evangelizing of their own accord. There is no doubt about that; but “that individual churches sent missionaries”, we emphatically deny. We state it as a positive fact, that there is not an instance in the New Testament where an individual congregation, or where several congregations acting in concert, either *en masse*, all the members participating, or by delegates, or by messengers, or by their elders, ever sent a man to preach the gospel. Now this is a square contradiction of the statement of our brother. We make the issue as sharp as words can make it. We have called upon him publicly and privately for his proof, but instead of giving it, he goes on repeating the statement as unconcernedly as if it were an accepted mathematical axiom. *It is not true.* We can not prove this negative without quoting the entire New Testament, but if he will give his proof-texts we hold ourself ready to show to any reasonable man that they do not sustain his statement. We insist that he produce his Scripture or cease to make the statement.

His last statement in this extract is a misapplication of Scripture, and a misstatement of Scripture. “A plurality of churches chose a man to travel with Paul”, as one of the three ways in which the apostles and early disciples did missionary work. We suppose that he refers to the incident mentioned by Paul in 2 Cor. 8:19. Paul was speaking about the *material gift* that the Gentile disciples had agreed to send to the Jewish disciples. Every one knows, who has read this passage, that there is no allusion in it to missionary work, to evangelizing, to preaching the gospel; why, then, does our brother quote this passage as one of the three ways the apostles used for evangelizing? It seems to us that it is incumbent upon him to give

his reason for so misapplying this Scripture, or publicly retract his language.

The language is: "But who was also appointed by the churches to travel with us in *the matter of this grace*." Paul uses the term *ekklesia* in many places to designate the individual disciples composing different groups of disciples. In 1 Cor. 16:1, he says, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye," and in his letter to the Galatians, he says, "O foolish Galatians, who hath bewitched you," he is evidently speaking to them as *individuals*, and not to them *as an organization*. The word in 2 Cor. 8:19, translated "appointed," means "elected by voting." The individuals who had contributed to this fund, elected this brother to be their servant in this matter. It was not "church" action at all. And, most assuredly, he was not a "messenger" from one congregation to meet messengers from other churches, to consult about the best way to raise the money, or to get it up to Jerusalem, but he was elected to go with Paul to assist in carrying their bounty to Jerusalem.

Let us state our position plainly, and challenge investigation. There is not a command or an example in the New Testament of any congregation selecting and sending an evangelist to preach the gospel. There is not a command or an example of two or more congregations co-operating through their elders, or delegates, or messengers coming together to raise money to pay an evangelist, to select the evangelist, or to send out an evangelist. Now these statements are plain. We are justified in demanding that the command or example be given, or that the practice be given up. Will our respected brother please meet this demand, and if he can not do it, will he not cease to assert it so dogmatically?

MATTERS OF EXPEDIENCY:—The editor of the *Christian Courier* writes an editorial under this caption, and in it says: "The law of expediency is a profitable study. We all need to understand it better"; yet when we asked him in a private letter to let us join with him in the study of this question in his paper, he declined, stating that he desired no controversy about the *methods* that had been agreed upon by himself and his

associates. We think it much the more profitable plan in the study of any question to have both sides presented to the same readers. We have never refused our pages to any respectable writer in which to present his conclusions upon any questions that may have been previously discussed in its pages. We think the editor was wrong in his refusal to give us a hearing in his paper, but he was the one to decide, and of course we were compelled to yield. We hope some of his readers may see this.

This question of "Expedients" and "Expediency" has been unduly exalted by those, who while pledged to speak only as and when the Bible speaks, have become restive under that restraint. They claim that that rule applied only to questions of doctrine and worship, and does not apply to questions of Christian activities. The effort is made to show that Alexander Campbell limited the rule, and consequently that the rule itself was so limited. *Thomas Campbell* first gave utterance to this rule, in these words: "*Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent.*" It was submitted as a basis of fellowship to those who were divided, not only upon questions of doctrine and worship, but also upon questions of custom and Christian activities. It is related that at that time and among the people with whom he was laboring, a schism had arisen because the *clerk* of one congregation had read two lines of the hymn instead of only one, as had been their custom! This rule was proposed to meet such cases, more than questions of doctrine, for at the time it was uttered, his mind was but little disturbed about questions of doctrine. He had never been immersed, and was satisfied with his sprinkling. To show exactly what Thomas Campbell had in mind when he uttered this statement, we will quote from his history: "The Seceder [a branch of the Presbyterian church] congregations in Washington County, Pa., were much pleased with the accession of Thomas Campbell to their ministry, to whom they became strongly attached. His high order of talents rendered him very popular among the people. Soon, however, suspicions began to arise in the minds of his ministerial brethren that he was too much disposed to relax the rigidness of their ecclesiastical rules, and to cherish for sister denominations feelings of good will and fraternity in

which they were unwilling to share." These feelings culminated in charges being preferred against him, "the chief of which were that Mr. Campbell had failed to inculcate strict adherence to the church standard and usages." He was not out of line with his brethren on their prominent points of doctrine, but their usages. This rule, then, we can see was given to meet all questions, of every kind, that might arise. Thomas Campbell said to his Seceder brethren, "Let us adopt as a rule by which to settle all our disputes, that we will only speak when the Bible speaks, and be silent when it is silent." That rule, while it settled questions of usage, went farther than he intended, and he was compelled to give up sprinkling and other things about which he had not thought.

There are questions about which the Scriptures say nothing, but which have to be decided; how then can this rule be applied to them? A class, represented by our editor, says, that this rule cannot be applied to such questions, but we think that we have shown that Thomas Campbell intended it to apply to such, and we think that we can show the absolute necessity of so applying it, and *how* it can be applied. There is injustice done to Alexander Campbell, we think by the interpretation that this class of men put upon his chapter on "Expediency" in his *Christian System*, and we think that in it he shows clearly a bondage to his early training that forces him into some inaccuracies. He said that there were some questions about which the Bible was silent, but about which disciples could not be silent, and that they constituted exceptions to this rule. As we understand the matter, Thomas Campbell intended to apply the rule to *ecclesiastical* action, to action taken in church session and made *obligatory* upon all. With this understanding there is no difficulty in applying the rule. Thomas Campbell was in full sympathy with Presbyterian polity, while Alexander Campbell, when he wrote his chapter on *Expediency*, was in sympathy with congregational independency and democracy, although unconsciously influenced by Presbyterianism. Thomas Campbell said that the church, through its Sessions and Synods, must be silent when the Bible was silent, on all questions, but never intended to say that the individual members of each congregation could not decide whether to

have stoves or a furnace in their meeting-house. Alexander Campbell, failing to consider this peculiar condition of mind and circumstance, endeavored to apply the rule under changed conditions. He enumerated a number of things about which the Bible is silent, but about which we must decide, and of the number he speaks of the Lord's Supper. "There is no law, rule, or precedent for the *manner* of eating the Lord's Supper, no hint as to the quantity of bread and wine to be used by each participant; nothing said about who shall partake first, or how it shall be conveyed from one to another." In reference to these details, Thomas Campbell would have said, that as the Bible is silent, the Church must not speak officially, but each community must arrange them to suit themselves. He makes them no exceptions to the rule; Alexander Campbell does, but settles them in the same way.

But now the question arises, if there is no final tribunal to decide, how are they to be decided? Alexander Campbell says, that it is foolish to expect unanimous agreement among men when there is no superior authority to decide, and, therefore, the minority must yield to the majority; but, just here his Presbyterian training comes to the front. "According to the law of expediency, then, the minors in age, experience or numbers, must give place to the majors in age, experience, or numbers, but as numbers are supposed to represent the ratios of age, wisdom, and knowledge, it is expedient that a clearly ascertained majority of those whose province it is to decide any matter shall interpret the law of expediency; or, in other words, the minority shall peaceably and cordially acquiesce in the decisions of the majority. * * * The law of expediency enacts that a majority of the seniors shall decide in all cases what is most expedient to be done in attaining any of the ends commanded in the Christian Institution, the means to which are not divinely ordained in the written laws of that institution."

He does not tell us where he learns that "the law of expediency enacts that a majority of the seniors shall decide", nor who are the "seniors", nor who shall decide who are the seniors. As we read the New Testament, all disciples are equals, except those who have been selected by the vote of the

entire congregation to be overseers ; and these overseers are not selected to decide in matters of expediency.

As in all questions of temporary and personal interest there can not be unanimity of opinion, and as division of opinion will lead to parties and factions, such questions can not be submitted to a vote. Majorities can not govern in the congregation. In all human organizations for human purposes, majorities must govern to some extent, unless the Constitution provides that nothing shall be done except what is expressly provided for in the Constitution, but in the congregation this rule can not apply. In human associations majorities govern, and the minority goes to work to overcome the majority by a majority. This scheming would destroy the congregation, and is contrary to the spirit of Christianity. Alexander Campbell is wrong in this matter. A vote may be taken in a congregation to ascertain the minds of the members. The majority do not determine the action of the congregation. After the vote is taken, it would be proper to ask if the minority were willing to acquiesce in the desire of the majority ; if they did, then it would be unanimous, but if they did not, then the matter could not be forced upon them. But, you ask, must the congregation be held in place by a minority ? Let us illustrate : A congregation is organized ; it is proposed that the bread and wine be passed by brethren selected for that purpose ; a vote is taken and a minority vote against it ; it is asked if the minority are willing to acquiesce in the will of the majority ; they refuse. What is to be done ? The Bible is silent on this matter, and where the Bible is silent, the congregation must not legislate. If the two parties can not agree, let them form two congregations. As it is an untaught question they remain brethren in Christ, but keep house differently ; that is all. Two brothers marry and go to house-keeping ; the one may prefer carpets, the other may not. They do not cease to love each other and to visit, because they differ about this matter. Again : A congregation of brethren have built a meeting-house ; it has become old and out of fashion ; the question of building a new house is discussed ; a vote is taken to ascertain the wishes of the members ; a majority favor it ; the minority are asked if they will yield ; they decline. Alexander Campbell

says, let the majority of the seniors decide. We say, let those who wish to build, subscribe the money, buy a lot and build, and organize a new congregation and worship in their new house. The minority could remain in the old house. They could remain brethren. Of course this plan might multiply and weaken congregations indefinitely, but small weak congregations in peace are preferable and more efficient than large congregations in strife. We are satisfied that if it were understood that a majority could not govern, the minority would most generally yield. Nothing begets antagonism and stubbornness as quickly as force, and nothing disarms antagonism so speedily as forbearance. Alexander Campbell, in this chapter on "Expediency", says: "The law of love is the supreme law of religion, morality, and expediency. No code of laws, without it, could make or keep any people pure, peaceable, and happy; and with it, we only want, in most matters, but general laws. The Christian system contemplates love as supreme, and makes no arrangements nor provisions for keeping together a carnal, worldly, selfish, self-willed population. Better such a confederacy had burst into as many particles as persons, by the repellant principle of selfishness, than to be hooped together by all the laws of expediency from Noah to John Wesley." He says that the "law of expediency enacts that a majority of the seniors shall decide in all cases what is most expedient to be done." Such a law would destroy the law of love, and we agree with him that it were better such a congregation had burst into as many particles as persons, than to be hooped together by such a law.

We have been speaking of questions of personal convenience or taste, and not of those questions into which conscience enters. There are questions about which we differ as to whether the Bible is silent concerning them. In theory we are agreed that if the Bible speaks on any question we are to speak as it does; but what are we to do when some of us say that it does speak, and some say that it is silent? That is the question now disturbing us, and which has destroyed our fellowship. There is no general formal division, because there is nothing to divide; some congregations have divided, and others are on the eve of division. The brethren are divided, and there is no

co-operation between the two parties. This is a vital question, and must be settled speedily, or evil consequences will follow. When brethren differ as to whether the Bible speaks about a certain matter, how is the difference to be settled? One party says that the Bible does speak about a certain question; the other party says that it is silent. What must be done? It is impossible to get a vote of the whole brotherhood of disciples. It would not do for a congregation to vote to determine whether or not the Bible did speak. That is not a question of expediency. No one has claimed that it is right for a majority to determine such a question. None have gone further than to say that a majority must govern when the Bible is silent, but now the question is, "Is the Bible silent?" How can this question be determined? Those who say that the Bible speaks, can not be asked or expected to act in a manner contrary to what they think the Bible directs. To make such a demand upon them is unreasonable and insulting. Must those who think that the Bible is silent go on in the work as they have determined is best as a matter of expediency? Have they the right to do this? Would it be unreasonable and insulting to ask them to forbear? They say, that they can not consent to have the activities of the church crippled by the opposition of some of their brethren, and they will not forbear. Suppose that all agreed that these matters were untaught in the Bible, what would be our duty, according to our present investigation? If the two parties could not agree, then let them separate in peace; let each one let the other alone, and let there be no effort to force the practice of the one upon the other. Then there would be no censure of division resting upon either party. In matters where the Bible is silent there can be no compulsion on either side, much less can there be compulsion when one side claims that the Bible speaks contrary to the plan proposed. Let us make these remarks practical. Those who are engaged in this movement to teach and practice according to apostolic precedent, are divided upon methods of evangelizing. One party contends that the Bible does not speak as to the method, that it commands Christians to preach the gospel to the whole creation, but leaves the methods to human judgment, to be changed by circumstances, and that Societies composed of indi-

vidual disciples, male and female, who pay specified sums of money, and of delegates from congregations that pay so much money, is the best plan to obey the command. Another party contends that the Bible speaks on this subject, and gives direction how the command shall be obeyed, and that those directions are contrary to the plan proposed by the other party. This last party says to the first party: "We can not co-operate with you, because we believe your methods are unscriptural; we beg of you to respect our convictions in this matter." The reply is: "We believe that the Bible leaves the methods of this work to be decided by human judgment; we have carefully considered the various methods, and we have decided that this is the best. We would be glad to have your co-operation, but we will not give up our methods." "Will you not study with us this question, to see if the Bible is silent upon it?" "No, we have satisfied ourselves; the discussion has been going on for thirty years, and we have concluded to quit discussion and go to work. We will lose no time in discussion, but bend all our energies to the introduction of our method. We will get as many individuals and as many congregations as we can committed to our methods. We will get as many preachers who endorse our methods in charge of congregations as we can so as to influence the congregations, and we will keep out as many preachers as we can who oppose our methods; and we will employ no person as a missionary who opposes our methods."

This condition of affairs has led to alienation and strife. There is now no more fellowship and fraternity between the two parties, than there is between any two religious denominations. There is no ecclesiasticism to formally divide, but there is no fraternity existing. Can this sad condition be remedied? Those who say that the Bible does speak, cannot be expected to engage in methods that they claim are contrary to the teaching of the Bible. Those who say that the Bible is silent, say that they will not discuss the question, nor cease from their methods. A fearful responsibility rests upon the one or the other. God will decide.

Again: A number of brethren in a congregation desire to use an organ in the public worship; the wishes of the members are ascertained, and it is found that a minority are opposed to

it, and are not willing to yield. The majority claim it to be a question of expediency, and the minority claim that it is prohibited by the Scriptures. The majority insist, the minority refuse. What shall be done? The majority propose an innovation, and must go out and leave the minority in peace. They have no claim on the minority to pay them any part of the value of the meeting-house because they went out on an innovation. The minority, after the separation, cannot regard them as a sister congregation of the same faith and order, because they regard them as doing a thing contrary to the Word of God.

We will now recapitulate: Whatever is not expressly, by precept or example, mentioned in the New Testament is a matter of expediency, and one party says, that such matters must be determined by a majority vote in each congregation, and that the minority must yield; the other party says, that questions of expediency can not be settled by majorities in the congregation—that such a plan will produce factions, and factions, strife; that in such cases, where both parties are agreed that the question is not one of conscience, then the minority can claim their proportion of the common property, and go off and set up for themselves, and the two bodies can live in fellowship. Where the two parties do not agree that the matter is one of expediency, but where one party claims that the Bible speaks upon it, and contrary to it, then those who insist upon the innovation must go out claiming no part of the common property, and there can be no fellowship between the two congregations. No disciple can say to another disciple *authoritatively* that the Bible is silent on a certain question. If the one can not convince the other by reasoning, he has no authority to force him to yield; neither can one disciple say *authoritatively* to another, that the Bible teaches a certain way on a certain question. When a congregation is organized and has been acting and worshiping in a certain way by common consent, no change can be made except by common consent, and if the general consent can not be obtained, then the change must not be made, or those desiring the change must withdraw and cease to disturb the others.

THE CHURCH AND EDUCATION:—At this time there is an educational craze; men who have amassed much wealth are founding Colleges and Universities; States are committed to elaborate and expensive Public School systems and Universities; the general government has established Agricultural Colleges and Experimental Stations, and is discussing still further appropriations; every new village or city springing up, must have its College or University; the several religious organizations must have their Colleges and Universities; the Roman Catholics are building for themselves a National University, near Washington City; and now the Missouri Christian Convention (we believe that is the *official* name of the Society) is discussing the advisability and the feasibility of building a University to be the head of the educational interests of the "Christian Church in Missouri."

We have before us a committee report on "*The Educational Problem in Missouri*," by J. H. Garrison. Read before the Educational Convention in Mexico, Mo., July 17th, and published by order of that meeting." It commences: "Brethren: At an informal meeting held in connection with our late S. S. Convention in Sedalia, a committee was appointed to consider and report to this meeting, the condition and needs of our educational interests in Missouri. As chairman of that committee, I have been asked to present the matter to you at this time."

We wish to call attention to several things as preliminary to what we propose to write. These men go before their brethren in Missouri, claiming that this organization that they have voluntarily formed, and which they have named the *Missouri Christian Convention*, and which they are trying by various means and devices to fasten upon their brethren and upon the congregations, is for home and foreign missionary work, and upon that ground appeals are made for money. These men composing this Convention are sending out preachers into this State, into other States, and through another Society are sending preachers to heathen lands; but they are doing more. The Sunday School work in Missouri was being managed and carried on by the Sunday School workers meeting in mass-meeting, and doing well. This Society without notice to the

Sunday School workers, took charge of the Sunday School work, and is still attending to that work by a separate meeting and through a separate Executive Committee. They have taken charge, as far as they have been able to do, of all the schools and colleges in Missouri that have been built principally by the individual subscriptions of their brethren. They have *assumed* to have control or direction of the publications of their brethren in Missouri, by having a committee on Periodical Literature that reports annually on the several publications, and at the meeting at Fulton appointed a committee to consider the feasibility of starting a *Quarterly* in opposition to this one. And, now, at the last S. S. Convention, they appointed a committee "to consider and report the condition and needs of our educational interests in Missouri", and fixed the time and place for a meeting to receive the report. We are now ready to consider the report. This self-constituted Society *assumes* to represent the disciples of Christ in Missouri, and *assumes* control of about everything in which they are interested. It now appoints a committee "to consider and report the condition and needs of *our* educational interests in Missouri." The body that appoints a committee must receive its report. It can issue a circular to others, but it can report only to the body that appointed it. The meeting at Mexico, July 17, was, therefore, a meeting of this Society. The committee was appointed *at* an informal meeting *held in connection* with the S. S. Convention, therefore, the work of that Convention. We are thus particular as to facts, so as to show the paternity of this movement.

"*Our* educational interests in Missouri." Not, surely, the Society's educational interests, for it never built a school, nor gave a cent for education; not, surely, the educational interests of a religious ecclesiasticism in Missouri, for the disciples of Jesus with whom the members of this Society have been identified, have no State organization; and, not surely, the educational interests of the individual disciples, because that would be a guardianship that they surely would not attempt. What then can the "*our* educational interests in Missouri" mean? It means, that these men operating through this Society are striving to build up a central authority in the State, and in the

United States, that will have in its hands the control of all the Christian activities of the disciples; it means, that these men are working to concentrate the offerings of the disciples into a common treasury, and to use them in such directions and in such ways as they may determine. We propose now from this report to show that our statement is true. What else can the appointment of this committee mean? We invite attention to the following extract:

"The religious movement which we represent has taken deep and permanent root in the soil of Missouri. From a few struggling churches, isolated, poor, and persecuted, we have grown to be a mighty host. In numbers, in wealth, in social power and moral influence, in organized activity, in evangelistic work, we take rank among the leading religious forces of the State. A religious body with 1,000 organized churches and a membership of 100,000, which we shall soon have in Missouri at our present rate of increase, ought to be a potential factor in the world's civilization and Christianization. * * * Our numbers and resources require us to be at the front in all great movements which tend to advance our civilization and elevate our race."

We will analyze this. "The religious movement which we represent." Who are "we"? He can speak only of those who appointed this committee; he can not speak of all the disciples in Missouri, because they did not appoint this committee, or the convention that appointed it, for they had no way to appoint it. The editor of this *QUARTERLY* and thousands of other disciples of Christ in Missouri protest against being represented by these men. What "religious movement" does he mean? Not the "religious movement" inaugurated by the Campbells and B. W. Stone, for the men and women who have remained faithful to the principles of that "religious movement", vehemently protest against being misrepresented by such men. He speaks of the religious movement represented by this Society idea, that seeks to fasten itself upon the religious movement inaugurated by the Campbells and Stone.

"We have grown to be a mighty host." *Host* implies an organized body acting under a leader. The disciples of Jesus are all under one leader, and each one is receiving and

obeying the same commands, but they are doing this as individuals and not as a host. Each disciple is one of the Church of God, a citizen of the Kingdom of our Lord, but that Church or Kingdom has no organized existence in this world. We who have accepted the principle first enunciated by Thomas Campbell, have seen the numbers of those who accepted this principle, increase from a few to a large number; but "we" have not grown to be a mighty host, because "we" demands a definite body—an organization, and a State organization this religious movement has never had. His language shows the idea of organization in his mind, and organization means centralization.

"In numbers, in wealth, in social power and moral influence, in organized activity, in evangelistic work, we take rank among the leading religious forces of the State." "In numbers, in wealth," etc., implies organization—the *individual* idea is out of the question; and this is made clear by the expression following, "we take rank among the leading religious forces of the State." What does he mean by "leading religious forces of the State"? The religious forces of the State to which he refers, are the several religious denominations in the State, the Methodist, the Baptist, the Presbyterian, and the Roman Catholic. They have ecclesiastical organizations that can own property and carry on missionary, educational, and publication enterprises. "We", then, means an ecclesiasticism, as these other ecclesiasticisms, with which "we" take rank.

Again: "Our numbers and resources require us to be at the front in all great movements which tend to advance our civilization and elevate our race." "Our numbers"; whose numbers? "Our resources"; whose resources? Who is to determine what movements will advance our civilization and elevate our race? Does not this assertion of duty demand an ecclesiasticism, an organization, through which the compacted body can use "our resources"? What has advanced our civilization? Railroads and machinery. Then, this "religious body" should engage in building railroads and all kinds of machinery. Without these, we the people of the State of Missouri, would not be so far advanced in civilization. "We should be at the front in all great movements which tend to

elevate our race." The Methodist movement is one of the great movements which tend to elevate our race; ought "we" to be at the front in that? We have used this *reductio ad absurdum* form of argument in this case, because no other kind so aptly fitted the assertion. Discipleship requires the individual to be diligent and conspicuous in doing *certain specified* things that will advance civilization and elevate the human race, and those things are, a confession of faith in the Sonship of Jesus, a proclamation of his gospel, a holy life, and a manifestation of love to God and his fellowmen. With these, *his duty as a disciple stops*. Other duties devolve upon him as a citizen of an earthly kingdom, and among those duties may possibly be reckoned, if the government so decides, the duty of paying taxes to build and operate railroads, schools, colleges, universities, asylums, publishing houses, and a hundred other things. Those are the duties of disciples; these the duties of all citizens, saints and sinners.

"Our numbers and resources require us to be at the front in all great movements which tend to advance our civilization and elevate our race. But leadership requires that mental discipline and breadth of culture which only a thorough education can impart"; therefore, "we" must have a University. The State furnishes the schools that give that mental discipline and breadth of culture; but "we" want a University that will give that mental culture in the direction of "our" religious sentiments. So argue all the "other" religious bodies.

"It is no discredit to Christianity that it requires intellectual discipline in order to its highest and most permanent success." What does this mean? We know of no success that Christianity attains, except to win its way into the hearts of men and to make them happier and better. It was intended for the unlearned, but it did not exclude the learned. Christianity has found its most congenial home in the hearts of the humble and the uneducated, and has shone forth with the greatest brilliancy from the lives of the simple. Upon which class did Christianity in the first century make the strongest impression, and which class gave it the most disciples? Did the educated and cultured Pharisees flock to the standard of the humble

Nazarene? Did the Roman and Grecian poets and philosophers, those of "mental discipline and breadth of culture", prove to be his most appreciative followers? No, emphatically *No!* He knows this, then why did he make that assertion? "The leading minds in all history have been educated minds." This is not true. Any of our readers who are at all familiar with history can readily recall scores of names that shine brightest among the leaders of men who had but limited education. In certain directions and on certain questions education is absolutely necessary to leadership. There were many men cotemporary with Luther and Melancthon, with Campbell and Stone, that were superior to them in "mental discipline and breadth of culture." It was not this intellectual culture that made them what they were, but the Spirit of Christianity that had permeated their minds and hearts. Jesus did not select men of intellectual culture to be his apostles, and all along the ages the most effective workers have been men of ordinary, or less, mental culture. The story of the cross does not require "mental discipline and breadth of culture" for its effective presentation, but told with earnestness by an unlettered tongue, it will find its way into the heart of the listener, more surely than when told by one whose "mental discipline and breadth of culture" have taken from him the tender simplicity of uncultured nature.

"But there is no need that I argue in this presence the imperious necessity for higher education, in order for Christianity to achieve the conquest of the world. Nor is it necessary to show why it is impossible, without the aid of the best learning of the times, for this reformation which we plead to accomplish its important mission in the world." It seems to us, as if such utterances were irreverent, if not worse. "Imperious necessity" means absolute necessity, and Christianity can not achieve the conquest of the world without this higher education. Christianity for its success depends upon high mental culture! If men will not master Mathematics, Languages, Physics, and Philosophies, Christianity can not achieve the conquest of the world! Paul, the man that our committeeman delights to hold up as the educated Christian, had a very different conception of Christianity. He did not think that higher education was an

imperative necessity for the spread of Christianity. Hear him : "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the spirit and of power : that your faith should not stand in the wisdom of men, but in the power of God." This is not the only instance where these two writers differ. He had a peculiar audience, if it were not necessary to show them, why it was impossible for this reformation which we plead to accomplish its mission without the aid of the best learning of the times. It is very necessary for him to give us some *reasons* before we can accept such a statement. We do not believe it, Paul did not believe it, and the history of the reformation does not teach it. This reformation is to preach what Jesus and his apostles preached, free from all human additions and traditions, and surely that can be done without the aid of the best learning of the times.

He says, that this reformation was cradled in an institution of learning. The two Campbells and Stone commenced this work about 1810, and Bethany College was not founded until 1841, by which time a large number of godly men and women had become obedient to the faith once delivered to the saints. Its object was not so much to furnish facilities for higher education, as to be a school where the physical, mental and moral training were combined. In later years it took upon itself the nature of a theological school, where young men were trained and educated to be preachers, but Campbell's idea was not that, but to educate boys and young men in the Bible as well as in other books, so that they would be inclined to consecrate their minds and bodies to the Lord.

Our committeeman endeavors to meet the position that the State Universities should be allowed to meet the demands of the times for higher education, by arguing that moral and intellectual training should go together; that young men are apt to imbibe the faith of their colleges; and that "the religious movement that we represent" must build institutions of its own, and link itself with the profoundest learning of

the age. We think that moral and intellectual training should go together, and that it is the duty of Christians to see that such is the condition of things in our State institutions. Surely in this century in the United States there is a sufficient number of Christians to determine the tone of our State institutions, and we are happy to say that the University of the State of Missouri is supplied with professors who are not only professed Christians, but many of them are active workers in their respective religious organizations. He repudiates the desire of having denominational schools, but on any other plan except this University plan, how can he have anything but denominational schools? If a University is supplied exclusively with Baptist professors, or Methodist, or Presbyterian, because they are Baptists, Methodists, or Presbyterians, is it not a denominational school, and if "this religious movement" should build a University and officer it exclusively with professors who were of "this religious movement," because they were religiously so identified, would it not be equally denominational? If his reasoning is good for "this religious movement", is it not good for the various religious organizations? His idea is not new, for we have denominational schools all over our land, and their influence is to keep alive denominational differences, to engender bitterness and partyism. Our conviction is, that the spirit of the religious reformation with which we are identified should discourage everything that would keep alive the denominational spirit. Our duty is to discourage denominational schools, to throw all of our influence toward the building up of State institutions, and, as Christians, have them dominated by the spirit of Christianity. This would tend to break down the denominational schools and so remove one of the most potent agencies of denominationalism.

The spirit of this restorative movement is to bring back the religious world to the apostolic ground, that Christianity is individual, that it has no earthly head, neither Pope, Council, Conference, Association, Assembly, nor Convention, that can use it for the carrying on of any enterprise, and this effort now being made by some who have been identified with it, to create a head, or central body to carry on missionary, educational, and charitable enterprises, is centralizing, and therefore subversive

of our movement, and contrary to the teaching of the Bible.

From what we have written we do not think that any one could reasonably say that we were opposed to education, and to the highest education ; our opposition to this plan is, that it proposes to engage *the church* in a work that it was not intended to do, that its spirit and constitution prevents it from doing ; that it is in opposition to the principle upon which this reformatory movement was inaugurated ; and that while it discouraged denominationalism, this fosters that spirit.

There are expressions used in this report of the committee that could be used only by those who have accepted the idea of centralization. "*Our* late S. S. Convention", "*we* take rank among the leading *religious forces* of the State", "but it is with *religious bodies* as it is with States", "the religious movement that *we represent* [this committee—this meeting] must build institutions of its *own*", "Are *our* present educational facilities in Missouri adequate to meet the demands of *our cause* in the State?", "*our* educational interests in Missouri", and "*wealthy men in other religious bodies*, are doing so ; why not *ours*?", are some of these expressions. If these men are trying to establish this idea of centralization, they are subverting the principle of this restorative movement with which we have all been identified, and they should have the honesty to dissociate themselves from it, and carry on their work on an independent basis.

CHURCH EXTENSION FUND:—We have received the following printed circular : Church Extension Fund of General Christian Missionary Convention. Topeka, Kansas, 1888. Dear Bro : The first Sunday in August is *Church Extension Day*. On that day all our churches are requested to take a collection to aid in building houses in new fields. We hope to realize \$10,000 from this collection, and this can be easily done, if all will give something. The demands upon the Board are very great. We need *now* \$10,000 to respond to appeals now on file. With this sum, we can assist in building *twenty-five* churches, at once, and in five years the money is returned, to be sent again on its mission of usefulness. Please ask your

church to contribute to this important work. We confidently expect to hear from you. Yours truly, F. M. Rains, Sec'y."

Accompanying this was a card, headed "*Church Extension Fund Catechism*", consisting of about a dozen questions, some of which are: "Q. What is our Church Extension Fund? A. It is a loan fund to help weak churches secure houses of worship. Q. What are the conditions on which churches are aided? A. * * * 7. That the loan is secured by real estate mortgage. Q. Who manages this fund? A. The Acting Board of the General Christian Missionary Convention." As the circular stated, "We confidently expect to hear from you", we propose to let them hear from us. "Church Extension Fund of General Christian Missionary Convention" seems to be a misnomer. It seems that the "fund" is what is desired, not what is. If the "funds" should ever equal in magnitude the name, it will be a "big thing." "The first Sunday in August is *Church Extension Day*." That is news to us. Where is that found in the New Testament? Who said it was *Church Extension Day*? The *General Christian Missionary Convention*. Truly, it is a *general* convention, but how *Christian* is not so clear, seeing that neither Christ nor his apostles ever said a word about such a thing. Quite a number of Sundays are now set apart for some special work of this Society. "Childrens Day", "Foreign Mission Day", "Home Mission Day", "Sunday School Day", "Jug-breaking Day", "Band of Hope Day", and more that we know not of. The Roman Catholics will have to look out for their laurels, or this *General Christian Convention* will overtake them.

"On this day all our churches are requested to take a collection to aid in building houses in new fields." What churches are "our churches," and why are they "requested" to take a collection for this fund? Have the congregations of disciples of Christ in the United States authorized this convention? Is it not an association of men chartered by the State of Ohio, without authority from a single congregation? Then why does this civil corporation presume to speak of the congregations as "our churches"?

"Please ask your church to contribute to this important work." We have no church. We are associated with a number

of disciples meeting for worship. We preach at several places regularly, and around about as we think we can do good—in bringing men and women into Christ.

This *Church Extension Fund* is a project, devised by some man, and adopted by this *General Convention*, to raise money to loan to persons who wish to build a meeting-house. The plan was studied up by some one, and the Convention has adopted the idea, and has created another salaried office with a good salary, has put the inventor or some other *preacher*, (*preachers* always get the salaried offices in this Convention), and has started him out to collect his salary off the churches, and as much more as he can. The money is loaned on real-estate mortgage! Yea, verily, this Convention has an eye to the main chance! Suppose the brethren who borrow the money should fail to pay at maturity. It would be sold under the mortgage, and bought in by the Convention, and in time, it might be that the Convention would own a large number of the meeting-houses. Who do you suppose would preach in those houses? The agents of this Convention. Does it take a very wise man to see where this project could lead?

You are asked to contribute to this *Fund*. Notice: "Q. Who manages this fund? A. The Acting Board of the General Christian Missionary Convention." Who is the salaried collector of this *Fund*? F. M. Rains, a preacher. The Acting Board does not receive pay, and there are only two preachers on it, and one of them will probably be removed at the next meeting; but the other preacher is the *Corresponding Secretary* of a Sister Society.

The solicitor collected only \$991 last year, not enough, we suppose, to pay his salary. If you contribute to this *Fund*, you are assisting in building up an incorporated company that is independent of all congregational control, that may by the provisions of the trust become the owner of a large number of meeting-houses, and so dictate the kind of preaching that shall be in them. This seems to us a very dangerous step towards the possibility of a monstrous ecclesiasticism. But, leaving out of consideration such objections, the great objection remains, the New Testament gives no sanction for Christian work

through an organization chartered by the State, nor for the collection of a fund to be loaned for building meeting-houses, the payment of such loan to be secured by a mortgage on the house. This fact should give us pause, and cause us to be careful. This is an age of progress, of large enterprises, and *trusts*, but this is the first syndicate on meeting-houses that we have heard of.

THE PASTORAL IDEA :—On this subject F. N. Calvin writes in the *Christian Evangelist*. He says: "Now, what the physician is to the physical man, the pastor is to the spiritual man." "The pastor-preacher, is the physician of the spiritual man. He is employed by the families of a certain community, whether in the city or country, to look after their spiritual condition."

Here is the "Pastor Idea" pure and simple! No need of any further misunderstanding about it. If this is not the Roman Catholic idea, we do not see how words could express it. There is no necessity of any of our scribes going into spasms over Roman Catholic supremacy in this country when we have this spirit and teaching among Protestants. "The pastor", and that there may be no mistake about who is meant, he says, the "preacher, is the physician of the spiritual man. He is employed by the families of a certain community, whether in the city or country, to look after their spiritual condition." The impression has been that this spiritual physician was employed by some congregation of disciples, but it seems that he is to be employed by the families of a certain community, to look after their spiritual condition. We suppose that as many families, not disciples, as may desire, may club together and employ a spiritual physician; and if one family is able to employ such a one, then it can do so. Is it not ridiculous?

But the idea underlying all this is, that the Doctor of Medicine treats and keeps in order by the year, for so much money, the physical economy of an entire family, parents and children. This physician is so employed because he has studied, and the family has not, the text books of his profession, and that he is

capable of warding off and alleviating diseases, and the family is not. That his knowledge is professional, and not known to the family. The members of the family could have been physicians had they desired, but they did not, preferring to hire a professional. Let us carry out the parallel. The preacher treats and keeps in order by the year, for so much money, the spiritual economy of an entire family, parents and children. This preacher is so employed because he has studied, and the family has not, the text books of his profession, the Bible, and that he is capable of warding off and alleviating sin, and the family is not. The preacher's knowledge is professional, and not known to the family. The members of the family could have known what was in the text book if they had desired, but they preferred to hire a professional. This constant cry for the people *to give* to the support of preachers is based upon this idea. This writer states it plainly, and we thank him for it. Congregations that employ a "pastor" have this idea—he is employed to look after their spiritual affairs for so much money a year. He prescribes for them, and he is successful as he induces them to take his prescriptions. They "go to meeting" because he tells them to go; they take the medicine as he makes it pleasant to them; they *give* to other preachers as he can succeed in persuading them. There are *specialists* among spiritual doctors as among medical doctors. There is the spiritual doctor whose specialty is *begging*, raising money for anything that may be suggested, and this specialist is always in demand, and commands good wages.

MINISTERIAL ASSOCIATIONS:—We have taken occasion several times to write words of condemnation and warning against all associations or societies of preachers. We think their tendency is dangerous. It is difficult to keep down a caste feeling. The tendency is to regard preachers as being different, as having special privileges and powers from other disciples. It is very easy for preachers to think this themselves. It is a very hurtful delusion to both parties, and will work harm to the cause of Christ. Encourage this idea, and soon preachers will regard themselves as separate from their fellow-disciples, and

demand that their actions shall be judged only by their peers—their fellow-preachers. As this idea gains ground priest-craft flourishes. We have warned our readers specially against *Ministerial Associations*, believing that they would attempt to usurp the functions of the congregations and decide upon the preachers who should be permitted to labor in their bounds. Several instances have come to our knowledge where preachers were not permitted to preach in a certain district without becoming members of the Association, and where preachers have been excluded from the Association. An instance has just come to our notice from the *Nebraska Ministerial Association*. The following extract from its minutes will explain itself :

“We, your committee appointed to investigate the standing of ———, find the following to be the facts in the case : (1) That there had been previous to this, a fair and free investigation of the charges against him as a member of the Church of Christ, worshiping at ———, Nebraska ; said investigation was conducted by Bro. ——— [a preacher], now of ———, resulting in his guilt, and the withdrawal of the hand of fellowship from him by the congregation. (2) That he left this country and went to Oregon, and at ———, (as we learn from Bro. ———), [a preacher]; he presented his certificate of membership in this Association, as a certificate of his good standing in the Christian church. In view of the evidence obtained, and the facts as stated above, we would recommend that this Association rescind said certificate of membership, and the facts published in the papers of the Christian church. The Association accepted the report as read, and said certificate of membership was rescinded.” Now, notice : Here was a preacher who had his membership in a local congregation, but was a member of this Association. He was furnished with a certificate from this Association. He was charged with some improper conduct, and these charges were investigated by a preacher, and on his (the preacher's) recommendation, his congregation withdrew from him. No mention whatever of the elders of the congregation having anything to do with the matter.

Charges were preferred, a preacher investigated them, and on his recommendation, the congregation acted. This course was probably in accordance with the teaching of the Association. But, this excluded member goes away, and asks for recognition on the Association's certificate. The Association must now act, "In view of the evidence obtained, and the facts as stated above." The facts stated above were, that he had been excluded by his congregation; but that was not sufficient, the Association must investigate for itself, "in view of evidence obtained," and "the facts as above stated." Suppose from the "evidence obtained" the Association had decided that the congregation should not have excluded him, then the Association would not have rescinded its certificate, and the congregation and the Association would have been in conflict. The issuing of a certificate and the appointment of a committee to investigate the propriety of rescinding it, necessarily implies that its action was not bound by the decision of the congregation, for if the congregation's action was the finality, the Association would have inquired no further than of the congregation. These *Ministerial Associations* look in the direction of, and do claim, jurisdiction over the preachers within their bounds. Any Association of preachers for any purpose has a dangerous tendency, and the conditions that make such Associations dangerous, exist in Bible Colleges and make them dangerous. It is the caste feeling, the professional idea, that is developed and nourished in these places, that is the source of danger.

Notice another thing: "And the facts published in the papers of the Christian Church." Here the designation "Christian Church" is used in as denominational a sense as "Methodist Church," "Baptist Church," or any other human designation. The disciples of Christ are made as *sectarian* (using the term in its true meaning, not in its offensive meaning) as any body of religionists. Preachers organize, manipulate and control all the Societies and Associations of a religious character, now so common, and in each one there is a select few who govern, and frequently the same persons will govern several different organizations, and every one of these

Associations are for the material advantage of preachers, although of course others are also benefitted. Let us illustrate : The Sunday School Convention is to encourage the organization of Sunday Schools and the study of the Bible by the young. This is a laudable purpose and results in a benefit to the young ; but the money that is raised goes to preachers. Positions with good salaries are created to carry on this work, and preachers are put into these places, and preachers get all the money that is raised for this purpose except the small amount used to collect it. The various Missionary Societies are to send the gospel to destitute places at home and abroad. This is a good work and *may* result in good to the people ; but the money that is raised goes to preachers. Positions with good salaries are created to carry on this work, and preachers are put into these places, and preachers get all the money that is raised for this purpose, except the amount used for collecting it. In this work, however, the general superintendents, called *Corresponding Secretaries*, get large salaries ; and why these Secretaries should *always* be *preachers*, is singular. The claim is that preachers are scarce, and yet they must be taken for these places.

CIVIL GOVERNMENT AND THE CHRISTIAN:—We had intended to have written an article on this subject for this number, but have concluded to wait until Bro. Lipscomb finishes his articles ; then if we deem it advisable, we will prepare our article.

Please read the 3d and 4th pages of the cover, carefully.



